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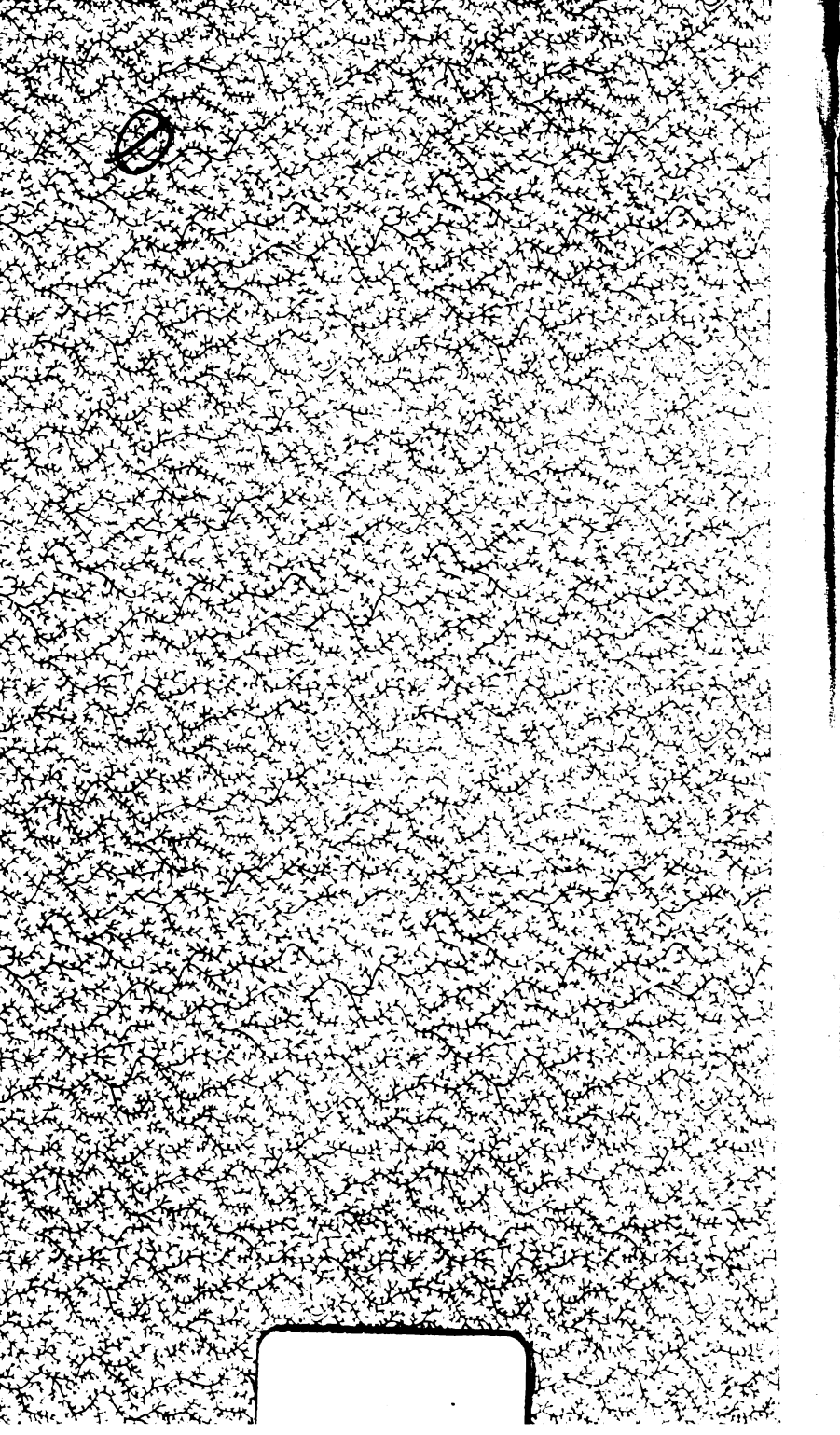
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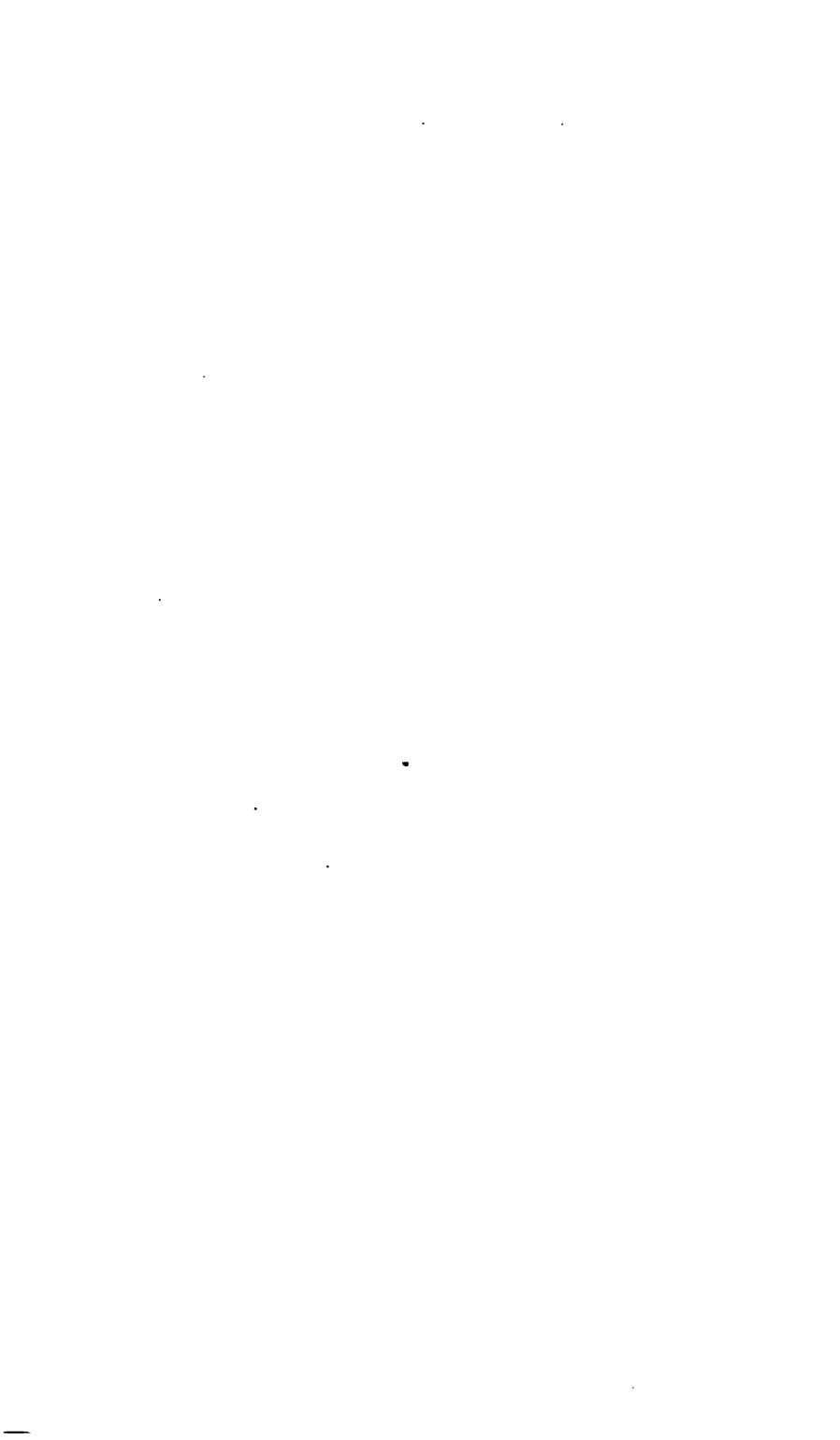
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THE
CRITICAL REVIEW;

OR,

Annals of Literature;

EXTENDED & IMPROVED



BY

A SOCIETY OF GENTLEMEN.

A NEW ARRANGEMENT.

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—NOTHING EXTENUATE,
NOR SET DOWN AUGHT IN MALICE. SHAKESPEARE.

QUALIS AB INCEPTO. HORACE.

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THE
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MAY, 1802.

ART. I.—*Introduction to the New Testament. By John David Michaëlis, late Professor in the University of Göttingen, &c. Translated from the Fourth Edition of the German, and considerably augmented with Notes, and a Dissertation on the Origin and Composition of the Three First Gospels. By Herbert Marsh, B.D. F.R.S. &c. Vol. III. (in Two Parts), and Vol. IV. 8vo. 1l. 1s. Boards. Rivingtons. 1801.*

THE reputation which professor Michaëlis so long maintained, as a learned and judicious commentator on the sacred scriptures, has in none of his writings appeared to more advantage than in the Introduction before us; and it happens not less fortunately for himself than the public, that the work on which he bestowed so much labour and care should have found a translator capable not only of doing justice to the original, but of enhancing its value by improvements and additions.

In our Review for December 1793 (New Arr. volume ix. p. 421) we presented our readers with a general account of the work, as comprised in Mr. Marsh's preface to the three former volumes, and annexed such extracts as might show the nature of the additions subjoined. Adopting a similar plan, we shall proceed to the volumes before us; and, as these contain, with the latter half of Michaëlis's Introduction, no more of commentary upon the text than extends to the three first Gospels, Mr. Marsh thinks it requisite—so long an interval having elapsed between his two publications—to offer the following explanation on the subject.

‘The translation itself was finished before the close of 1795, when I began to draw up a commentary on our author's text, as I had done in the preceding volumes. But as I proceeded with the notes on the three first Gospels, I perceived the necessity of entering into a minute investigation of their origin and composition, which gave rise to the Dissertation printed in vol. iii. p. ii. : and this Dissertation was not finished before the beginning of 1798. It was at that time that my attention began to be directed to a totally different subject : the calumnies, which were then incessantly uttered against Great-
CHR. REV. Vol. 35. May, 1802. B

Britain, both at home and abroad, provoked me to attempt a confutation of them: and the volumes, which I accordingly published, again employed an interval of nearly two years. Toward the end of 1799, I returned to the study of theology: I began to collect materials for observations on the other books of the New Testament: and I intended to have treated them in the same manner as I had done the three first Gospels, when a new interruption took place in March 1800. From the university of Leipzig, where I then resided, I returned to England, in consequence of an invitation, which I could not refuse: and as the completion of my original plan, with regard to Michaëlis's Introduction, was thus deferred to an unlimited time, I determined to print the remainder of the translation without further delay. In so doing, I hope I shall not incur the censure of the public: as it is certainly more desirable to have the work of Michaëlis complete, though the whole is not accompanied with notes, than to wait several years longer for the completion of the work, merely for the sake of some additional observations by the translator. Vol. iii. Part i. p. iv.

Following the same method of division as in the former, Michaëlis commences this part of his work with a brief chapter on the name and number of the canonical Gospels; whence he proceeds, in a second, to consider the harmony that subsists between them. In discussing this topic, he begins with stating their apparent contradictions, adding answers to the objections advanced on this ground in respect to the order of time, and laying down rules to be observed in making a harmony of them, which lead him to consider the proper inference from the supposition that real contradictions do exist in these Gospels. An examination next follows of the different degrees of importance in the different kinds of contradiction observable in them, which, having introduced an account of the principal harmonies, induces the author, from a retrospect of the difficulties and defects attending them, to propose a harmony of his own. This is followed by a masterly investigation concerning two very actively employed sabbaths in the life of Christ, which are of material importance in settling the concordance of the Gospels: these sabbaths are, *the day of the sermon on the mount*, and *the day of the sermon in parables*; on which it is observed, that—

‘Whoever examines the preceding harmonic table of the Gospels, will perceive, that on the two days, of which I have just examined the history, depends the arrangement of many facts, which happened either on or near to one of these two days, and which the evangelists have related, one at one period, another at another. Now these two days might be very easily confounded, as they are in many respects similar to each other: the scene of action is on both days in Capernaum, on both days Jesus leaves the city in the evening, on both days he performs miracles and delivers discourses, both are sabbath days, and on each he is accused of a violation of the sabbath. Two such days as these might be very easily exchanged by any one,

who had not kept a regular journal, and who wrote merely from memory. The question to be asked therefore is: Has any such exchange taken place in the present instance? According to St. Mark, ch. iv. 35—41. and St. Luke, ch. viii. 22. Jesus crossed the sea, when he was exposed to a severe storm, on the second day: but according to St. Matthew, the storm happened on the day after the sermon on the mount, when, according to St. Mark and St. Luke, Jesus went westward on the land side. Which of the evangelists are we then to follow? We may abide by the relation of St. Mark and St. Luke, without necessarily supposing that St. Matthew was mistaken, and therefore that he was not inspired; for he has not positively determined the time, but says only, ch. viii. 18. 'When Jesus saw great multitudes about him, he gave commandment to depart to the other side.' Yet on the other hand it is difficult, after having read ver. 14—17. to suppose, on coming to ver. 18. that the writer could have any other intention than to connect the subsequent with the preceding relation, and to describe the passage across the sea, as having happened on the day after the sermon on the mount. Further, on the day after the sermon in parables, St. Matthew makes no mention of any passage across the sea, but says only, ch. xiii. 53. 'That when Jesus had finished these parables he departed thence.'

'The determination of the difficulties which I have stated in this section has very material influence on our arrangement of the facts recorded by the evangelists, as many a harmonist has severely felt, without being conscious perhaps of the real cause which produced the perplexity. Which of the evangelists we ought to follow I am really unable to determine: for though St. Matthew has in general the advantage over St. Mark and St. Luke, in being eye-witness to the facts which he records, yet the present instance makes an exception. For St. Matthew by his own account was not called from the receipt of custom, and therefore was not become an attendant on Jesus, till after Jesus was again returned to Capernaum. Nor is this a contradiction to the account given No. 26. from which it appears that the twelve apostles, among whom St. Matthew is mentioned by name, were chosen on the morning of that day on which Jesus held the sermon on the mount. St. Matthew might have been nominated an apostle, and yet not instantly abandon his occupation as receiver of tribute: the sermon on the mount was delivered on a sabbath day, on which the receivers of tribute were disengaged; but on the following morning he returned to his duty at the house of custom, whence Jesus now invited him to be his constant attendant. Besides, even an eye-witness, who relates from memory events which happened several years before, may easily exchange two days, which are similar to each other.—In this instance therefore I followed St. Mark and St. Luke, because they make a majority of evidence, and because they have in fact determined the time. A further examination of the two days, which I have considered in this section, would perhaps throw more light on what is called the Harmony of the Gospels.' Vol. iii. Part i. p. 90.

The object of the next chapter is to discover the cause why

St. Matthew and St. Mark, as also St. Mark and St. Luke, in several instances present an extraordinary verbal harmony, though the one did not copy from the writings of the other. Having stated on this head the examples below *, this remarkable verbal agreement, adds Michaëlis, I am unable to explain on any other than the following hypothesis.

* Before the three first Gospels were written, or, at least, before St. Matthew's Gospel had been translated into Greek, there existed several apocryphal Gospels, to which St. Luke alludes in his preface, and of which it was his object to correct the inaccuracies. But when the accounts, which they contained, were accurate, St. Luke, as well as St. Mark, and the translator of St. Matthew, abided by the expressions which they found, as they were regardless of the ornaments of style. It is likewise possible that St. Mark and St. Luke followed these early accounts in the arrangement of the recorded facts, and that hence arose the deviation from St. Matthew's order, which has occasioned so much perplexity to the harmonists.

* Another argument for the opinion that the evangelists made use of written documents, is, that St. Luke, who when left to himself was able to write good Greek, has sometimes in his Gospel such harsh Hebraisms, as he would hardly have used, unless he had drawn from written documents. I will mention a few examples, Ch. i. 49. *αγιον το ονομα αυτου*, if it is equivalent to *ου αγιον το ονομα αυτου*, is a harsh Hebraism.—Of *ελεος*, ver. 50. 54. 58. 72. I have already treated, vol. i. ch. iv. sect. 7.—*Εκοιησε κρατος*, ver. 51. is exactly derived from the Hebrew *לָיַן הַשֵּׁשׁ*, *res magnas gessit, vicit*—*Μνησθηναι ελεος*, ... *τω Αδρααμ*, ver. 54, 55. is the same Hebraism as we find in the Septuagint, Psalm xcvi. 3. *μνησθητι του ελεος αυτου τω Ιακωβ*, and Psalm cxix. 49. *μνησθητι των λογων σου τω δουλw σου*.—v. 76. *προ προσωπων του Κυριου*, and v. 79. *σκια θανατου* are manifest Hebraisms.—Ch. vii. 21. *εθεραπευσεν πολλους απο—μαστιγων* is an

* Mark i. 4. Luke iii. 3. *Κηρυτται βαπτισμα μετανοιας εις αφεσιν αμαρτιων*.—Math. iii. 12. Luke iii. 17. *Ου το πτωεν εν τη χειρι αυτου, και λακαβαρει της αλυσας αυτου, και ρυσαει τον σιτον (αυτου) εκ της αποθηκης (αυτου), το δε αχυρον καταλευσει περι ασβεστων*. Here the harsh Hebraism *ου εν τη χειρι αυτου* is worthy of notice.—Math. iv. 5. Luke iv. 9. *πηρυγιον*; a very unusual word, peculiar to the Egyptian Greek dialect, and of which no commentator, has given an accurately philological explanation.—Mark v. 22. ii. 1-12. and Luke viii. 41. v. 17-26. are remarkable, not only for the similarity of expressions used in these passages, but likewise for the separation of two events, which in the Gospel of St. Matthew are connected with each other.—Math. vi. 11. Luke xi. 3. *σημειον*, a word, which, according to Origen, no Greek writer had ever used before the evangelists. The agreement, however, in respect to *σημειον* may be explained on the supposition, that this word was already in use among the early Christians in the Lord's Prayer, at the time when St. Matthew and St. Luke wrote their Gospels.—Math. viii. 2-4. Mark i. 40-45. Luke v. 12-16.—Math. xvi. 24. Mark viii. 34. Luke ix. 23. In this last example it is remarkable that all the three evangelists agree in using the Syriac phrase *σπισω μου ελθειν*, instead of the common Greek word *ακολουθειν*.—Mark xii. 41, 42. Luke xxi. 1, 2. *γαζοφυλακειον* and *λαττω*, the former of which is taken by these two evangelists in an unusual sense.—Mark xiv. 12-16. Luke xxi. 7-13.—Mark xiv. 54. Luke xxii. 56. *σρος το φως*.—Math. xxviii. 1. Luke xxiii. 54. *επιφωσκω*, a harsh Syriasm explained above, vol. i. ch. iv. § 5. Vol. iii. Part i. p. 93.

harsh expression, which nowhere occurs in the New Testament, except in the present instance, and at Mark iii. 10. v 29. 34. Homer, indeed, in describing a disorder with which the Greeks were afflicted, says, they were lashed with Jupiter's scourge; but Homer had here the image of a scourge before his eyes, and wrote in allegory, whereas a writer who literally calls a disease a scourge, and uses such expressions as 'to be afflicted with a scourge,' 'to be cured of a scourge,' no longer thinks on the original meaning of *μαστιγ*. Pure Greek writers never applied the word in this manner.—Ch. ix. 51-53, *προσωπον* disharmoniously occurs not less than three times, where a pure Greek writer would not have used it even once. In the second instance, *προ προσωπε αυτε* is a common Hebraism: in the second and third instances, *το προσωπον αυτου εστηριξε τε πορευεσθαι εις Ιερουσαλημ*, and *το προσωπον αυτη ην πορευομενον εις Ιερουσαλημ* are less common Hebraisms, of which we find examples in 2 Kings xii. 17. Jerem. xlii. 15. 2 Chron. xxxii. 2.—Luke xii. 8. *ος αν ομολογησει εν εμοι*, and *ο Τιος τε Αθρωπε ομολογησει εν αυτω*, a Syriasm, which I have already explained.—Luke xiii. 16. *ιδου* in the sense of *jam*, is a Syriasm borrowed from *ܝܢ*, of which I recollect no other instance in the whole New Testament.' Vol. iii. Part i. p. 94.

From thus much of observation on the Gospels in general, our author descends to that of St. Matthew in particular. Commencing with an account of this evangelist, and the time when he wrote, and attempting to reconcile the contradictions in respect to the others, Michaëlis proceeds to consider the original language of St. Matthew's Gospel, and, after having submitted some introductory remarks, subjoins testimonies of the ancients relative to an Hebrew original. The question is next examined, whether Origen and Eusebius have argued, in any part of their writings, as though they supposed that St. Matthew had written in Greek? Additional arguments are adduced in favour of the opinion that St. Matthew wrote in Hebrew; the objections made to this opinion are discussed; and observations on several passages in the Greek Gospel of St. Matthew are advanced, to evince that the translator had been inaccurate in his version; accompanied with conjectures relative to the words of the original, and the causes which might have led a translator into error. Notices are next presented relative to the Hebrew Gospel used by the Nazarenes and Ebionites; and an inquiry is instituted, whether this Gospel, in its primitive state, actually were the Hebrew Gospel of St. Matthew? The investigation closes with an account of the Hebrew Gospel of St. Matthew published by Sebastian Munster, and of the edition by John Filet.

Among topics of such various interest as those which this chapter contains, there is not one that does not abound with instruction: those which follow we cite as of material importance.

Having premised the authority of Jerom, I will now propose

some conjectures of my own. Ch. iii. 15. *πασαν δικαιοσυνην* is not so suitable to the context as *παντα τα δικαιωματα*, which signifies 'all commandments relative to religious ceremonies.' Perhaps *כל חק* was used in the original.—Ch. iv. 8. the tempter conducts Christ to the top of a lofty mountain, and shows him *πασας τας βασιλειας του κοσμου*. Now if we take these words in a literal sense, the fact is utterly impossible; and if it was a mere illusion, there was no necessity for ascending a lofty mountain. Here some word must have been used in the original which was capable of more than one translation: perhaps *הארץ*, which signifies 'the land,' as well as 'the earth;' or *הבבל*, which, as well as *οικουμενη*, may denote the land of Palestine. Or thirdly, what is perhaps the most probable conjecture, it is not improbable that St. Matthew wrote *כל ממכות* *העבר*, that is 'all the kingdoms of the Holy Land, and that the translator mistook *עבר* for *צב*, which in the Septuagint is sometimes rendered by *κοσμος*. It is even possible, as *עבר* signifies literally 'beauty,' and *κοσμος* has likewise this sense, that the translation in question was occasioned by a too literal adherence to the original. Now all the kingdoms which existed in Palestine in the time of Christ could be seen from the top of mount Nebo: St. Matthew therefore meant all the kingdoms of Palestine, which his translator converted into 'all the kingdoms of the world.'—Ch. v. 18. *εως αν παντα γενηται* is not very intelligible, for the question relates to the laws of God; and the laws of God are not universally fulfilled. Perhaps the words of the original were *עד כי יעשה הכל*, which are capable of a different translation from *εως αν παντα γενηται*: for *עד* may denote 'for ever,' and *כי*, if *אם* was used in the preceding clause, would signify 'but.' The meaning therefore of Christ was, 'As long as heaven and earth remain, they shall not be abolished, but every thing shall be executed.'—Ch. v. 48. *τελειοι* is somewhat obscure. A word expressive of peace or reconciliation would be more suitable to the context than a word expressive of perfection. Perhaps *שלמים* was used in the original, which admits both senses.—Ch. viii. 28, 29. mention is made of two demoniacs, whereas St. Mark and St. Luke mention only one. Now if the dialect, in which St. Matthew wrote, was the Syriac, this contradiction may be ascribed to the translator. For in Syriac, when a noun is in what is called the status emphaticus, it has the very same orthography in the singular as it has in the plural; and even in the verb, the third person plural is sometimes written like the third person singular, without the Vau, namely *ܐܘܠܐܡܐ* for *ܐܘܠܐܡܐܐ*. However I shall not insist on this explanation, because I much doubt whether St. Matthew wrote in Syriac.—Ch. ix. 18. Jairus says of his daughter *απελευθυσε*, 'she is already dead;' whereas, according to St. Mark, he says *εσχρατως εχει*, 'she is at the point of death,' and receives the first intelligence of her death as he was returning home accompanied by Christ. Various artifices have been used by the harmonists to reconcile this contradiction, and with very little success: but as soon as we reflect on the words which must have stood in the original, all difficulty vanishes on this head. For *עתה מתה* may signify either 'she is now dead,' or 'she is now dying.' St. Matthew's translator rendered the word according to the former

punctuation, whereas he ought rather to have adopted the latter, as appears from what is related by the two other evangelists.—Ch. xi. 12. ἡ βασιλεια των βρανων βιαζεται is so harsh and obscure, and the expression used by St. Luke on the same occasion, ἡ βασιλεια του Θεου ευαγγελιζεται, is so easy and natural, that there is reason to doubt whether St. Matthew's original was in this passage rendered properly. Now ευαγγελιζω is in Hebrew בִּשַׁר : but if this word be written בִּסַר, with Samech instead of Sin, as it is in Syriac, a translator might render it by βιαζω, especially if חֲמַס followed in the same sentence. For both בִּסַר and חֲמַס signify, 1. *Couda fuit*, 2. *Violavit*; and the corresponding Arabic word بَسَرَ signifies

also *intempestive fecit*, and *vim intulit*. If then St. Matthew wrote מְלִכּוּת הַשָּׁמַיִם תְּבַסֵּר וְאֲנִשׁי הַמָּס יְגִלּוּהּ, the translator might explain בִּסַר by חֲמַס, and consequently render the three words by ἡ βασιλεια των βρανων βιαζεται. I will not affirm however that this solution is the true one, as it is rather too artificial.—Ch. xxi. 33. ὠρυξε ληνον, 'he dug a wine-press', is an incorrect expression, for it was properly the ὑποληνιον which was dug, and hence St. Mark has ὠρυξεν υποληνιον, which is correct. St. Matthew wrote probably יָקַב יֶצֶב, an expression used by Isaiah, ch. vi. 2. on which I refer the reader to Lowth's note on that verse.—Ch. xxi. 41. λεγουσιν αυτω seems to be a false reading, not only because the words which follow were, according to St. Mark, uttered by Christ, but because it is improbable that the Jewish priests, who certainly understood the import of the parable which Christ had just delivered to them, would have answered κακῶς κακῶς ἀπολεσει αὐτῶς : and from the account given by St. Luke, it appears that they actually gave a very different answer. In this passage, therefore, St. Matthew wrote probably וַיֹּאמֶר, 'he said,' which was mistaken for וַיֹּאמְרוּ, 'they said,' perhaps by the transcriber, who wrote the copy, from which the Greek translation was made. Further, if this mistake was made in the verse in question, the translator must have considered וַיֹּאמֶר ver. 42. not as a continuation of Christ's discourse, but as a reply to what the Jewish priests had said. Perhaps objections may be made to this solution : but I know of no other method of reconciling, in this instance, St. Matthew with St. Mark and St. Luke; and it is surely better to suppose that St. Matthew's translator made a mistake, than to ascribe the mistake to the evangelist himself. It is true that the difficulty may be removed by saying that λεγουσιν αυτω is an interpolation : but for this assertion we have no authority, since these words are found in all the Greek manuscripts, except the Codex Leicestrensis, which cannot be put in competition with the united evidence of all other manuscripts.

'To the example which now follows I believe no objection will be made. Immediately after Christ was fastened to the cross, they gave him, according to St. Matthew, ch. xxvii. 34. vinegar mingled with gall; but according to St. Mark, ch. xv. 23. they offered him wine mingled with myrrh. Here is a manifest contradiction, and, of course, in one of the two accounts there must be an inaccuracy. That St. Mark's account is the right one, is probable from the cir-

circumstance, that Christ refused to drink what was offered him, as appears both from Matth. xxvii. 34. and Mark xv. 23. Wine mixed with myrrh was given to malefactors at the place of execution, in order to intoxicate them, and make them less sensible to pain. Christ therefore with great propriety refused the aid of such remedies. But if vinegar was offered him, which was taken merely to assuage thirst, there could be no reason for his rejecting it. Besides, he tasted it before he rejected it, and therefore he must have found it different from that which, if offered to him, he was ready to receive. To solve this difficulty, we must suppose that the words used in the Hebrew Gospel of St. Matthew were such as agreed with the account given by St. Mark, and at the same time were capable of the construction which was put upon them by St. Matthew's Greek translator. Nor is it difficult to conjecture what these words were. Suppose St. Matthew wrote *סליא במרינא*, which signifies 'sweet wine with bitters,' or 'sweet wine and myrrh,' as we find it in St. Mark, and St. Matthew's translator overlooked the *Jod* in *סליא*, he took it for *סלין*, which signifies 'vinegar;' and 'bitter' he translated by *χολη*, as it is often rendered in the Septuagint. Nay, St. Matthew may have written *סלין*, and have still meant to express 'sweet wine:' if so, the difference consisted only in the points; for the same word *סלין*, which, when pronounced *Hale*, signifies 'sweet,' denotes, as soon as we pronounce it, *Hala*, 'vinegar.' The translator of St. Matthew's Gospel misunderstood the words of the original; but St. Mark, who had been better informed by St. Peter, has given the true account.' Vol. iii. Part. i. p. 155.

The subject of the fifth chapter is *the Gospel of St. Mark*; and before the author enters on the historical accounts which relate to it, he presents to his readers, as in the instance of St. Matthew, an inquiry concerning this evangelist, and the circumstances of his life. Having estimated how far the statements adduced, respecting the contents of St. Mark's Gospel, agree, he proceeds to prove that St. Mark derived his information, not only from St. Peter, but likewise from written documents; and, after instituting distinct inquiries, whether St. Mark made use of St. Matthew's, or St. Luke's Gospel? as also, whether St. Mark's Gospel were written first, and used by St. Luke? he concludes with an induction of evidence, maintaining that the Gospel of St. Mark was written in Greek, in opposition to the opinion of some modern critics, especially Baronius, who have asserted that it was originally composed in Latin. On the style and particularities of this evangelist we have the following observations.

'No writer of the New Testament has neglected elegance of expression, and purity of language, more than St. Mark. The word *συνεως* occurs incessantly, and he abounds likewise with numerous and harsh Hebraisms. Yet his Gospel is very valuable, because it contains several important though short additions to the accounts given by St. Matthew. For instance, the answer of Christ, which St.

Matthew has recorded, ch. xii. 48—50. would be thought very extraordinary, unless we knew what St. Mark has related, ch. iii. 21: but from this passage we clearly perceive the reason of Christ's answer. Sometimes he has additions, which more clearly ascertain the time in which the events happened, as in ch. iv. 35. vi. 1, 2. It is therefore unjust to suppose that St. Mark neglected the order of time more than the other evangelists, and still more so to reject his arrangement for that of St. Matthew or St. Luke, in places where the time is positively determined by St. Mark.' Vol. iii. Part i. p. 227.

The discussions on THE GOSPEL OF ST. LUKE, which constitute the subject of the sixth chapter, open with a view of his life and character. The questions are then examined, whether St. Luke's Gospel, though it contain on the whole a credible history, be perfectly free from inaccuracies? and if St. Luke were the same person as the Lucius mentioned in the Acts and in the Epistle to the Romans? An investigation succeeds concerning the person of Theophilus, to whom St. Luke wrote his Gospel, and the time when it was written; as also the opinions that have prevailed in reference to the place where St. Luke wrote it, and the result of inquiries thence arising. To this, considerations are added on St. Luke's motive in writing his Gospel, which thus terminate the chapter.

'In this manner St. Luke improved and corrected the accounts, which were then in circulation, of the history of Christ. For this undertaking he is entitled to our warmest thanks: as, in consequence of the accurate inquiries which he made, he was enabled to distinguish truth from falsehood, and to communicate a history on which we can depend. It is true that the accounts contained in the histories which it was St. Luke's object to correct were not wholly fabulous, and the mere inventions of the authors who recorded them; but they contained so much falsehood intermixed with truth, that a correction of them was absolutely necessary. The same thing happened to these histories as happens to our modern gazettes, when a battle or a siege is described. The main story is true, but, in passing through different hands, it generally acquires an accession of circumstances, which are totally devoid of truth. Official intelligence alone is certain; and such certain intelligence we have received from St. Luke.' Vol. iii. Part i. p. 270.

Advancing to the Gospel of St. John, as the subject of chapter the seventh, and subjoining a succinct view of this evangelist's life and character, Michaëlis proceeds to the various opinions which have been espoused in respect to St. John's object in writing his Gospel. The opinions of Clement of Alexandria and Eusebius, who supposed that this Gospel was designed as supplementary to the three others, is contested as but partially applying, in the instance of Clement, who states that, as in the former those things were related which concern the humanity of Christ, it was the intent of St. John to write a spiritual Gospel,

which should explain at full length his divinity; while Eusebius, on the contrary, relates, that St. John's intention was to supply what his predecessors had omitted concerning the first parts of Christ's ministry, their accounts having been chiefly confined to the last year of it: but to this also Michaelis expresses his dissent; adding—

‘That it was not his’ (St. John's) ‘design to record even all the miracles which Christ had performed, is evident from what he himself says, ch. xx. 30. xxi. 25.; and therefore, though his Gospel contains a considerable quantity of very important manner, of which no mention is made in the three first Gospels, yet this matter was introduced with a different view from that of merely supplying the defects of his predecessors. If this had been his sole, or even his principal, object, he would not have passed over in silence the whole history of Christ's early life, of which, as I observed in the preceding section, he had the best opportunity of procuring information: nor would he have neglected to confirm by his own testimony the account of Christ's transfiguration on the mount, his agony in the garden, and other important events, at which St. John was present, but St. Matthew was not. However, it is far from my intention to assert that St. John intended no part of his Gospel as a supplement to the preceding Gospels: I mean only that this was not his sole or his principal object.’ Vol. iii. Part i. p. 275.

The very different opinion from that of Clement and Eusebius, which was suggested by Lampe and defended by Lardner, is next proposed; and, having been acutely examined, it is inferred from John xii. 37-43, on which Dr. Lardner mainly rested as matter of doubt, that this passage intended ‘nothing more than an answer to an objection founded on the Jewish rejection of Christ's miracles.’

‘The apostle had probably heard the following argument brought against the truth of the evangelical history: ‘If so many miracles had been performed, as is pretended, and that too in so public a manner, it is inconceivable how the Jews could refuse to believe, after they had seen those miracles with their own eyes. If it were true that a person really dead was restored to life in the presence of many witnesses, and in a village which was only a mile and a half from Jerusalem, it must have been known to the whole city; and the necessary consequence would have been, that the Jews would have acknowledged the person who could perform such miracles to be the Messiah, whom they expected. But since the contrary is true, the wonders related by Christ's disciples are entitled to no credit.’ An objection of this kind St. John probably intended to answer, when he wrote the passage in question. He admits that the incredulity of the Jews might afford just matter of surprise: but he denies that any inference can be deduced from it, prejudicial to the credibility of the Gospel history. For the prophets had foretold that their eyes would be blinded, and their hearts hardened: and therefore, as they were incapable of conviction, their rejection of Jesus could afford no

proof that he was not the Messiah. St. John however adds, that many were really convinced in their hearts, and that only the fear of expulsion from the synagogue deterred them from an open confession.' Vol. iii. Part i. p. 277.

Having thus disposed of the hypotheses of others, Michaëlis advances his own; which is, to evince that St. John wrote his Gospel to confute the errors of Cerinthus and the Gnostics; as also those of the Sabians, a sect which acknowledged John Baptist for their founder. The tenets maintained by the Gnostics and Sabians are distinctly stated, and also the manner in which St. John had confuted them. We wished to present to our readers this very learned and masterly disquisition, as having given us the fullest satisfaction: but the whole is too long for insertion; and to abridge, would be essentially to injure it.

It having been mentioned before, that, according to a passage in the Ecclesiastical History of Eusebius, St. John had read the three first Gospels, and supplied what his predecessors had omitted, Michaëlis reverts to that opinion as well as to Clement's; and thence offers his reasons to prove that the first three Gospels had been read by St. John before the writing of his own. The appropriate mode of this evangelist's narration is next judiciously treated, and the peculiarities of his Greek style pointed out, in reference also to his Epistles. The contents of the last chapter of St. John's Gospel are then distinctly considered; and the notion of Grotius, who, with other critics, contended that this chapter was added by the elders at Ephesus, having been judiciously set aside, after adverting with great pertinence to the date and place when and where this Gospel was written, the Introduction to the four evangelical books is concluded, with a brief notice of the heretics who rejected the Gospel of St. John.

We have thus far exhibited a distinct view of the original work, that the reader may judge of its plan and contents. In our next number we shall revert to it, and to the notes that Mr. Marsh has subjoined.

(To be continued.)

ART. II. — *Observations on the Winds and Monsoons; illustrated with a Chart, and accompanied with Notes, Geographical and Meteorological.* By James Capper, formerly Colonel and Comptroller-General of the Army and Fortification Accounts on the Coast of Coromandel. 4to. 15s. Debrett. 1801.

TO colonel Capper we seem to have been formerly obliged for a very interesting and entertaining account of a Journey

over the Great Desert from India; and he appears through his whole life to have been a judicious and attentive observer. In situations such as he has experienced, much might have been attained by attention only: in this he has not failed; while he has added to it whatever the philosophy of his time could contribute to elucidate the subject. We much regret, however, that the observations of De Luc, De Saussure, and Sennebier, were unknown to him: these, with some later authors, would have greatly illustrated, and in some places have corrected, his theory.

Our author's object is to elucidate the doctrines of Bacon, as further dilated by Dr. Halley. We will not stop to inquire where those 'germs' are to be found, in the works of the former, of 'almost every modern discovery,' because we know how easily hints are expanded into systems, and that an accidental conjecture is often magnified into the anticipation of a discovery. We will however admit that Bacon and Halley were well acquainted with the causes of the trade-winds, and of the monsoons; but we are equally certain that their system is wholly inapplicable to the whirlwinds, the irregular currents of the air in temperate climates, the harmattan, or the sirocco. So far, however, as their system went, colonel Capper has considerably improved it; and the body of meteorological facts, which he has collected in its support, will be of the highest importance to every philosophical inquirer, and reflect no little credit on his diligence and ingenuity. We need not enlarge on our author's judicious geographical distinctions, nor on the division of the different winds, which are chiefly important to those who peruse the whole. We shall select his explanation of the monsoons.

'The winds in the gulf of Bengal are generally said to blow six months from the N. E. and the other six from the S. W. This is far from being precisely true respecting any part of India; it is, however, sufficiently accurate for our present purpose, and therefore I shall in part adopt this position, as well as the common country name of monsoon; trusting, that in the course of this inquiry I shall be able to account for the several deviations of the wind from the monsoon points, and at the same time in some measure to explain the causes of them.

'From the island of Ceylon to Balasore Roads, the N. E. monsoon is said to begin near the coast of Coromandel, early in October. But in fact between the two monsoons, the expiration of the one and the commencement of the other, the winds and currents are variable on this coast, partaking of both; frequently, however, calms prevail during the whole month of September, and even early in October, with a strong current from the N. E. towards the S. W. At this period we must remember that the sun is fast approaching towards the equinoctial, which he crosses nearly about the 22d of September. As his declination afterwards increases from seven to fifteen degrees S. which is between the 10th and 31st of October, his ab-

sence from the northern hemisphere begins to be felt; and as he at the same time rarefies the air both by sea and land to the southward of the equator, the warm air then over the Indian Ocean, but particularly over the eastern side of the continent of Africa, as usual ascends, and the cold air from the N. meeting the perennial east wind, they pass forward progressively, beginning where the rarefaction takes place, and probably continuing to an immense distance, and thus form the N. E. monsoon. The exact point where the northerly wind terminates I shall not, in this place, attempt to ascertain; but we may venture to suppose, that it must be at least as far towards the N. E. as the west side of the Thibet and Napal mountains, separating India from China, and which in winter are always covered with snow. From this frozen eminence a current of cold air will move with considerable velocity towards the tropic, on the approach of the sun, until the equilibrium is restored; but at the latter end of January, the sun again beginning to return towards the N. produces a sensible effect on the air; for in proportion as he approaches towards the equator, the current of air in the gulf of Bengal, near the land, takes a different direction. About this time the wind, immediately on the coast of Coromandel, no longer blows violently or regularly from the N. E. as in the commencement of the monsoon; but first abates in strength (like a current of water when the level is nearly restored), and then changes daily to regular land and sea breezes, which of course, near the coast, are obviously occasioned by the alternate rarefaction of the air by sea and land.

‘ When the earth begins to be violently heated in the course of the day, the rarefied air ascends, and the cooler air from the sea comes in to supply its place; but the exhalations raised during the day are condensed in the cool of the evening, during the absence of the sun, and falling down in copious dews refresh the earth, when the sea becomes warmest, and the current of air, a few hours after sun-set, goes from the land to the sea, and produces what is called the land wind. It must be remembered, that these alternate land and sea breezes do not take place until some time after the change of each monsoon, when its strength begins to abate; for at the commencement of either, the monsoon itself blows incessantly for a month or five weeks immediately on the coast, and continues, with trifling deviations from the N. E. or S. W. according to the respective seasons. Nor do the land and sea breezes at any time extend above three or four leagues from the shore.’ P. 41.

‘ During the continuance of the land and sea breezes on the coasts of Coromandel and Malabar, both in the N. E. and S. W. monsoons, the wind on shore seems regularly to follow the course of the sun, and passes very perceptibly round every point of the compass in twenty-four hours.

‘ These winds blow constantly every year on the coast of Coromandel to the latter end of January, and continue during February and to the beginning of March, subject to very slight variations; but as the sun approaches towards the vernal equinox, the winds again become variable for some days, as they were about the autumnal equinox, until his declination is upwards of seven degrees N. when

the S. W. monsoon sets in, and often on the south part of the coast, with considerable violence. This change or reflux of air appears to be put in motion by the same means as that which comes from the opposite quarter; for as the sun's altitude increases daily in the northern hemisphere, the extensive body of land in the N. E. part of Asia must become much hotter than the ocean, and consequently a considerable degree of rarefaction will be produced over that part of the continent, whilst at the same season an immense body of cold air will come both from the Indian Ocean and the continent of Africa, in the southern hemisphere, to restore the equilibrium. The principal tracts of land of different temperatures on the two continents, bearing very nearly N. E. and S. W. of each other, will therefore become alternately the two opposite extreme points of rarefaction and condensation, and necessarily, according to this theory, be the immediate causes of the N. E. and S. W. monsoons.

But to those who have not considered the nature of the monsoons in India, it may appear somewhat inconsistent with this theory, that the N. E. monsoon, which blows with great force in October and November on the Coromandel coast, is scarcely felt a few degrees to the westward on the Malabar coast, and so *vice versa*. The S. W. monsoon, which blows with great strength on the Malabar coast in April, May, June, and July, is never felt with any degree of violence on that of Coromandel after its commencement, nor even then, excepting very far to the southward. It is true both coasts are in the northern hemisphere, and might be supposed subject to the same effects from the situation of the sun; and so they certainly are in some degree, for the wind blows nearly in the same direction on both sides [of] the peninsula; but on referring to the map, it will be found that the two coasts are separated by a double range of mountains, running almost N. and S. the one immediately bounding the coast of Malabar, the other nearly in the middle of the peninsula, called the Ballagat, or country above the Passes; both which serve alternately as a screen to either coast during the different monsoons. Besides, they not only break the force of the wind, or current of air, but these mountains, being less electrified than the clouds coming from the sea, attract them, and it is supposed, when nearly in contact, take away their electrical fire, and cause them to precipitate the water they contain.' p. 44.

Had colonel Capper looked into the modern authors, he would have found that electricity is chiefly conspicuous when water is either dissipated in vapour, or decomposed; and that Dr. Franklin, who, on this subject, then in its infancy, scarcely ventured beyond hints, is undoubtedly in an error. Many facts on the same topic have been adduced in a work, of which, from its obscurity and distance, our author has probably never heard: viz. a volume of essays, published at Exeter within a few years.

The rains on the coasts of Malabar and Coromandel are well explained, from the vicinity of the eastern and western seas; and the facts are well established, whatever be the mode of explanation.—We shall go on with his theory of the monsoons.

• The island of Ceylon, which lies to the southward of the Coromandel coast, and where the peninsula becomes extremely narrow, partakes of both monsoons, but principally of the S. W. The wind immediately on the coast, at the commencement of this monsoon, takes nearly the same direction as the coast itself. From the latitude of 9 to 13 degrees, the coast lies nearly N. N. E. and S. S. W. and from the latitude of 15 degrees, to the head of the gulf called Balasore Roads, it runs almost N. E. and S. W. The S. W. monsoon therefore on this coast blows at first along shore, from which cause it is called the Long Shore Wind. The nature of the soil on the coast probably contributes to give it this direction; for the soil being, in some respects, like the gulf of Guinea on the coast of Africa, low and sandy, the air near the earth must consequently be much rarefied under almost a vertical sun, and the denser air, coming across the Indian Ocean or the gulf of Sind, will follow that direction on the coast to fill up the vacuum. But these winds continue only to the end of May or the beginning of June, when the sun being near the summer solstice, the hot land wind on the coast of Coromandel commences, and continues about six weeks. To understand the causes of this sudden change, we must again advert to the geography of the country, and consider the state of the atmosphere at this period on the two coasts.

• The southern part of the peninsula, from the latitude of 16 degrees to Cape Comorin, may be divided longitudinally into three parts, beginning at Madras, which is situated in the longitude of $80^{\circ} 28' 45''$ E. About two degrees to the westward of that meridian is a range of mountains, forming the eastern boundary of the Valley of Baramaul, where the high land of Mysore commences, commonly called the Ballagat, or country above the Passes. This high or table land of Mysore rises at least 2,000 feet above the coast of Coromandel, and runs through the peninsula from N. to S. nearly in the longitude of $78\frac{1}{2}$ degrees. Two degrees farther to the westward is another range of mountains, which may be considered as the boundary of the Malabar coast; and the country situated between these two meridians, from 76 to 78 degrees, is properly the country of Mysore. With this sketch of the map of the country before us, and with a recollection of the first principle of this hypothesis, it will not be difficult to account for the hot land wind prevailing in the Carnatic during the months of May and June.

• The sun's declination in the month of May is between 15 and 22 degrees N.; he will therefore before the end of this month have been vertical over all these countries, and consequently have produced a considerable degree of heat in the Carnatic; but at the same time the double range of mountains to the westward will have arrested the clouds brought thither by the S. W. monsoon, and made them precipitate their contents both on the Malabar coast and in the Mysore country. The principal point of rarefaction then, at this season, will be the Carnatic, which may, as usual, be considered as the heated room, and the nearest cold body of air will come from the table land of Mysore to restore the equilibrium.

• In the Carnatic, during the months of May and June, the thermometer of Fahrenheit in the shade is generally at 90 or even 100

degrees and upwards, whilst near the mountains the same kind of thermometer will not be more than 70 or 80 degrees at the utmost. The current of air then will move from the mountains across the Carnatic towards the coast of Coromandel, and of course produce the hot land winds, but they are severely felt only on the east side of the Carnatic, at a distance from the mountains. At Amboor, and even at Vellore, which are situated near them, those winds are neither extremely hot, nor of long duration; and in the narrow part of the peninsula, in the beautiful little province of Coimbatore, although so far to the southward, in consequence of their vicinity to the hills, the inhabitants are never incommoded by land winds.

‘ This rarefaction in the Carnatic, and the current of air which comes from the Ballagat mountains, and blows from the W. to the E. to fill up the vacuum, are sufficiently strong inland to counteract the effects of the monsoon in this part of the peninsula; but the westerly wind soon loses its effect on coming to the coast, for it never extends above one or two leagues out to sea, where the S. W. monsoon blows incessantly at this season of the year.

‘ But within a month after the summer solstice, the current of the S. W. monsoon begins to slacken, when the regular land and sea winds again commence upon the coast of Coromandel, and continue with slight variations for a month or six weeks. Towards the end of August, as the sun approaches the line, the heat in Asia and the cold in Africa begin to abate; consequently the monsoon daily becomes more faint, and like the slack water between the flood and ebb tides, the air in the gulf of Bengal has little motion. Frequently it moves about in eddies, and after it has fluctuated between the two monsoons for three weeks, sometimes almost a month, being attended with squalls from different quarters, the N. E. wind at length prevails, and, like the change of tides, moves at first with considerable rapidity. But the tremendous gales, or rather hurricanes, which sometimes blow in the gulf at this season, and bear down every thing before them, seldom happen precisely at the beginning of the monsoon; nor does it appear that they are the effect of a current of air like the monsoon, blowing constantly from the same quarter for several months, but rather resemble whirlwinds, which proceed principally from some sudden change in the upper regions of the atmosphere, and which, though extremely violent, are merely local and temporary. But before we conclude the account of the S. W. monsoon in Hindustan, it may be proper to observe, that this monsoon brings the violent rains into the provinces of Bengal and Bahar, which generally begin at Calcutta about the middle of June, two months after their commencement to the southward of the gulf.’ p. 52.

The length of this explanation prevents us from adding some additional remarks, and occasionally apparent exceptions to the doctrine; and indeed the whole of this part of the subject is ingeniously and correctly illustrated. But, with respect to hurricanes, the doctrine will by no means apply. ‘*Temporary*’ strong gusts of wind can never be produced by rarefaction of the air from a vertical sun, because the cause acts gradually, and there

is nothing to impede the commencement of the effect from the commencement of the cause. Colonel Capper ought also to have reflected, that winds, proceeding from rarefaction of the air, are not attended with thunder and lightning. The local effects of these hurricanes, the preceding and subsequent appearances, are equally inconsistent with this cause. Two other circumstances prove also its insufficiency: one is, that they never occur at the commencement of the monsoon, when, before the equilibrium is established, some commotion might be expected, but a little time after the change, when the rarefaction has had its full effect; the other, that, though it may begin to blow from the land, the air soon rushes from every point of the compass.

Colonel Capper proceeds to the explanation of some other appearances of perennial winds; which we cannot, from its extent, follow, or, from its nature, abridge. Our author, from the terms *monsoon* and *tuffoon*, is led to examine some other appropriate appellations of different places; and, as these are Persian, he concludes that the Persians were the chief navigators of the eastern seas, prior to the European discoverers.

The cause of the khumseen, a periodical wind in the Arabian Gulf of some continuance, is properly distinguished from the samiel of the desert, which occurs at more irregular intervals, and is temporary in duration. Our author's system applies very well to the khumseen, and less so to the samiel and the sirocco; nor would it be sufficient to explain the causes of their recurrence without adverting to their nature. They consist chiefly, at least the former, of inflammable air; and we believe the production of this gas has not been explained. We remember, in our review of Bruce's Travels, taking some notice of the subject; but it was too novel to admit of any very satisfactory explanation at that time. We may have occasion to resume it, if not taken up by some other author. The Etesian winds are of a similar nature and duration to the khumseen; though, from the situation of the Morea, where they are observed, their direction is opposite. The harmattan is a gust of peculiarly dry air, deprived of its moisture by passing over the arid desert, and greedily attracting fluid from every object which contains it. In a country where disease depends much on marshes, this dry wind must be healthy; but we have no reason to think it of a peculiar nature, except that, from analogy, we may suppose it to be highly electrical. The samiel, in some circumstances, seems to be as drying as the harmattan; but the cause is uncertain. The hygrometrical affinity of water to air seems to arise from a principle of a different nature from solution, and not yet well understood. If colonel Capper resume these considerations, we would recommend to his attention the experi-

ments of De la Saussure in his treatise on the hygrometer, as well as of De Luc in the controversy on that subject.

Colonel Capper tries the truth of his theory, by examining the problems of M. Volney, and showing how easily they are explicable on it. In reality, they are so in general; but on the fourth, the proportion of dew and clouds, he is less successful. Indeed it may be said that the system does not apply to these; but we must remark, as singular, that an author should treat of meteorological subjects without being aware of the state of water in vascular vapour, and the repulsion of clouds in consequence of their electricity. Much might have been learned on this subject from De la Saussure; and some farther advances were, we believe, made by the author just mentioned in the Exeter Essays. Colonel Capper, we admit, notices, somewhat vaguely, the influence of inflammable air, and the decomposition of water; but these remarks are rather appended to, than connected with, his system.

He next proceeds to consider the winds and weather of Great-Britain, so far as they can be reduced to any rule. This part of the subject is taken up without sufficient preparation. The winds and the rain should have been examined in registers kept in many different parts of the kingdom, and the relative situation of the neighbouring hills noticed. A little inquiry might have obtained many of these journals; indeed, many have been published, which do not seem to have been known to this author. He remarks, that the prevailing winds are the westerly; and that the quantity of rain is greater in the summer months than in any equal period. In reality, the rainy days are fewer, but the rain heavier. We have seen more rain fall in two hours in June than in the whole month of February, when there has been scarcely a fair day. His system explains very satisfactorily the prevalence of the westerly winds; but we are surprised that he has omitted one cause of the cold north-easterly winds which chiefly prevail in the spring, as it is so consonant to his own theory, viz. the thawing of the Baltic. The cause of rain is explained from the doctrine of precipitation, which is only true in a very few instances; and, in noticing the changes of the barometer, he does not consider that this instrument acts also as a manometer, measuring the changes in the *elasticity* of the atmosphere. Some observations respecting the causes of rain in other countries, where its appearance is more regular, are curious; and the result of the remarks on winds of this country, when applied to ships going hence to India, is equally curious and useful. The following observations cannot be too extensively communicated.

‘ In the vicinity of the Cape, at this season, this wind blows almost incessantly, generally increasing near the land until the ships have

passed the bank. A few degrees to the eastward, the wind will sometimes come for a day or two from the S. E.; but the prevailing wind on both sides during these winter months is unquestionably the N. W. The struggle seems to be between the cold air from the pole and the reflux of air near the S. E. trade.

After having passed the Bank of Lagullus, ships should take a good offing to the eastward, even those which intend going the windward passage; for immediately round the Cape there is often a strong set on the land, whilst at the entrance of the Mosambique Channel from Cape Corientes the current runs frequently with considerable violence to the S. E. so that between the south end of Madagascar and the main land of Africa the utmost care is necessary to avoid running either upon one coast or the other. The Doddington Indiaman was wrecked near De Lagoa Bay, in the year 1756, by standing too soon to the northward, immediately after having rounded the Cape; and a few degrees further northward many ships have likewise nearly been lost on the opposite side, by an error of near four degrees in the casting, according to the dead reckoning.

The first instance that occurred to myself was in the Prince of Wales Indiaman, in the year 1762. In company with the Britannia, we fell in with the land about midnight, near St. Augustine's Bay, at the time we supposed ourselves to be near mid-channel between this island and the continent.

The second instance was in 1785, in a French ship, the Notre Dame du Mont Carmel. The following extract from our journal will best explain our situation. Fresh gales and good weather. At day-light saw the land, the body of it bearing N. E. distance six or seven leagues. According to D'Apres' chart, this shoal, the Star Bank, lies in $44^{\circ} 10'$ E. of Greenwich, and latitude $25^{\circ} 10'$ S. In the morning a man on the fore-top-sail yard called out "breakers," which were not more than a mile and a half distant on each bow. This bank lies only five leagues from the coast of Madagascar, and is very low, therefore no ship should pass the latitude of St. Mary's after dark, unless well assured of the longitude.

A French Indiaman, St. Jean Baptiste, was lost at eight o'clock in the evening, in the year 1777, and thirty-nine only of one hundred and twenty people were saved: the carpenter and boatswain's mate of our ship were amongst the number of the saved. They reached St. Augustine's Bay in the yawl, but, on landing, they were made slaves by the natives. Nineteen only of the thirty-nine survived their captivity, in which they remained seven months, and then were ransomed by a Dutch ship. We probably owed our preservation to an excellent chronometer, made by Arnold, which gave us; at eight A. M. the longitude of $43^{\circ} 9' 45''$ E. that nearly corresponded with our lunar observations; nevertheless, the captain could scarcely believe at the time, that, after having struck soundings on the Bank of Lagullas, such an error as four degrees of longitude could exist in the ship's reckoning: however, at nine P. M. he put the ship about, and stood off and on until day-break, a precaution by which, in all probability, we were saved from shipwreck.

The Aurora frigate, which was lost, after leaving the Cape of

Good Hope, in the year 1768-9; and the *Cato*, with admiral Parker on board, neither of which have been heard of since they left that place, were very probably both cast away either on the coast of Africa or the island of Madagascar.' p. 120.

What follows, respecting the most eligible period of sailing from India, merits particular attention.

Some remarks on the causes of heat and cold according to this system, as well as on the causes of the evaporation and precipitation of water, follow. The saltness of the sea is a problem of peculiar difficulty; and colonel Capper involves himself in a dilemma in the consideration. If the rivers bring from their reservoirs the necessary supply of salt for the ocean, it is singular that they should not be themselves salt, and that even the *lakes, which communicate with the sea*, should be fresh. In fact, the ocean must have originally been created with a determined proportion of salt, for many fish die in water less or more salted. This proportion varies from different causes in different parts of the sea; but fishes migrate according to these changes; and there is no reason to suppose that the actual quantity of salt existing in the sea is altered; in other words, that any salt is decomposed while in a state of solution. Water is raised from the sea, and returned to it; so that from this cause the change is only relative and temporary. Some lakes are salt because they were once a part of the sea; others are fresh because derived from the clouds. The remarks on the high mountains of Tartary, and the immense rivers originating from them, are interesting. The information is not new; but it is brought together in a pleasing, instructive form. The agricultural and nautical deductions from the facts established, respecting the prevailing winds, are certainly well founded and useful.

The notes are often more minute details of facts, or useful illustrations; in one or two instances we find what may be considered as a new subject. Such is note 10, where the author recommends the Latin as a universal language. It *was* for a time the universal language of science; but has unfortunately of late been in a great measure deprived of that honourable office. We should, for many reasons, prefer the Greek; which we might enlarge on, were there a probability that our preference or opinion would have any weight. The following remarks on the famines of Bengal ought also to be very generally read.

* Bengal, which in many respects resembles the Delta of Egypt, is likewise called by the Orientals *Jennet ul Bellad*, or the Paradise of Countries; and, like Egypt, Bengal generally supplies grain to the neighbouring southern countries of India, where the mountains being low, and the rivers comparatively small, the harvests frequently fail.

* The province of Bengal ought, with good management, never

to be subject to famine; for, if my conjectures are true, the supply of water must be infinitely more certain in the Ganges than in the Nile. It is to be doubted, as I have already observed, whether the Mountains of the Moen, where the sources of the Nile are supposed to lie, are high enough to be covered with ice and snow in that latitude. But the great range of mountains, whence the waters of the Ganges, and many of its contributory streams, flow, are visibly covered with ice and snow, which on these northern mountains may be considered as perpetual; and a great portion of both being annually melted by the presence of the sun during the summer solstice, this supply can never fail.

‘ It may then be asked, by what means the famine happened some years since, which almost desolated the province of Bengal?

‘ It was partly owing to a want of the same precautions, which are constantly taken by the Egyptians for ascertaining the quantity of water in the river by means of a Nilometer, with proper dams, which ought to be erected throughout the Delta of Bengal, in every considerable branch of the Ganges.

‘ It would perhaps be very sound policy in every European nation to adopt the same plan at home; for by these means, not only great improvements might be made in agriculture, but, by preserving the water with proper economy, commerce might be considerably facilitated by the more general use of water carriage. Nor should we forget that these Nilometers might become more correct rain-gauges than any now in use. But after having mentioned the famine in Bengal, and ascribed it partly to the want of a judicious economy and appropriation of the water of the Ganges, in justice to the servants of the East-India Company who governed Bengal at that time, and who have unjustly incurred much odium on that account, I must take upon me to say, that after a very diligent inquiry, made a few years afterwards on the spot, no European at that time derived the smallest pecuniary advantage from the monopoly of grain.

‘ I have even heard a gentleman named as having contributed towards the general distress, by converting rice grounds into fields of opium, and from the sale of which he is said to have acquired immense riches; but it is well known that opium does not thrive in the same kind of ground in which rice is planted; the one requires a dry, the other a wet soil. Besides, if we admit that four or five hundred acres, or even as many thousand, were taken from the rice grounds of Bengal, Bahar, and Orissa, for the purpose of planting opium, the defalcation of this small quantity of land, from countries infinitely more extensive than those of Great-Britain, would not have been felt but as a drop of water in the sea. The misfortune originated in the folly or iniquity of the native farmers, or grain merchants, themselves.

‘ It should be known that the scarcity happened in a season of uncommon drought, which followed one of unusual plenty. When the native farmers, or perhaps the merchants, during the plentiful year, had sold and exported as much grain as they could, they destroyed a prodigious quantity of the remainder, in order to keep up the price; and consequently, when the subsequent crops failed, an

universal distress pervaded the whole country. It was by these means that thousands of the wretched inhabitants of Bengal perished through hunger in the granary of India.' p. 185.

The fourteenth note on Sahara, the Great Desert, is a very interesting one, but too long to transcribe, and not easy to abridge. In the eighteenth note, entitled 'Tides in the Atmosphere,' which colonel Capper seems to deny, the observations are, we think, less correct. The nineteenth, on the currents in the ocean, is curious and interesting. The meteorological remarks and prognostics of the weather are not always correct. To these our author's theory seldom applies, except in a general outline.

The Appendix consists in a great measure of miscellaneous subjects. The first article is on the rise and progress of the fine arts, which are proved, from their history, to have seldom attained any high degree of perfection, but where they have been immediately employed in the service of religion. The second is entitled, 'Observations on Tartary.' The limits of that vast country have not been ascertained. Our author thinks that a range of mountains may exist between the latitudes of 50 and 55° north; so that Siberia may include the countries north of 50° to the Frozen Ocean, and from the confines of European Russia to Behring's Straits. Tartary will of course comprise the countries between latitudes 31 and 50°, and from the Black Sea to the empire of China. The Tartars of this region are supposed by Mr. Warton to have retired from the progress of the Roman armies northward, and to have peopled Scandinavia under Odin. It was fortunate, adds colonel Capper, that the Tartarian heroes of a later date turned to the east, rather than the west; or letters, and the empires then formed, might have experienced a common ruin. A Persian origin may, he thinks, be traced in our words, the structure of our language, and the customs of our ancestors; which he enlarges on with great ingenuity.

'Vapour on the hills' is not always 'a sign of rain,' without other accompanying circumstances, of which our author is not aware. Subterraneous winds are well explained; and tables of the velocities of the wind and of the weather at Aleppo are useful additions. On the subject of electricity we observe some mistakes, apparently important in their consequences. On the whole, we think this work curious and valuable. In the present state of science, however, we had reason to expect more; and perhaps, at a future period, the author may enrich another edition with some modern discoveries, and their application.

ART. III.—*Historical and Political Memoirs of the Reign of Lewis XVI. from his Marriage to his Death, &c. (Continued from Vol. XXXIV. p. 254.)*

WE proceed to lay before our readers, that they may justly appreciate this publication for themselves, several extracts from its voluminous author.

‘ We have seen a most extraordinary occurrence take place in France. A royal house, the most powerful and most considerable in Europe, is precipitated from the throne of Henry IV. in a very short space of time. Has nature co-operated in the production of this catastrophe? Such a question, when the morals of mankind are the object of consideration, is not foreign to the province of history. I shall endeavour to answer it.

‘ When Lewis XVI. ascended the throne, there were in France five families of the blood royal, and fourteen princesses.

‘ Besides the royal house, and those of Orléans, Condé, Conti, and Penthièvre, there were also in Europe three families descended from the house of Bourbon, which reigned in Spain, at Naples, and at Parma, and in which were six princes. At no preceding period had the house of Bourbon appeared either more flourishing or more numerous. The succession to the crown, and the stability of the government, had more sureties on the side of nature than ever before had been known.

‘ The case was not the same with respect to the political talents which, for the preservation of monarchy, those princes ought to have possessed. The heroic ages of the house of Bourbon were expired: the blood of Henry IV. had lost the qualities which create monarchies, and either prevent or extinguish revolutions. The double prejudice of the royal and catholic families in Europe, of forming matrimonial alliances only with those of the same rank and of the catholic religion, had induced the house of Bourbon to reject every marriage with protestant houses, and to confine its connubial intercourse to those of Medicis, Austria, Savoy, and Bourbon. The blood of the dynasty which reigned over the French was held so sacred, that to mix it with that of the nobility of the kingdom would have debased it in the estimation of the people: the Bourbons were obliged to have recourse to marriages with Austrians, Saxons, &c. to preserve the dignity of the race: a singular restraint in the physical history of mankind, reprobated by nature, and which subjected the family to great inconveniences. In reality, whatever additional consideration the house acquired by marriages contracted with its equals, it lost more than an equivalent in point of character and qualities; and it could not but degenerate from the virtue of its ancestors, the original founders of its power. A kind of old age of the family, an effateness of character, and an almost total annihilation of great passions and sentiments, became a necessary consequence of generations being multiplied and formed of the same blood.

‘ For preserving both the vegetable and animal tribes in health and vigour, and for preventing a degeneracy of the different species, the means ordained by nature is a mixture of families. In the vege-

table kingdom, this purpose is effected by grafting; and it is a principle of policy among enlightened people to discourage intermarriages with relations. Nature suffers violence by repeatedly producing new generations from the same blood; while, on the contrary, she is invigorated and rendered more prolific, by connubial alliances with individuals of a different stock; the vital principle, which had been impaired, then recovers its activity, a new individuality, both physical and moral, is generated, and there ensues a recomposition, which gives life and energy to character. Domestic animals would degenerate in less than an age, if the breed were not crossed. In short, the mixture of distinct races improves every offspring, not only in vigour of constitution, but in beauty and form.

‘ In the human species, this doctrine is confirmed by a thousand observations. We are acquainted with families in which not physical evils only, such as the gout, consumption, and other maladies, seem to be established, and to pass from father to son, but the germ of many moral infirmities also, such as folly, imbecillity of mind, nervous affections, madness, and other similar defects, circulates in the blood. M. Turgot “made haste,” according to his expression, to regenerate the department of finance, because, said he, “from time immemorial, my ancestors have died of the gout at the age of fifty years.” The history of hereditary diseases is well known. As long as those maladies exist, the race is continually in danger of becoming extinct; its individuals lead a valetudinary life: but when new blood is introduced for the support of a fresh generation, the constitution of the family is restored and the lineage improved,

‘ The practice of grafting, and changing the grain, with respect to vegetables, and crossing the breed in animals, appears then to maintain and improve the species. Multiplied copulations with the same blood, on the contrary, seem to be the cause of decay and extinction. The difficulty of crossing the breed in its own propagation was, during two centuries, the radical defect in the house of Bourbon.

‘ Where do you find in the race that decision of character, that firmness of mind, impetuosity of volition, enlightened by genius, which animated Henry IV. the head and founder of the power of this house? We see how in each generation the strength of character diminishes, from the conqueror of the league, when the king subdued the people, to the 6th of October, when the people subdued their king,

‘ The house of Medicis commenced with heroes; and its latter princes, at the epoch of its extinction, will be unknown to history. Behold cardinal York terminating obscurely at Rome the destiny of the Stuarts! see how the last male heirs of the house of Hapsburg finished their career at Vienna, in the person of the insignificant Charles VI.! read the history of the house of Valois, and that of Charlemagne; examine the character of the last of the offspring which terminate these different races: observe how many of the sovereign houses of Europe are now decayed, by forsaking the dictates of nature, like the last shoots of those dynasties of which history recites the decrepitude; while nature is maintained unimpaired and perpetuated among the people, accompanied with health, vigour,

and increasing population. To conclude, look into our own history; how many families of the blood royal are become extinct since the time of Hugh Capet! Examine the genealogy of the house of Bourbon, by Desormeaux; examine other larger genealogies of the same family, and you will find that the observation is verified. Reflect on the chronological table containing the creations of the ducal families of the kingdom: all those which existed before Henry III. are extinct: all those which existed in 1572, at the time when the house of Crussol was advanced to the peerage, are no more; for in 1789 the house of Crussol remained the most ancient. The desire of posterity, and the solicitude, so natural, of preserving families from extinction, one might have supposed would have concurred in the preservation of these privileged races. But such sentiments have been useless. The mass of the people alone is preserved, by their morals and by the perpetual circulation of the blood from one race of Frenchmen to another; so that our population is composed nearly of four millions and a half of families, which descend from their father without any extinction of the male line, transmitting existence to future ages by propagation, exemplifying in the present revolution the bravery of the ancient Gauls, and preserving to their country the splendor, the energy, and the capacity of the founders of the nation.

‘ I might confirm these observations by a statistical account of the youth and old age of the different nations which occupy the globe; I might show how in the north the human species degenerates, and the duration of life decreases, from the severity of the climate and the solitary state of the inhabitants, with whom the neighbouring people refuse to form an alliance. I might mention the great family of the Chinese, separated from the rest of the world, through a long succession of ages, and exhibiting in the countenance of every individual a proof of their national deterioration. These colonies, and many others, have been degenerating from a remote period, in consequence of their isolated manners, and of prejudices which hinder them from intermarrying with other nations; while in the districts of Greece, where the laws, the manners, and, above all, the geographical position of the inhabitants, permitted a continual intercourse with strangers, there resulted a race of the human species the most beautiful with respect to person, and in a moral view the most interesting, as long as civilisation remained in the governments of that happy country.

‘ In fine, the perfection of the human lineage is yet more perceptible in the mixture of the blood of negroes with that of Europeans, in respect both of corporeal form and of morals: whence it may clearly be inferred, that the chief cause of the degeneracy of the blood of the Bourbons arose from its circulation in the same vessels; the prejudices respecting both its dignity and religion having neither permitted it to form alliances with protestant princes, nor to chuse from among the people young women of the country, to preserve to the dynasty a continuance of health and vigour of constitution.’
Vol. ii. P. 11.

Our author, in this chapter, assumes the province of the natu-

ral historian; and the doctrines of Buffon are pursued to their utmost extent. We have nothing to do with the religious creed of any man, provided he do not insult the public by its communication; to his God and his conscience he is alone amenable. But, disguised as the religious opinions of this writer are throughout the whole of his Memoirs, and honestly as he seems to have been attached to the cause of royalty, we think we have some glance, from the specimen before us, of what the abbé Barruel refers to, when, in his '*Mémoires pour servir à l'Histoire du Jacobinisme*,' he speaks of 'the apostate Soulavie,' who, he tells us, was sent to Geneva by Robespierre to consummate the work of the philosophists. We mean not, however, to compare either the fidelity or the judgement of the memoirist of Lewis XVI. to those of the memoirist of Jacobinism; but we totally protest against the system here adverted to, of the uniform materiality of all animal and vegetable nature. We have no hesitation in admitting several of the principles to which it appeals; but we must contend for a discrimination which does not exist in the school in which our author has studied; and we cannot avoid noticing, that several of the positions he has here hardly advanced are either totally destitute of foundation, or altogether adverse to the conclusion at which he is aiming. What does M. Soulavie mean by 'a proof of national deterioration exhibited among the great family of the Chinese, in the countenance of every individual?' as though fourscore millions of inhabitants would not afford a sufficient variety 'to graft, and change, and cross the breed,' to prevent a decay in the species. The 'districts of Greece' are in like manner ill selected to prove that it was from 'a continual intercourse with strangers that there resulted a race of the human species, the most beautiful with respect to person, and in a moral view the most interesting as long as civilisation remained in the government of that happy country.' It is well known that no people on the face of the earth ever exhibited so much national pride as the Greeks; and that, far from courting an intercourse with foreigners, they regarded the inhabitants of all other nations with contempt, and haughtily rejected their overtures.—But to advance to the direct point before us; Lewis XVI., and the dauphin his father, instead of exhibiting proofs of the gradual effeteness here contended for—a *progeniem vitiosiore*—offer to the view a combination of intellect and moral virtues, which we shall perhaps vainly look for in any of the Bourbons their ancestors; and were angels of light in comparison with their immediate progenitor, Lewis XV. The mode of improving both our morals and corporeal form by a mixture of the blood of negroes with that of Europeans savours rather too strongly of the fraternity of St. Domingo to be relished in this country.

Our author himself, indeed, is not satisfied with this cause of the downfall of the French monarchy; and in the prosecution of his work he assembles such a variety of confederate instigations, that it would be impossible even for Bonaparte, the hero of the day, though gifted with ten times the powers he has evinced, to resist their aggregate efforts. A debauched court, an enslaved people, an exhausted treasury, grounds uncultivated from the excess of taxes, philosophy, infidelity, the charlatanism of Mesmer and other impostors, all contribute to undermine the government within;—while, without, England, Austria, Prussia, and Russia, are perpetually attacking it with open hostilities or concealed circumventions. Of these different external powers the first is the object of our author's perpetual animadversion; and it should seem, from this narrative, that there has never been an evil in France for many centuries past, either of smaller or larger magnitude, which has not been excited or countenanced by the British government.

• SOULAVIE.—In the memorable reign of the king you mention, so devoted to the Jesuits, and so violent against the protestants, it was the chiefs of the latter party that England employed for the purpose of a revolt in the Cevennes. The prophet Jurieu, in 1689; the English emissaries in 1702; Cavalier, the leader of the Camisards in 1703; Ravel, in 1705; Dupont, four years afterwards, and Justet of Vals, received and distributed the sums set apart by England for encouraging the armed insurrections that ensued. The disturbances at Vernoux, in 1740, had the same origin; but, under Lewis XIV., it was the insurrection and independence of republicans that was aimed at.

• FRANKLIN.—I shall expect from you a letter to M. de Vergennes on this topic.

• The letter was given, a few days after this conversation, by Dr. Franklin to Vergennes; and the latter expressing a desire to be acquainted with the work, Soulavie sent him the following account.

• “When I was studying the natural history of our mountains in the south, I did not forget to extend my inquiries to the historical records, ancient and modern, which I conceived might be of service to the history of this part of France. My local researches were the means of bringing to light a series of original manuscripts, relating to our civil wars, and containing many circumstances hitherto unknown, and of great importance to our history. From these manuscripts I shall extract, in haste, a few anecdotes respecting the enterprises of Great-Britain, which will not fail to remind you of the system constantly followed by the English for more than a century, to produce a rebellion in these provinces.

• “From 1627 till the beginning of the eighteenth century, they (the English) lost no opportunity of sowing dissensions there. In 1627 the protestant general, in their pay, published a printed manifesto, wherein he endeavoured to justify himself for having had recourse to the king of England, and taken arms for the defence of the

reformed church. It is well known, that the English then made a descent upon the island of Rhé, besieged the fort and citadel of St. Martin, and were defeated in 1628.

" In 1629, the king, through the mediation of the republic of Venice, made peace with England: but, irritated against the spirit of revolt evinced by the Cevennols and the inhabitants of Vivarais and Languedoc, he laid siege in person to Privas, the capital of the district of Boutieres, an almost inaccessible spot, where the protestants had entrenched themselves. He kept the treaty he had entered into with the English secret, till his arrival at the camp before Privas, where he had peace proclaimed on the spot, and, to induce the inhabitants to surrender, informed them they had no longer any expectation of relief from the English. The town was sacked and burnt, and the king proceeded to the siege of Alais, and other places in Languedoc.

" Cromwell afterwards kept up an intercourse, more peaceable it is true, with the heads of the protestant party, who, having revolted and being threatened with punishment, had recourse to him to mediate their pardon; and the monarch, obliged to yield to the wishes of the Protector, recalled the order he had issued against them.

" The court of London, towards the close of the century, maintained with them a much more dangerous correspondence. The celebrated prophet and protestant minister of Geneva, Jurieu, was the emissary and instrument of that court in 1689, and sent apostles into the Cevennes, on whom he found means to bestow the gift of prophecy or rather of fanaticism, and began the war of the Camisards, the plans of which he formed and conducted.

" In 1702, the same system was pursued by the court of London, and a hundred emissaries in its pay traversed the mountains, and sowed the spirit of the rebellion, which took place there in that year.

" In 1703, Cavalier put himself at the head of the revolted troops, and was even so daring as to assume the title of prince of Cevennes. He became the general of an army he had himself formed, and was assisted by the English.

" In 1705, Lewis XIV., who had given law to all Europe, tired of fighting with rebels, was obliged to make peace with this too famous general, to whom he gave a colonel's commission, the privilege of enlisting his troops in the regular service, and a pension. Cavalier ended his career in London, where the history of his adventures was printed.

" In the same year Ravel put himself at the head of the malcontents, still at the instigation of the English; and a gentleman of the name of Desollier received a pension of six hundred florins. The queen of England sent over a considerable sum of money. I have a paper containing all the particulars of this business.

" In 1709, the English sent three Camisard refugees, Gui, Dupont, and Mazet, to stir up the people once more. They had a conference with a gentleman of Vals, named Justet, who was the exciter of it. I am in possession of his correspondence, both with the Dutch and English.

" The Camisards were, however, defeated by the duke of Roques

laure; but the English still encouraged the spirit of rebellion. They exhorted the protestants not to lose their courage; they promised shortly to make a descent in their favour in Languedoc; and Holland and England together contributed sixty thousand florins to support the revolt.

“ The chief object in these commotions was to fix on a spot in France noted for its attachment to the protestant worship, and to make that spot the central point of an independent republic, to be divided into provinces, and to have cities, and a capital, at the expense of the rest of the kingdom.” Vol. v. p. 168.

‘ For ages past, the cabinets of London and Versailles had carried on two kinds of war; the one open, and the other concealed.

‘ The nature of the latter was such, that, notwithstanding an official peace, the intestine war of *louis-d'ors* and guineas was constantly carrying on. Peace had been signed in 1714; yet France, who had not forgotten the good understanding between the English and the protestants, annually expended immense sums in the support of the Jacobite party. Peace was again signed in 1748; and England did not then forget that France had raised Edward Stuart and his party, against the house of Hanover, constitutionally established on the throne. France paid an army in Scotland, which would have dethroned the king, but for the prudent conduct of the duke of Cumberland. England was without an army in the interior; and the young pretender had spread such terror through the nation, that the royal army, the court, and constitutional party, in their alarm had recourse to acts of cruelty against the conquered Jacobite party, highly unworthy a nation that boasts, with reason, of its philosophy and humanity. Scarcely was England recovered from her terror, or had put a stop to her cruelty, than she seized the first opportunity of avenging this outrage of the house of Bourbon. She surprised it in its state of degradation, sleeping in the lap of pleasure, under the government of madame de Pompadour, and she compelled us to carry on a war, and sign a dishonourable peace.

‘ France, indignant at the peace she had made, resolved, under the ministry of M. de Choiseul, to be revenged in her turn, for a treaty which all Europe regarded as ignominious. She had failed in her plans during the war of 1741, against the reigning family of England: the Jacobite party in Scotland, and the catholic party in Ireland, had been subdued. She then attached herself to the party of the patriots in America, and succeeded in dethroning the English monarch in the new world.

‘ England was truly sensible of an injury, which was so much the greater, as France had thus given the neutral powers an idea of arming indirectly against her; and had gone so far as even to reproach her, in its manifestoes, for the execution of Mary Stuart, and Charles I., and the expulsion of their lawful king. At this conjuncture, the observers of the open and secret misunderstandings of the two nations made no hesitation to compare their situation to that of Rome and Carthage, fighting for their preservation, and even for their very existence. The dismemberment of the British empire in-

spired its cabinet with the desire of recovering its strength, and making use of that strength to support its last public quarrel against the house of Bourbon; and soon it ransacked Europe for recruits, gained from among the individuals and parties inimical to France, for the purpose of declaring the most deadly of all wars, that of anarchy. It was not without reason, that the mother-country abandoned the loyalist party in America in the last treaty. This party, which had been indirectly dispossessed of its property by France, became a useful tool in her hands. In Holland, the English redoubled their endeavours to secure the attachment of the stadtholder's party: that of the anarchists at Geneva had long been devoted to them. We shall soon have an opportunity of seeing the latter one of the chief agents of the social disorganisation directed by England against France. I have said, that England had beaten up for recruits all over Europe, among the individuals and parties inimical to France. I ought to give, at least, one example as to individuals: the parties and factions she enlisted and paid, the course of history will naturally exhibit. In 1770, the court recalled M. de Modave from Madagascar, where he had formed a settlement. Beniousky was appointed to succeed him. Instead of fixing on a spot free from foreign influence, and favourable to commercial intercourse, this Beniousky, notwithstanding all the remonstrances of the colonists, fixed on the most unhealthy part, and treated the neighbouring natives with the utmost tyranny, so that they fled into the interior of the country. After having ruined the colony, Beniousky returned to France, to boast of the success of his plantations. M. Lasserre being sent out to take the command, and to inquire into the truth of these representations, he found, instead of such settlement, the most complete disorganisation effected in the space of two years. His perfidy being thus revealed, Beniousky left France; and, going to London, sailed from thence to found an English colony in Madagascar, and achieve the destruction of the few remaining settlements of the French, which had survived his treachery and his government. The French settlers, seeing him return, were obliged to take arms against his anarchical proceedings and hostilities. Beniousky, at the head of the English, armed on his side, and marched to combat; but he died in the first action, without having succeeded in establishing an English colony, or entirely destroying ours. Alas! there were many Beniouskys in the French government, even during the American war. If men like these had not neutralised the most brilliant expeditions, at a time when the English were without friends or allies, either by sea or land, how great had been the glory of France! Vol. v. p. 183.

In the revolt throughout the provinces, which was produced by the grant of a free exportation of grain in September 1774, the English are stated to have excited the riot. When M. Turgot gave his advice against assisting the American colonists, he is said to have been stimulated by the cabinet of England. It was England who gave energy to the malcontents of Bretagne, and offered them an army to support their traitorous purposes, when they proposed the French crown to the duke of Orleans,

father of Philip Egalité. The successive derangements of the finances under the Genevese administrators, Turgot and Necker, are attributed to English influence. When, in 1781, the Genevese representatives, as they were called, were exiled from France by the count de Vergennes, for attempting to obtain that which was afterwards fully accomplished by M. Necker—the delegation of an equal share of power to each individual,—they are said to have been received in England, ‘to have become the pensionaries of George III, to have been the administrators of a subsidy of fifty millions sterling, exclusively granted by *an act of the council*,’ (What does our author mean by this expression?) ‘to this cabal of anarchists.’

‘These men,’ continues he, ‘dishonoured by their crimes and revolutionary tumults, hastened to France on the first appearance of a storm, there to practise their fatal doctrine, and teach it to our ignorant constituents. At Geneva, they had been called the representatives, from their having frequently made representations to the legislative bodies. Now they persuaded the leading revolutionists in France to assume the title of representatives of the French people. They carried into the constituent assembly their intriguing influence, and shortly began the revolution they wished to effect.’ Vol. vi. p. 283.

Duroveray, Clavières, Mirabeau, Marat, and Brissot, are all declared to have been agents of the English government, who purchased from Mirabeau his famous journal entitled the *Courier de Provence*, or rather paid him for its conversion to the side of the anarchists; and assisted in secret all the different and successive leaders of the popular party, till the moment the unfortunate Lewis XVI. was on the point of being condemned.

“In this situation of things, how do the English and Spanish act? The latter, undertaking in a high tone to defend the king, inspired new courage in the party which opposed Marat, and gained the accused monarch a few votes from the deputies of the provinces on the Spanish borders. There is no doubt, that had England shown the same solicitude, it would have produced many more from those of the western coast. Mr. Pitt afterwards thought it no disgrace to Great-Britain to arm the royalists to destroy. Why then did he think it degrading to take a few political steps for the preservation of the monarch? The decree for the king’s death passed only by a majority of five: three more negative votes would accordingly have been sufficient to save him; and Mr. Pitt was well acquainted with the art of gaining in a great assembly those whom money can purchase. But naturally of a gloomy disposition, and a profound calculator, he rejected the generous opinion of Mr. Fox, and eluded all measures favourable to the king, even those official steps of friendship and protection to which the opposition, and the English in general, were inclined in this fatal juncture. Mr. Pitt might in a moment have destroyed all the revolutionary and preparatory mea-

tures of the d'Ivernois, Duroverays, and Dumonts; he might have annihilated the insurrections of the mob of the suburbs, planned, executed, and paid by Clavières; he could have rendered null all the attempts and violence of Marat. The intentions of England, in receiving these revolutionists, were far from being unsullied; nor did she send them to France, when in a state of revolution, without meaning. According to the system of Mr. Pitt, it was the interest of England to reduce your country to a state that it should no longer dare to accuse the English of regicide. Mr. Pitt was desirous that his country should have no occasion hereafter to hang down their heads, when out of their own island, in consequence of the manifestoes of your ministers, and the writings of your authors; and it is because the English still blush at the execution of Charles I. that a few adventurers, nurtured in the conspiracies of Geneva, and who had departed with an ill regulated mind from the centre of our revolutions, that Dumont, d'Ivernois, Clavières, Marat, and others, were employed in the various scenes and proscriptions of the 14th of July, the 20th of June, the 10th of August, and the 21st of January. Englishmen, I will venture to say, were scarcely capable of conducting these revolutions themselves, because they were not exasperated against your government to the same degree as our exiles were.

" Thus Mr. Pitt, in the house of commons, treated with contempt the generous motion of Mr. Fox, who certainly expressed the wish of all Europe, of France, and, I may say, of the majority of the national convention, who were held during these circumstances in a state of terror, both by the commune of Paris and its own minority.

" In the upper house, lord Grenville stood ready to reject a similar motion, should such a one be made by any noble lord. The marquis of Lansdown brought it forward: the minister's reply was, ' But with whom in France can we treat? Would not the negotiating with such men be to acknowledge the republic? Would not the character and dignity of Great-Britain be dishonoured by treating with so desperate a rabble? We have nothing to fear from the new government, nothing to negotiate with its agents, and nothing to communicate to them without derogating from the national dignity.' Hence it appears that Mr. Pitt and lord Grenville—who did not think Great-Britain degraded by granting fifty thousand pounds, by stipulation, to a few Genevese, banished in 1782 by four united nations; to men excepted from every amnesty, and so excepted in consequence of a horrible plot they had formed to blow up their native city—could in the English parliament declare it to be derogatory to Great-Britain to negotiate in favour of an imprisoned monarch, though all Europe have since applauded the gentle and conciliatory negotiation of the Spaniards. Lord Grenville had not thought himself disgraced by accepting the office of distributor of the subsidy, and becoming the colleague of a d'Ivernois and a Clavières: yet he could assert the dignity of the kingdom to be endangered by treating with Lebrun for the king's safety; or with Clavières, one of his own colleagues.

" As there were but three votes wanting in the convention for the minority to have become the majority, and prolonged the days of

the monarch, whose death has cost France so much blood, and raised against it such a storm of revenge; it follows, that Lewis XVI. was beheaded by the predominating faction of Marat the Genevese, who had just succeeded to the faction of the Genevese Clavières. From these two factions united, originated the 14th of July, the 21st of June, and the 10th of August. The Marat faction, by the 21st of January, completed the plan for the destruction of the French government.

"There is something in the proceedings of the French republic, as well as in our own, of which I will give you the secret clew. I give it not to the French resident, but to a Frenchman attentive to the history of his country, from whom we expect a stop to be put to those ox-like blows, those tortures, which, before his coming, were dealt among us, to set in motion the revolution; and of whom we only ask, that, not from partiality; but justice, he will refuse his influence and support to the violent revolutionary party by which we are governed. The clew I mean, the clew at once to your revolution and ours, is this, that all the materials of which these revolutions are formed were first prepared by England, in the same manner as the trading watchmakers of this city direct the making of a watch: the parts were distributed to each, as in Geneva every part of a watch is given to its appropriate artist; one makes the case, another the dial-plate, another the springs, and another the wheels:—the result of the whole is a watch.

"In all our revolutions, there is the same preconcerted mechanism, the same combined and perfect effect. Our government meanwhile becomes inert, and slumbers, and our disturbers hold their secret committees. Our clubs are then their executive power: when they are opened, there is no longer any government; when they are closed, it resumes its functions. With you, as at Geneva, there exist revolutionary classes, whose savage hierarchy perfectly imitates the constitutional one. Our expatriated Genevese, who direct your revolution, have preserved this hierarchy, and the revolution accordingly exhibits a continual succession of destructive passions, so well arranged, that the ruin of Mr. Necker made way for the rise of Clavières; the ruin of Clavières for the faction of Marat, &c. There was a general union and friendship between them in 1789. In 1792, they were scattered different ways, London being the common trunk from which the revolutionary ramifications diverge.—Would you learn by some characteristic sign the nature of the other subaltern factions, either of France or Geneva, who have managed the sums scattered by England in your revolution? I will describe them to you, by one general observation: 'They are men who have never been, are not now, and never will be, content with any form of government in France, but will be traitors to them all.' " Vol. v. p. 281.

The most malicious adversary of the late ministry in this country has never ventured to attribute to them such an absurd uniformity of hostility to the interests of France. But the motive of our author is obvious: he wrote during the existence of the war; and it was his object to stimulate his countrymen by all possible means, *fas atque nefas*, against their principal an-

tagonist. Experience has abundantly testified that there was more truth in the prophecy contained in the following passage concerning the latter of the two William Pitts.

‘After an administration thus brilliant, audacious and successful, Lord Chatham dismissed from public employ, but still esteemed and loved by his countrymen, distinguished in the party of opposition by his unremitted animosity against the French nation, brought up his celebrated son in his own principles; and it is well known, that being thoroughly informed of the secret intelligence which France kept up with the American insurgents, he instilled into his son the project of avenging his country, by similar operations against France. It was in vain that Lord Chatham employed, in 1760, the English ships and Prussian armies for the destruction of Carthage. In 1780, France retaliated to some purpose, and, by spiriting the American colonies against England, parcelled out the British empire as she pleased. Chatham taught his son to unite address, which he had not used, to that audacious spirit in which he had always found his advantage; and profoundly to bear in mind, that what had caused the disgrace and dismissal of his father, was his patriotic zeal, his love for his country, his success and resentment against France. The impressions we receive in the tenderness of infancy are difficult to efface; for this reason the son of the great Chatham is the rooted and unalterable enemy of France: he was taught his lesson by that man, who replied to the duke of Nivernois, when the duke reproached him, in a sportive way, for some piratical acts of the British government: “If Great-Britain consulted her justice, instead of her clemency, towards France, France would not last half a century from this hour.” These sentiments respecting us made the fall of the father a necessary preliminary of peace: and the fall of the son must in like manner take place, before the present war can be terminated.’
Vol. iii. p. 374.

It would be easy, however, to prove, that the political motives of the father and son were as opposite and irreconcilable as light and darkness. The former opposed the monarchy of France, as the most dangerous establishment to the cause of liberty and his country. The latter supported the monarchy with all his powers; and opposed the cause of liberty, which was the basis of his own aggrandisement, as well as of his country's prosperity. The father would have encouraged the cause of the French people, but he would not have deserted the king: the son abandoned the king whose interest he pretended to espouse, and opposed with all his might the French people, to whose victorious career he has at length fallen a sacrifice. Lord Chatham would have repudiated the war—Mr. Pitt greedily plunged us into it: the first would have taken advantage of the internal distresses of France to have extricated us, by the augmentation of our trade, from the greater part of our taxes: the second has become a principal in those distresses, and has tripled the amount of the public debt of his country.

Our author appears to more advantage in every part of the history of Europe in which England is not immediately concerned. We select the following sketch of the republic and manners of Geneva, as confirming the truth of our assertion.

‘ The republic of Geneva, situated between France, Switzerland, and Savoy, is one of the first modern states that, in the 17th century, expelled from its bosom its nobility, clergy, and prince. While legal equality was established by this revolution, the ancient hierarchy was succeeded in reality by a true inequality, and Geneva exhibited the appearance of a people, who, in search of liberty, fell periodically from one revolution to another. The real inequality being constantly opposed to the legal equality, the relative situation between republican and aristocratical manners was the perpetual cause of the most violent struggles between the two factions.

‘ This small nation, so admirable for its genius, its qualities, and its industry, presents two distinct characters to the view, equally famous in history for their respective excesses. On one hand, we observe a description of manners bearing a striking resemblance to those of the ancient Athenians. Among a part of the inhabitants of Geneva, the graces, taste, levity, and easy character of the country of the fine arts in ancient Greece are to be found: while, on the other hand, we perceive a Lacedæmonian severity, a revolutionary spirit, and all the inflexibility and distrustfulness of the popular system.

‘ Yet, notwithstanding this opposition of interests in the two parties, their hereditary hatred to each other, and the uninterrupted chain of sanguinary revolutions which have been the consequence, they have this feature in common, that their industry in trade and the fine arts, their national spirit, their love of independence, a respect for republican manners, an opposition to the religious and political opinions of all the governments established near them, and an attachment to all distant governments, have made of this small number of men, settled on the borders of the Lemman lake, one of the people most celebrated in history. The spirit of their democracy, badly tempered by a false aristocracy, their philosophic and intestine disputes, their disposition and character so destructive of established society, have kept on the watch, and given a vigilance to the greatest nations; while in religion, by opposing the catholic worship, the English episcopacy, the rituals of Denmark, Sweden, and Russia, they have become the primitive model of all the protestant churches, and, if we may be allowed the expression, the Rome of Calvinism.

‘ The general opposition of the Genevese institutions to all other governments and modes of worship is apparent even in the works of its writers and philosophers. The Genevese authors affect, in general, a universal dissent from all the doctrines of Europe. While I am writing, Geneva still possesses illustrious men, though within a few years it has lost several. That stamp of opposition, which characterises their works, against the most celebrated contemporary writers of other countries, has principally contributed to their fame, particularly in the sciences.

‘ Jean Jacques Rousseau owes much of his fame to the strange opposition of his genius to the politics which were professed in the middle of the eighteenth century. Rousseau, disliking all existing social institutions, approved of none but the ideal government he had himself conceived and created in his *Social Contract*; a work which began to operate a revolution in the public mind.

‘ The inflexibility of Necker’s genius, and the contradictoriness of his ideas of government to all those received in France, prevented him from yielding to circumstances, places, and persons. When he accepted the ministry, it was an imaginary France which he meant to govern, instead of the existing one; as it is another doctrine he holds out in his writings, and another order of finances which he is desirous of regulating in his works on government. He executed, as far as was in his power, the theories of his countryman Rousseau; and he organised in France all the revolutions attempted by England at Geneva.

‘ In natural philosophy, several of the greatest geniuses seem to have employed themselves on the study of nature, with no view but to deprive the French Pliny of his fame. Contradiction in this instance led to truth; and the Genevese naturalists gained a brilliant reputation by the art of confuting. M. de Saussure, by analysing the mineralogic system of Buffon, reduced it to nothing by a long series of demonstrations. Bonnet acquired glory by his opposition to Buffon on animals; and Dutremblay, by his work on polypi.

‘ Tronchin carried the same spirit of contradiction into the art of healing; and it is remembered, that, on his arrival in France, both the rules he explained, and the practice he pursued, were different to [from] all that had been before taught or practised in medicine: he was happy when he found any defective method to oppose.

‘ Thus religious worship, opinions, politics, morals, and literature, were, in general, at Geneva in direct opposition to every thing then established in Europe. A mode of proceeding so new gave to this handful of industrious republicans, at the same time ingenious, enlightened, and laborious, a renown which many states of the second and third rank have failed to obtain, and a situation the most flourishing, which commerce and the arts daily embellished.

‘ The solidity of all natural sciences depending on the truth of the bases on which they are raised, and the political edifice of old institutions having no foundation but on the fictions adopted by the people in past ages, it became evident, that the policy of Geneva, founded in nature, when introduced into the ancient European societies, must shake their foundations; while the Genevese method, from a contrary reason, when applied to the sciences which have nature for their basis, must produce the most remarkable effects in practice. The following is an example of this, worthy a place in the history of the eighteenth century.

“ Behold,” said an old and illustrious magistrate of Geneva to me, “ the admirable effect which the natural principles of our republic of letters have produced even on the amelioration of the human species. This fact, which constitutes our glory, is apparent in our population. Observe the declining generation, and you will find in it all

the vices resulting from the old mode of education. Our women formerly, by intrusting the care and nourishment of their children to the poor Savoyards, frequently left us a deformed, diseased, or lame progeny, the result of want of cleanliness, wretched sustenance, and a stranger's milk.

"Cast, on the other hand, your eyes on the Genevese lately brought up on Rousseau's principles, and you will there see the effects of an education conformable to nature. You will admire our youth, become remarkable for beauty and elegance of form, because our women now, disdaining to intrust the duties of a mother to strangers and foreigners, have altered, embellished, and perfected two generations; for which humanity is indebted to the ideas of our celebrated moralist."

"Unfortunately for the repose of surrounding governments, the Genevese, with their system founded in nature and democracy, diffused every where maxims tending to disorganise all established societies. Blotted from the list of military states, they possessed a tactic of opinions and a philosophical theory more dangerous and destructive than the cannon of warlike nations. The whole of the eighteenth century passed at Geneva either in open revolutions or in intervals in which they were dreaded; and these alternate situations produced polemic writings, which, spread over France and Europe, contributed, like the works of Montesquieu, Mably, and Voltaire, to corrupt our manners and national genius, to introduce into the greatest empire of Europe the frail constitution of Geneva, to establish it in France, as on the borders of the Lemman lake, on the ruins of the priesthood, nobility, and monarchy, and to subject it to all kinds of dangers and conspiracies, like that of Geneva, the original model of all organised anarchy in government."

"France had formerly established a resident minister at Geneva, for the sole purpose of observing the progress of political ideas among this handful of aristocratic and democratic citizens, who were in continual danger of destroying each other. The active spirit and violent passions of the opposing parties would not allow them to acknowledge the necessity of a preponderating intermediary authority, to balance their relative interests, to hinder factions from destroying each other, and prevent the dreadful and periodical spectacle, now of a government commanding the exile or massacre of its principal persons, and now of a people menacing the like to its government; a people, whom England stirred up three times in the space of a century, by paying its leaders: a government then unable to maintain itself without the interference of the French and Swiss military; a people, in short, who never suspected itself to be the blind and passive tool of a few ambitious men in its bosom, who were themselves only that of the secret or apparent enmity of England against France."

"Fortunately, the neighbouring powers supplied the defect of this irregularity in the Genevese government; and, whenever there appeared to be real danger of a subversion of the social order, France and Switzerland, and afterwards the court of Turin, hastened to arms, to give their assistance to the Genevese, and deliver them from

the oppression of a party, who have for so many years laboured for its destruction.' Vol. v. p. 188.

The remonstrances of the clergy to Lewis XVI. in 1780, on the dangers which threatened the Gallican church, we have not space for inserting, nor is it necessary; but we cannot avoid noticing that there is a strong portion of good sense in many of the remarks written by the king himself, in the margin of the paper containing these complaints. In reply to their request for new restrictions and penalties, he observes—

‘It is in vain to multiply laws and restrictions. If the clergy do not themselves attract the respect they desire, it is impossible to secure it to them by any other means. Respect to a body of men can only proceed from their own virtues.’ Vol. v. p. 128.

‘Theology and religion have such distinct departments, that it does not appear that a general inspection of this kind could be reasonably allowed, without the greatest inconveniences to both parties.’ Vol. v. p. 135.

‘Several bishops, highly deserving my confidence, have assured me, that no conversion, into which men were surprised, could be conformable to the true spirit of religion; and that, to be laudable, it must be the result solely of a free and enlightened conscience.’ Vol. v. p. 140.

Some of the volumes conclude with appendices, containing official and original papers, many of which are of considerable importance. Interspersed in the body of the work we meet also with analytical tables, and tables of genealogies and expenditures, which cannot but be of high advantage to the future student and historian: and prefixed to every volume is a double page filled with small outline portraits of the most distinguished political characters of the last and present centuries, many of which have no inconsiderable pretensions to similitude. Upon the whole, we cannot but regard these memoirs as the most valuable compilation that has hitherto appeared upon the entangled subject of the French revolution. The writer is evidently devoid of an undue attachment to party, and is sufficiently chastised from political prejudice, excepting in the wish to stigmatise the rival country of Great-Britain with a restless and vindictive spirit which does not belong to her. He is garrulous and prolix, it must be confessed; but the consequence is a minuteness of description, which will often be found profitable in cases of reference. The grand defect is the perpetual want of discriminating dates, and of that luminous arrangement which leads us on from fact to fact, without the necessity of recurrence to freshen the memory as it advances. The translation is, in the main, well executed; though we meet with a

variety of uncouth expressions, which we shall hope to see exchanged for a more polished phraseology in another edition: such as 'the impetuous of zeal,' vol. i. p. 145. 'The contradictoriness of his ideas,' vol. v. p. 191. 'A tactic of opinions,' ibid. p. 194. To which many others might be added, if it were necessary.

ART. IV.—*Science Reviv'd, or the Vision of Alfred; a Poem, in Eight Books.* 4to. 18s. Boards. Gameau and Co. 1802.

ECCE iterum Crispinus! After the tragedy of Mr. Penn, and the epics of Mr. Pye and Mr. Cottle, we did not expect a new poem upon Alfred. It is well for our great legislator that English verse cannot, like Runic rhymes, disturb the dead.

'In the following poem' (says the author) 'I have introduced supernatural agents, a species of embellishment to which criticism has given the name of Machinery. My supernatural agents are denominated Sylphs, though I have represented them as possessing qualities, and performing offices different from such as have been hitherto assigned to those——'

"——— Gay creatures of the element,
That in the colours of the rainbow live,
And play i' th' plighted clouds."

'This liberty I thought might be taken without violation of propriety, as Sylphs are beings of modern invention, whose characters are not yet fixed like those of Pagan mythology, from the mention of which the reader would now turn away with contempt.

'The end of poetry is to please; and to produce this end fiction has ever been considered as the most efficacious means. It has with truth been styled the soul of poetry, and its influence will generally be proportioned to its boldness and originality.

'Nevertheless, when a work of novelty is attempted, a work with machinery unlike whatever has preceded it, care should be taken to unfold the plan in a manner natural and easy, that the mind of the reader may be gradually disposed to that state of acquiescence and assent, without which a fiction perfectly new cannot reasonably hope for a favourable reception. Whether I have succeeded or failed in this must be left to the determination of the reader.

'There are many topics connected with science and the arts, of which no mention is made in the ensuing poem. I deemed it more expedient to leave it defective in this respect than extend it to a tedious prolixity.

'Such as it is, I now submit it to the inspection of the public, neither elated by confidence, nor disquieted by an useless anxiety for its success. There is some merit in the wish to please. Should the attainment of this wish be denied me, I shall console myself with reflecting that the time bestowed on my work has been passed, at least

not dishonourably, in endeavouring to excite the love of knowledge, of liberty, and of virtue.' P. iii.

The poem opens with an address of Alfred to the goddess of Science, whom he beseeches to descend and enlighten the world.

‘ ————— nor was the suit unheard.

‘ For, as beneath an elm’s thick boughs he lay,
Spent with the early labours of the day,
His eyes half shut, what time the noontide heat
Of summer urg’d to seek a cool retreat,
With purple streams the cope of heav’n was dy’d,
While, from a fleecy cloud that open’d wide,
A goddess slowly dawning on the view
To earth with *sloping* lapse *obliquely* flew.
High in a curve, behind her wav’d her veil,
And her long ringlets floated on the gale.
A wreath of stars with curious skill dispos’d
The polish’d ivory of her brows inclos’d:
Seen from afar they intermix’d their rays,
Caus’d by the swiftness of her flight to blaze;
But disuniting, as she check’d her speed,
Gave Alfred in resplendent types to read
These glorious words in measur’d verse express’d,
LET MAN REVERE MY GODHEAD AND BE BLEST.
Beneath her gently swelling bosom shone
The mild effulgence of a crystal zone:
Symbol of spotless truth, it charm’d the sight
With purest quintessence of liquid light.
A golden key from her white fingers hung;
And negligently round her arm was flung
A chaplet form’d of interwoven flow’rs,
Such as are cull’d in heaven’s unfading bow’rs,
Immortal amaranth, the sweet reward,
With which she crowns the studious sage or bard.
Meantime, above the race of mortals fair
A thousand thousand Sylphs disport in air.
Strange to relate! their speckled wings display,
Pencil’d in all the radiant tints of day,
The shapes of every object seen below;
Bright as the archetypes the figures glow.
Such downy portraiture was once the boast
Of the new world, on Mexico’s rich coast;
For, when the favouring winds and surges bore
Iberia’s sons to that devoted shore,
The hapless natives undebauch’d by art,
In kindness and simplicity of heart,
To buy the friendship of the strangers sought,
With glossy plumage into pictures wrought.
Vain wish! dissolve the rocks and soften steel,
But hope not harder avarice can feel.

' As choice directs they move. Some onward fly,
Till heav'n absorbs them from the straining eye.
Some closely shave the ground, and some in rings
Around the goddess shake their little wings.
Mixt and convolv'd some flutter overhead,
And a gay shower of glittering colours shed.
Their forms, so finely was the texture spun,
Ev'n where they crowd the most, transmit the sun.
And still as on the buxom air they danc'd,
Sunk or shot upward, vanish'd or advanc'd,
The skies grew mild by endless pinions fann'd,
And their faint shadows chequer'd all the land.

' At length the heav'n-descended Pow'r her feet
Resting on earth approach'd the prince to greet.
Her sandals fram'd of glittering silver drew
A trail of light, but never brush'd the dew;
She skimm'd so smoothly o'er th'unprinted ground,
While fragrant essences were breath'd around.
Her limbs the hand of harmony confess'd,
Seen through the mazy foldings of her vest.
In all her gestures dignity and grace
Reign'd, and proclaim'd her of etherial race.
Intelligence, like day-light from the sphere,
Beam'd in her eye with ray serenely clear;
But not like winter suns that often shine
Dazzling and cold. Benignity divine
Inspir'd her looks with animation warm,
And o'er each feature spread a nameless charm.
As thus she spoke, the monarch on her tongue,
Fix'd in a trance of mute attention hung.

" Lo, prince! in part assenting to thy prayer,
Science has left the balmy fields of air:
But here I stay not: Heav'n forbids my stay,
For who would now to Science homage pay?
The nations slumbering in oblivion deep,
If wak'd, would seal the eye again in sleep.
Thy soul alone with generous ardour glows,
Alone th'exalted bliss of wisdom knows.
While other kings, in love with mental night,
Shrink from the slightest glimpse of Learning's light,
Thou guard'st with glowing zeal the hallow'd fire,
That else would on mine altars quite expire.
Ev'n Isis now delays her stream to see
Another beauteous Athens plann'd by thee.
Such warm devotion well my grace may claim,
And thy reward shall be immortal fame.
But from its fetters to release the mind,
In the dark caves of Bigotry confin'd,
And pierce with Reason's beam the solid gloom,
Comports not yet with Heav'n's unchanging doom." P. 4.

The goddess however consoles him with the promise of her future reign. Alfred then inquires who the beings are that accompany her; and begs her to divulge the whole history of the race. This history must be given, to explain the machinery of the poem.

“ Know then these forms of unsubstantial frame,
 Light as Arachne's web, and swift as flame,
 That wave thro' heav'n's high vault their pictur'd wings,
 Are airy images, and shades of things.
 For nought on this terrestrial ball appears,
 But boasts its conscious semblance in the spheres.
 The gross material part to earth is chain'd,
 While the free spirit revels unrestrain'd.
 This truth to thee so wonderful and new
 The Pagan ages indistinctly knew.
 Greece, and Ausonia taught by Greece, assign'd
 To each corporeal form a ruling mind.
 O'er the steep mountain sprightly Oriads stray'd,
 And Dryads tripp'd beneath the oak's broad shade.
 The smallest riv'let flow'd not, but a nymph
 Slept on its verge, or wanton'd in its lymph.
 Tritons were crowded thick in Ocean's caves,
 And blue-ey'd Nereids rock'd upon his waves.
 Jove and his consort melted in the show'r,
 And Flora streak'd with rosy tints the flow'r.
 Rough Eurus roll'd the tempest down the dale,
 And Auras flutter'd in the gentler gale:
 Loose flew their purple veils, in arching pride,
 While Zephyrs, sick with love, around them sigh'd.
 Men deem'd that o'er the valley, mountain, wood,
 Light breeze or tempest, gurgling rill or flood,
 Whate'er the world below the moon contains,
 True to his charge a kindred being reigns.

“ Though Heav'n to days of old no more allow'd
 Than just to see confus'dly through a cloud,
 In the vast regions of unbounded space,
 Beyond the broad Atlantic, dwell a race,
 Rambling through wilds and deserts yet unknown,
 On whom the truth with purer ray has shone.
 The King of Nature, other light deny'd,
 With this sole light has ev'ry want supply'd.
 They mitigate the sharpest pangs of grief,
 And soothe their labours with a firm belief,
 That all the various objects earth can show,
 The ambient air above, or deep below,
 All things produc'd by Nature or by Art,
 Soon as the texture of the mortal part
 Is rent by dire mischance, or worn by time,
 Transmit their shadows to an happier clime;

The land of souls, where man again shall view
Bird, beast, and plant; whate'er on earth he knew,
Whate'er has ceas'd to breathe, whate'er decay'd,
E'en the rude bow and shaft his hands have made.

"Should I their pow'rs endeavour to unfold,
The sun would set, and half remain untold:
They roam the whole creation, and with ease,
As Fancy prompts, assume what bulk they please.
Hast thou not seen, at summer's ev'ning hour,
When darkness throws her mantle o'er thy bow'r,
An heedless moth his mealy wings extend,
And round the taper rashly wheeling bend?
Dazzled as from the flame he now retires,
And now advancing winds more narrow gyres,
A trembling speck upon the pannel falls,
Or a broad image dances on the walls;
So these light flexile children of the skies,
As suits them best, contract or stretch their size.

"Sometimes, to warn proud cities of their fate,
Their shapes to bulk enormous they dilate,
Spread o'er the heav'ns, and, in divided crowds,
Paint the dire shock of armies on the clouds,
Where airy knights the mortal fray provoke,
In horrid circles mingling stroke with stroke,
Steeds rush through broken ranks, and chariots roll
Their wheels of fire along the glowing pole,
Till the whole galaxy, so white before,
Is heap'd with dead, and stain'd with purple gore.

"Oft, when their forms to small dimensions shrink,
The swain beholds them near a fountain's brink,
As wilder'd in the wood's perplexing maze,
Far from the cheerful haunt of man he strays;
While weary Nature sleeps, and, o'er the plains,
The dread solemnity of silence reigns.
Dim is his view; for though the orb of night
Sheds o'er the yellow groves unclouded light,
And much he longs to gain a glimpse more clear,
His hesitating steps are check'd by fear;
So home he hies, and tells that he has seen
A band of fairies dancing on the green." P. 11.

To some of these symbolical beings an odd employment is assigned.

"Some, as my vot'ries o'er the volume bend,
Their silent progress down the page attend,
And with soft touch that just the paper heaves,
Give to the hand the gently parting leaves." P. 16.

These ridiculous lines are accompanied by a print.

Alfred's next inquiry is, when 'the auspicious morning of the

mental day' will dawn?—From the answer, it appears that Genius is a salamander—unless, indeed, his robes be of asbestos.

“ In the spheres,

Its massy walls a gorgeous palace rears,
 Where Genius, from the earliest birth of Time, ..
 Thron'd upon fire has reign'd in state sublime.
 O'er the huge pile a dome of ample size
 Swells proudly to the summit of the skies.
 Within the dome resides the God, and pours
 Large inspiration through two neighbouring tow'rs,
 Whence in profuse redundancy it falls
 On the fair Sylphs assembled round the walls.
 The breath of prophecy was thus convey'd,
 In Delphic temples, to the Pythian maid.
 My task is but to name the scene requir'd,
 And straight the Sylphs with duteous ardour fir'd,
 To form a numerous host together flock,
 And pinion within pinion closely lock,
 A tissue weaving where in one design
 Myriads of beauteous images combine.
 The figures fluctuate as the sea unfix'd,
 Till, from the whole harmoniously commix'd,
 Some action, or event beneath the spheres,
 Sketch'd in its native shape and hue appears.
 Perhaps a bard, or highly favour'd sage,
 Once in the circling period of an age,
 Has entrance gain'd, and from the roof descried
 Things past or future stretch'd in prospect wide,
 Tiresias there and Thamyras of old
 Grew prescient, and the will of Fate foretold;
 The Samian on the lofty tow'rs was taught
 The love of privacy and silent thought.
 The generous soul Zamolxis there imbib'd,
 Who to a savage nation laws prescrib'd.
 Thence Socrates with rapture bent his eye,
 And learn'd for Virtue's sake to live and die.
 Confucius there, and there Aurelius stood,
 The world's great sovereign, yet less great than good,
 There with the strength of heav'nly sight endued
 Unutterable wonders Orpheus view'd,
 Whose song describes how earth, a formless heap,
 First rose emerging from the gloomy deep.
 There mighty Homer, there the Mantuan swain,
 While inspiration throbb'd in ev'ry vein,
 Felt the quick growth of vig'rous epic wings,
 And drank a purer lymph than Phocian springs,
 Ev'n now from heaven I bear this golden key,
 With charge to ope the mystic gates to thee,
 Obedient to the summons then prepare
 To pass the gulph of interposing air,

The God will wings upon thy flight bestow,
And I the nearest paths of ether show." P. 19.

Book II.—Away they march—Alfred swimming through the air, he knows not how, and so rapidly, that the skill of Time cannot count the motion. The king is astonished; he takes a bird's-eye view of the world, and leaves the sun behind him: they make to the pole, and reach a palace on the utmost confines of the skies, that stands upon a crystal base, and commands the whole compass of the *universe*. The structure was extraordinary. Every stone was hewn from the *solid ether*, and the dome—

'Heav'd its rotunda to the *end of space*!' P. 27.

But the dome does not appear to have been well proportioned:

'So wide the space, an army's rapid march
In thrice three years would hardly cross the arch;
And Time would tire, however swift his flight,
Long ere he reach'd th' immeasurable height.' P. 29.

The king was surprised. It was enough to surprise him; for in the middle hung a ball of fire like the sun; and Genius was sitting upon it, without any apparent inconvenience. The Divinity tells him to go with Science, and see all that heaven allows to be seen.

" ————— Be hers the task
To solve whatever may solution ask;
To pour discernment exquisitely fine
Along thy nerves of vision shall be mine." P. 32.

The king looks about him. Near Genius are four guardian spirits—Memory, Judgement, Taste, and Fancy. There are seven thrones aloft in the dome. On one sits Logic, weighing syllogisms; from another Rhetoric scatters flowers over the palace. They turn to the northern tower of Speculation, and advance to the top. Alfred looks over the battlements. A noble prospect—for he is *up in the end of space*! What a situation for a philosopher! and what stores of knowledge might he not have heaped up for all future generations!—a specimen of the stones of *solid ether*! a bag full of the atmosphere at the end of space. If he could not bring these away with him, at least he might have improved our celestial globe; and by taking an observation, he might have ascertained the distance from Greenwich Observatory to the end of space, to the incalculable benefit of our present metaphysicians. There was yet a more tempting object for curiosity—to have looked behind him, beyond space—where there was—no, not even nothing. From this perhaps he was deterred, by remembering the story of Lot's

wife; but there was no text against looking before him, up or down, to the right or to the left;—and Science could doubtless have accommodated him with a Herschel's telescope, or a Hadley's quadrant. That Alfred should have made no minutes on his journey, we can excuse, much as we wish that he had numbered the mile-stones: the mode of traveling was what he had not been used to; and being taken by surprise, it is not improbable that he might have left his pocket-book behind him. But when he was standing in this situation, where no one had ever stood before him, it is really inexcusable that he should have employed himself in looking at a puppet-show. A puppet-show! Yes, gentle reader—a puppet-show—a skiagraphema—a phantasmagoric representation of the history of the world, acted by Sylphs instead of fantoccini, and performed at the end of space, instead of the more convenient theatre at the Lyceum.

Book III.—The invasion of William the Conqueror is the first scene, and the battle of Hastings. Then the Crusades follow;—and in the next book we have the invention of gunpowder and of printing—Roger Bacon, Galileo, prince Henry, Columbus, and Vasco de Gama. The goddess then dismisses half her Sylphs; the process of her plan now requiring that the great agents of civilisation should appear before Alfred one by one. The reformers make their appearance, Erasmus, Leo X. Michael Angelo, Raphael, and the painters. Next come the poets—Dante first.

“ And the sweet minstrel who prolongs the lay
From early morning to the close of day,
In dark embow’ring shades condemn’d to prove,
Year after year, the pangs of hopeless love:
Observe him there, from all the world apart,
Pale with the anguish of a bleeding heart.”

‘ He rais’d his eyes, and saw a silvan scene,
Where, winding through a vale of freshest green,
A river sparkled. Smoothly now it flow’d,
And in its breast th’ inverted landscape show’d;
Dash’d into vapour now, with violent shock,
The shiver’d crystal fell from rock to rock.
On each steep bank arose an ancient wood,
And vaulted with encount’ring boughs the flood.
Meanwhile a youth beneath the chequer’d shade
Forlorn and pensive on the turf was laid.
A lute, that when he stood his arm could reach,
Hung on the branch of an umbrageous beech;
And rustling through the strings, at times, the blast
Swept melancholy music as it past.
Dim was the radiance of his hollow eye,
And oft his bursting bosom heav’d the sigh.

The tear was on his cheek ; his scattered hair
And gèstures spoke solicitude and care.
Starting at length, upon his feet he sprung,
The name of Laura trembling on his tongue,
From the tall beech the shell of rapture drew,
And o'er the strings his flying fingers threw,
Swell'd in according notes the vocal strain,
And strove with harmony to soothe his pain.
'Twas Nature's melting voice, attun'd by art,
And each sweet cadence sunk into the heart.
The feather'd warblers, silent on the sprays,
Clapp'd their exulting wings in sign of praise.
No leaf was stirr'd, for Zephyr ceas'd to breathe,
And the stream hush'd its wonted roar beneath.
Drawn by the force of all-subduing sound
A thousand little loves collected round,
Wav'd moony fans, and wheeling o'er his head,
Ambrosial fragrance from their plumage shed.
Won by th' effusions of a kindred mind
Tibullus' shade, on clouds of myrrh reclin'd,
Came down to listen, on the poet cast
A lib'ral smile, and own'd himself surpass'd.

' Then thus the Pow'r her narrative pursues :
" Prince ! thou hast heard the strains of Petrarch's muse.
A muse with feeling and soft passion fraught,
By whose just taste the nations first are taught
Melodious numbers. Streaming smooth and clear,
They harmonise and form the public ear.
Wan and decay'd with slow consuming fires,
The bard, Vaclusa ! to thy vale retires,
Where circling hills advance their summits high,
Contracting into narrow space the sky ;
While on the ridge o'ergrown with moss, and rude
With broken rocks, in awful solitude,
Great Nature dimly seen through woody shade,
Sits listening to the wind and hoarse cascade,
And breathes on ev'ry side a deep repose,
Congenial to the temper of his woes.
There the sad poet, wandering all day long,
Wakes the lone echo with his plaintive song ;
Laura his theme, and to remotest time
Proves the resistless power of love and rhyme." P. 117.

After Ariosto and Tasso, our English poets pass in review. Shakspeare is sitting upon an adamant throne on the top of a mountain of steel. Milton is walking at the foot of Sion by Siloe's rill : Urania descends, and carries him away in her chariot of urim. The musicians follow—Scarlati, Corelli, Purcel ;—and Alfred is favoured with a second-sight view of the Commemoration of Handel in Westminster-abbey, as it was to be in the days of George III.

Book VII.—Science now summons the Sylphs, whom she had dismissed, to relieve guard.—Copernicus appears, Tycho Brahe, Kepler, Galileo, Aristotle, and Thomas Aquinas. Bacon introduces another train—Descartes, Boyle, Newton. The following character we imagined had been Hartley.

‘ A sire, in thought profound, came slowly forth,
With modest mien, unconscious of his worth.
From his dark eyes, that strongest sense bespoke,
The glance of proud presumption never broke :
They shone at once expressive and serene,
Bland with vivacity, with *meekness keen*.
An unsubstantial female near him stood,
Void as the moon-beams wav’ring on the flood ;
Or the faint shadows that in autumn pass,
Driv’n by the wind along th’ inclining grass.
Her airy arm she lifted, and display’d
A human head of lucid crystal made,
Whose clear transparency, in prospect plain,
Gave the quick shifting pictures of the brain.
The senior in his hand the wonder took,
And bending o’er it with an earnest look,
Saw what the world so long in vain had sought,
The process and æconomy of thought.

‘ The Pow’r on Alfred’s mute attention smil’d,
Then thus with voice as whisp’ring Zephyrs mild.

“ See Locke in yonder sage of modest air,
And Metaphysic see in yonder fair,
Whose form half viewless immaterial seems
As the light fleeting images of dreams.
The talisman, that now his hands uplift,
And eyes with care examine, is her gift.
He there of intellect surveys the seat,
Vacant at first as is th’ unspotted sheet,
Till through the doors of sense, the shapes of things
Glide to the brain, on various colour’d wings.
Through five broad portals he beholds them dart,
While busy Memory takes the greater part,
And hides them deep within her private cell,
Where the mixt notions unregarded dwell,
Till recollection calls them forth to-day,
Rang’d by the judging pow’r in long array.
He sees, with nicely scrutinising eye,
Where the young passions yet in embryo lie,
Children of pleasure and of pain. He sees
How rais’d from doubt by regular degrees
With step still more assur’d, assent proceeds
To firm conviction ; and exulting reads
In characters by Truth’s own touch design’d,
Clear as the light, the history of the mind.”

The moralists next appear; the professors of anatomy and medicine; and, last, the royal patrons of the sciences.

Book VIII.

‘ She ended, and the vision from the view
Dissolving, swift as shooting stars upflew
The scatter’d host of Sylphs. Around, above;
In circling morris, through the skies they move,
While dipp’d in colours of empyrean day
Their agile wings with quick vibration play.
Though in her wildest frolic heedless Chance
Appear’d to guide the motions of the dance,
Wheel within wheel revolv’d, the mixing scene
Was regulated like a vast machine
Driv’n by unnumber’d springs, where part to part
Respondent turns, a monument of art.
The glories from their plumes effus’d surpass
Those Niagara boasts, where in one mass
Full half the torrents of the western world
Down the rough steep with noise of thunder hurl’d,
And dash’d to shivers on the rocks below,
High as the heav’n’s a vapoury column throw,
On whose hoar mist the sun with fronting beam
Gives ev’ry hue of varied light to stream.
The solitary Indian traveling far
For the fell purpose of incursive war,
Pleas’d with the splendors of the sevenfold arch,
Though bent on speed, suspends his hasty march,
And for a moment’s space recover’ing breath,
Forgets the savage wish of blood and death.

‘ Then to the Sylphs the queen. “ Another hour,
Ye Spirits! prove the wonders of your pow’r :
And let the legions, whose exhausted might
Claim’d a short respite, measure back their flight.
Ev’n from creation’s utmost verge I call
Each wandering Sylph. My plan has need of all.”

‘ Scarce had she ceas’d before in balance even,
From ev’ry quarter of surrounding heav’n,
Buoy’d on the wind th’ aerial army sails,
Rang’d in long squadrons like an host of quails,
That quitting Europe ev’ry autumn hide
Beneath their speckled wings the Libyan tide.
The sailor from the shrouds; at break of morn,
Beholds the feathery nations southward borne.
One pinion gently agitated waves,
And one the face of ocean smoothly shaves ;
Till victors of the wide extended main,
They light in clouds on Afric’s sandy plain.

‘ Soon as the swarms, with duteous zeal inflam’d,
Had met, and one immense assembly fram’d,

No breathing whisper heard, no motion seen,
 They hung in rings conglobing round the queen,
 Who beaming rays as those of Cynthia clear
 Stood in the centre of the living sphere.' P. 177.

Switzerland is represented, and its guardian power Liberty,
 the elder sister of Science.

" But, prince, the scenes before thine eyes decay,
 And a new vision rises into day."

' She spoke, and when the hero look'd again,
 He saw a wide extent of marshy plain.
 Cheerless and desolate the prospect seem'd :
 The hern, the corn-rant, and the sea-maw scream'd
 In many an airy circle overhead ;
 Below a wilderness of reeds was spread,
 Thick matted sedge, and lakes of depth profound,
 In which the bittern with an hollow sound
 Ingulph'd his bill. Amid the dismal waste,
 The villages at lonely distance plac'd
 Show'd their brown walls compos'd of weeds and mud,
 While thinly scatter'd on the sable flood
 A few rude boors, in skiffs uncouthly made,
 Plied with repining look the fisher's trade.
 Effect of long protracted toil and want,
 Shrunk were their frames, their aspects pale and gaunt.
 In drowsy putrid sloth the waters slept,
 And the dull sky with vapoury moisture wept ;
 While Ague veil'd in shadows black and damp
 Stalk'd grimly past, and shook the quaking swamp.
 But soon convey'd through heav'n on active wing,
 Light as the gossamer, and blithe as spring,
 The sacred form of Freedom bless'd the view,
 And the bleak waste a scene of beauty grew.
 Along the main enormous rampires swell,
 And the mad fury of the waves repel.
 Through all the region stately mills ascend,
 And high in air their woven arms extend,
 That whirl'd in rapid circles by the breeze
 Discharg'd the waters. Border'd with fair trees
 Drains and canals are stretch'd in various lines ;
 The white sail gliding through the foliage shines.
 Between them herds in rich inclosures graz'd,
 And splendid cities on their banks are rais'd,
 Where all, so lately solitary fen,
 Swarms populous, the throng'd resort of men.
 Through the soft earth unnumber'd piles are driv'n,
 On which the palace lifts its roof to heav'n.
 A mid-day sun with golden lustre fires
 The vanes that gaily wave upon the spires :
 The tapering spire, the arsenal, and the hall
 On the smooth flood in bright reflection fall.

Amusive scene ! The structures downward rise
 With turrets aiming at the nether skies ;
 And, oft as Eurus or the South awakes,
 Confus'dly waver on the ruffled lakes.
 Wharfs flank the streams with mounds of massy stone,
 That loaded with the spoils of commerce groan.
 Of strength Herculean engines on them stand,
 O'erlook the ship, and heave its stores to land.
 Close to each wharf is moor'd a num'rous fleet,
 And busy arts resound in ev'ry street.
 The roaring forges roll a smoky cloud,
 The ponderous hammer echoes thick and loud,
 Saws harshly grating sever blocks of oak,
 The shipwright's axe redoubles stroke on stroke ;
 While foreign wealth, in heaps profusely hurl'd,
 Bespeaks the grand emporium of the world.' P. 184.

Alfred next beholds England, and the flight of James. It is in the machinery that this poem is chiefly ridiculous ;—there are many proofs of genius in the poet ; and his versification is often strong and varied. Our English martyrs of liberty are celebrated in manly lines ; and the present prosperity of the island pictured as follows.

“ The praise of all the wonders now in view
 To Liberty and me alone is due.
 The variegated scene the country yields,
 The mountains white with flocks, the cultur'd fields,
 The roads and aqueducts, the temples, towers,
 And navies bounding o'er the deep are ours.
 My sister breathes the spirit, I suggest
 Th' immortal plan, and Britons act the rest ;
 For Britons long the noblest feats shall claim,
 Long highest mount the precipice of Fame.
 But know, O king ! the fortunes of a land
 Can only on unshaken virtue stand ;
 Wrench that majestic column from the wall,
 And the pile totters nodding to its fall.
 At length one general avaricious lust
 Shall with a lep'rous scurf the soul incrust ;
 And dire Corruption feeble at her birth,
 But soon a giant shadowing half of earth,
 Shall with her hundred arms the selfish race
 Crush, and destroy them in her foul embrace.
 Senates shall for a paltry base reward
 Betray the people they have sworn to guard ;
 And priests, a venal hypocritic tribe,
 Ev'n at the altar, snatch the glittering bribe,
 And, as they bow to God with specious air,
 Address by stealth to Mammon ev'ry prayer.
 But short Corruption's reign. Indulgent Fate,
 From the fell dæmon soon relieves the state.

Though hazy mist and gloom the prospect shroud,
 I see stupendous changes through the cloud,
 Rais'd on the base of freedom, equal laws,
 Zeal burning solely in the public cause,
 And pure unsullied faith ; but Heav'n denies
 The glorious blazon to a mortal's eyes.

“ So, prince ! from our exalted station here
 I now restore thee to thy native sphere.”

‘ Then, her white hand presented to the king,
 Down the slope stairs, in many a spiral ring,
 They sink with sliding motion. Soon the floor
 Receives them, and they pass the turret's door.
 As through the hall immeasurably wide
 They softly as the mists of ev'ning glide,
 Thron'd on his globe of glowing flame the God
 Gave sign of favour with a gracious nod ;
 The temple shook, redoubling thunder roll'd,
 And the vast gates spontaneously unfold.
 Through these they bend their speedy march, nor stay
 On the smooth steps, but wind their easy way
 Prone through the liquid ether. Swift their flight,
 Yet long ; so boundless were the fields of light.
 Suns, as they urge the rapid journey, turn
 To glimm'ring stars, and stars enlarging burn
 Broad as the lamps of day. At length a small,
 Though shining circlet, this terrestrial ball,
 On Alfred's eyes a few loose sparkles shed,
 But soon the orb in larger compass spread
 Gave land and ocean, hill and plain to view ;
 Near and more near the flying travelers drew.
 Then gently as the wavering flakes of snows
 Dropp'd on the spot from which at first they rose.” P. 201.

The goddess here taking the wreath from her arms, crowns Alfred, and then ascends to heaven.

There are beautiful passages in this poem ; but they are clumsily connected as the scenes in a pantomime. Where Alfred is introduced, he should be the actor, not the spectator. The character is too great to be thus trifled with. While, however, we altogether condemn the plan of the poem, it is just to allow the author praise for the merit of the execution.

ART. V.—*Discourses on the Scriptural Doctrines of Atonement and Sacrifice: with additional Remarks on the principal Arguments advanced, and the Mode of reasoning employed, by the Opponents of those Doctrines, as held by the established Church: and an Appendix, containing some Strictures on Mr. Belsham's Review of Mr. Wilberforce's Treatise. By the Rev. William Magee, D.D. &c. 8vo. 9s. Boards. Cadell and Davies. 1801.*

THE doctrine of the atonement has been made a stumbling-block to some sects of Christians, from the æra of the Reformation, by the retention of the language used in the church of Rome on the sacrifice, as it is called, of the mass; and to unbelievers it becomes a sufficient ground for the rejection of the whole of Christianity. On these accounts, a full explanation and vindication of the doctrine maintained by the church of England come with singular propriety from an academic who is highly distinguished in one of the sister universities of the united empire; yet we cannot but remark, with astonishment, that he seems to be but little acquainted with the state of Unitarianism in the southern part of this island, and particularly with the doctrines maintained by many of our academics in the university of Cambridge. His account of Unitarianism, or, as it is most presumptuously called, rational Christianity, he takes almost exclusively from Mr. Belsham, and regards this gentleman, and his friend Dr. Priestley, as the heads, if not the founders, of the sect. In this, however, there is much want of information; and it is an error into which numbers, owing to the celebrity of Dr. Priestley's name, and the circumstances of his life, are perpetually falling. Unitarians may properly, perhaps, be divided into two classes—those who were born and educated in the church, and those who have received their education among the dissenters. Of the latter, a very great portion, we believe, look principally to the writings of Dr. Priestley; but it is rather singular, that, among the former, these writings are very little studied, and seldom if ever appealed to as an authority. The remote heads of the former class are sir Isaac Newton and Mr. Locke; the latter of whom has had few followers in the university of which he was a member, and the college from which he was expelled. In Cambridge, the sect boasts of several disciples; but it has slowly excited notice; and towards the latter end of the last century alone can it appeal for any great degree of celebrity. Jackson, and Hartley, and Jortin, and Sykes, in various ways promoted the cause; but as the ancient philosophy was divided into classes diverging from the tenets of some principal teacher, so, in the university of Cambridge, a new school may be said to have been instituted under the auspices of Law, bishop of Carlisle. His disciples were Paley,

and Law, his son, joint tutors of Christ college; Jebb; Hughes of Queen's; Watson, now bishop of Llandaff; Tyrwhitt of Jesus; and others of about the same standing, who have been followed by several in the ensuing academical generation, as it may be called; some of whom have quitted the church, or, remaining in it, refuse the preferment to which they would have succeeded if their scruples could have been removed. The doctrine of the atonement maintained in this school is very different from that asserted by Dr. Priestley and Mr. Belsham: and several of the Cambridge academics have seceded from the Unitarian Society established in London, on account of the manner in which this doctrine is there explained, and the ascription of simply a prophetic character to our Saviour. To the historian of these opinions we recommend a sedulous perusal of the writings of bishop Law, the father; and particularly a comparison of the different editions of his works; whence may be traced, in a very curious and remarkable manner, the changes in his opinion concerning the pre-existence of Christ: and, in perusing the writings of this school, it should be carefully noted whether the authors still remain in or have seceded from the church; while the judgement might be advantageously exercised on the declarations of the one class, and the silence of the other, as to several particular doctrines.

Had these distinctions been known to the learned author of the Discourses before us, we cannot avoid thinking that he would have rendered them more instructive and important. The question, with respect to mere deists and others who disbelieve revelation altogether, is of little consequence; for if all their difficulties relative to the atonement were removed, they would not be a whit nearer the profession of Christianity. The question belongs purely to those who believe in the Scriptures of the Old and New Testament, while all that the mere light of nature suggests on such a subject may be omitted, in the instance before us, as superfluous. The fall of man must be first allowed, after which the part Christ took in his recovery is to be discussed. That Jesus Christ was a prophet, that he rose from the dead, and that every man shall be raised from the dead hereafter, are doctrines admitted by all Christians. But while one sect of Christians is contented with these doctrines of universal accord,ance, others, with great reason, and with true emotions of gratitude, look up to our Saviour as not only a teacher of such doctrines, but a necessary instrument of our happiness in the future life. Here we applaud highly our preacher's remark on 'the objection to the doctrine of atonement, as founded on the divine implacability;' on which he very properly observes, that 'the sacrifice of Christ was never deemed by any, who did not wish to calumniate the doctrine of atonement, to have made God placable, but merely viewed as the

means appointed by divine wisdom by which to bestow forgiveness.' Here in effect the whole doctrine rests on this; and to us there seems nothing in it which may not be made level to the comprehension of every Christian. That Adam sinned, is a fact universally allowed: by the will of God the effects of that sin have fallen upon his issue. Christ obeyed even to the death of the cross by the will of God;—the effect of which obedience is blessing to all mankind.

‘But still it is urged, “in what way can the death of Christ, considered as a sacrifice of expiation, be conceived to operate to the remission of sins, unless by the appeasing a Being, who otherwise would not have forgiven us?”—to this the answer of the Christian is, “I know not, nor does it concern me to know, in what manner the sacrifice of Christ is connected with the forgiveness of sins—it is enough, that this is declared by God to be the medium, through which my salvation is effected—I pretend not to dive into the counsels of the Almighty—I submit to his wisdom—and I will not reject his grace, because his mode of vouchsafing it is not within my comprehension”——but now let us try the doctrine of pure intercession by this same objection—It has been asked, how can the sufferings of one Being be conceived to have any connexion with the forgiveness of another—let us likewise inquire how the meritorious obedience of one Being can be conceived to have any connexion with the pardon of the transgressions of another—or whether the prayer of a righteous Being, in behalf of a wicked person, can be imagined to have more weight in obtaining forgiveness for the transgressor, than the same supplication, seconded by the offering up of life itself, to procure that forgiveness?—the fact is, the want of discoverable connexion has nothing to do with either—neither the sacrifice, nor the intercession, have [*has*], as far as we can comprehend, any efficacy whatever—all that we know, or can know of the one, or of the other, is, that it has been appointed as the means by which God has determined to act with respect to man—so that to object to one, because the mode of operation is unknown, is not only giving up the other, but the very notion of a mediator—and if followed on, cannot fail to lead to pure deism, and perhaps may not stop even there.’ *v. 27,*

On the declaration that our Saviour is the mean ordained by God for our future felicity, who hence becomes the head of the new creation, some difficulties occur in consequence of the use of the terms *sacrifice*, *atonement*, and *propitiation*—difficulties which arise perhaps from translating too literally every part of a figure. We say, in a figure common to every one, that a man sacrifices himself for his country: so did Christ for the good of mankind. The sacrifice is not supposed to require an altar or a priest; nor was there either in the death of Christ: yet, as similar effects flowed from the death of our Saviour as from the death of the lamb in the temple, he may, with propriety, be called the lamb, the sacrifice, the propitiation for our sins. That

these terms may be used, our author proves, with great force of reasoning, in his first discourse, which he concludes in the following manner.

‘ If now upon the whole it has appeared that natural reason is unable to evince the efficacy of repentance—if it has appeared that, for the purpose of forgiveness, the idea of a mediatorial scheme is perfectly consistent with our ordinary notions—if it has appeared that revelation has most unequivocally pronounced, that through the mediation of Jesus Christ, the Son of God, our redemption has been effected—if it has appeared that Christ is declared to have effected that redemption by the sacrifice of himself for the sins of mankind—if it has appeared that in the Scripture meaning of sacrifice for sin is included atonement for transgression—and if it has appeared that the expression has been applied to Christ, in the plain and literal sense of the word, as the propitiation of an offended God—I trust we are sufficiently fortified against the deist, who denies the divine mission; against the Socinian, who denies the redeeming mediation; and against the modern rationalizing Arian, who denies the expiatory sacrifice of Christ—in short, against all who would deprive us of any part of the precious benefits which on this day our Saviour died to procure for us—against all who would rob us of that humble feeling of our own insufficiency, which alone can give us an ardent and animating faith in the death and merits of our blessed Redeemer,’
P. 43.

In the second discourse, the nature of the Jewish and other sacrifices is examined. Of these, that of Abel—and indeed the whole principle of sacrificing—is supposed to refer to the great sacrifice, that of Christ himself. The nicety of discrimination here adopted may seem unnecessary; and particularly so, since the instance of sacrifice selected by our author as peculiarly adapted to throw light upon that of our Saviour seems by no means adequate to the purpose.

‘ Of the several sacrifices under the law, that one which seems most exactly to illustrate the sacrifice of Christ, and which is expressly compared with it by the writer to the Hebrews, is that which was offered for the whole assembly on the solemn anniversary of expiation—the circumstances of this ceremony, whereby atonement was to be made for the sins of the whole Jewish people, seem so strikingly significant that they deserve a particular detail.—On the day appointed for this general expiation, the priest is commanded to offer a bullock and a goat as sin-offerings, the one for himself, and the other for the people—and having sprinkled the blood of these in due form before the mercy-seat, to lead forth a second goat, denominated the scape-goat; and after laying both his hands upon the head of the scape-goat, and confessing over him all the iniquities of the people, to put them upon the head of the goat, and to send the animal, thus bearing the sins of the people, away into the wilderness—thus expressing by an action, which cannot be misunderstood, that the atonement, which it is directly affirmed was to be effected

by the sacrifice of the sin-offering, consisted in removing from the people their iniquities by this symbolical translation to the animal—for it is to be remarked, that the ceremony of the scape-goat is not a distinct one—it is a continuation of the process, and is evidently the concluding part, and symbolical consummation of the sin-offering—so that the transfer of the iniquities of the people upon the head of the scape-goat, and the bearing them away to the wilderness, manifestly imply, that the atonement effected by the sacrifice of the sin-offering consisted in the transfer and consequent removal of those iniquities.—What then are we taught to infer from this ceremony?—that as the atonement under the law, or expiation of the legal transgressions, was represented as a translation of those transgressions, in the act of sacrifice in which the animal was slain, and the people thereby cleansed from their legal impurities, and released from the penalties which had been incurred—so the great atonement for the sins of mankind was to be effected by the sacrifice of Christ, undergoing, for the restoration of men to the favour of God, that death which had been denounced against sin, and which he suffered in like manner as if the sins of men had been actually transferred to him, as those of the congregation had been symbolically transferred to the sin-offering of the people.' p. 67.

That from this instance of the atonement made for the Jewish nation we may be led to the necessity of some mean of atonement for the whole world cannot be doubted; but our author should have recollected, that our Saviour, though often represented under the figure of a lamb without spot, is never exhibited under the character of those animals presented to the high priest on the great day for covering and removing the sins of the people. From this very circumstance we conclude that the law was indeed our schoolmaster, to bring us unto Christ; all its ceremonies, all its images, its sacrifices, its rites, were necessary in the former age of the world; but in their present, in which we behold so great a part of mankind acknowledging the authority of Christ, regarding him as the head of a new creation, convinced of his perfect obedience, and satisfied that the gift of God is eternal life through Jesus Christ our Lord, there is less necessity for being acquainted with every particular relative to Jewish sacrifices: and looking with faith up to him who died on the cross, we may rest satisfied that all which could be accomplished by sacrifices, and much more, has been obtained for mankind by his perfect obedience, his voluntary sufferings and death.

Subjoined to the sermons is a large collection of notes, replete with learning and information. Every subject relative to sacrifices is discussed with great critical acumen; and, although we do not see much difficulty in the general doctrine of the atonement, or the necessity of its being connected with so minute an investigation of the Mosaic law, we cannot but express the satisfaction we feel on its having been the mean of

enabling the author to exhibit with so happy a profusion the treasures of his erudition. The appendix contains some very pointed censures on the system promulgated with great confidence by Mr. Belsham, respecting which he will probably think it incumbent on himself to make a reply, and to remove, if he can, the charge which asserts that it is little better than that of the Parisian theophilanthropes. We have already observed, that our author is wrong in supposing these to be 'the doctrines of that sect who call themselves Unitarians in the sister country:' such are assuredly doctrines which we hope, with our author, will ever 'be confined to a very small number indeed.'

Two excellent indexes close the volume: the one referring to the chief articles contained in it; the other giving a list of the authors quoted, with the date of the editions employed. The work deserves the attention of the higher order of divines; it should be perused also by both classes of Unitarians;—by the one, that they more carefully examine their tenets; by the other, that they may be on their guard against the suspicions under which they labour.

ART. VI.—*Remarks on Local Scenery and Manners in Scotland, during the Years 1799 and 1800. By John Stoddart, LL.B. 2 Vols. 8vo. 2l. 2s. Boards. Miller. 1801.*

WHEN a nation has attained its utmost degree of wealth, power, and civilisation, it speedily begins to decline, by the common destiny of human affairs;—and a similar progress has been often observed in literature and the arts. Addison, and many other classical English writers of the last century, have been often imitated, but perhaps never surpassed, in purity of style and elegance of composition. Every declivity of literature is generally attended with a perversion of what is called taste; whence a combination of heterogeneous ideas and incongruous eccentricities. As the just observation of nature in her various appearances, moral and physical, forms the foundation of good writing and pure taste; so a confidence in rules of art, attempted to be laid down by fashionable judges, may be classed among the causes of deviation from the eternal principles of truth and nature.

In the new school of what is called the picturesque, the works of nature, of the God of Nature, are—it might even be said blasphemously—estimated by the failing standards of a few paintings, which have nevertheless much intrinsic beauty, to recommend them: and the preference is generally given to Claude Lorrain, the chief object of this new idolatry. A painter, by combining striking features of landscape, may produce delicious sensations: but it seems infatuation to estimate

by such a scale the grand and living scenes of nature, which inspire emotions of a far more varying and quite a different kind. In the one we chiefly admire the power of art, in imitating a few select objects; while, in the natural landscape, the balmy breeze, the gathering storm, the constant variation of light and shade, the waving or stillness of the trees, the sound of the waters, the rural smells, the singing of the birds, the bleating of the sheep, and, in short, all the variations of animal life, produce sensations far more impressive and sublime than can arise from the exertions of the best painting.

When the study of landscape leads to a just admiration of the works of nature, and tends to increase the pleasure which they convey, the pursuit is highly laudable; but when it tends to lessen and confine the mind, by reducing her infinitely diversified productions to a narrow local standard imposed by man, it may be fairly reprehended; as it would be more rational to open and enlarge the mind by the admiration of the endless diversities displayed in the various regions of the globe. There is not, for instance, the most faint resemblance between the landscapes of Claude, &c. &c. and those grand scenes in Hindustan, the Asiatic islands, America, &c., which impress even the rude beholder with delight and astonishment. The capricious rules of our landscape writers would also be found wholly inapplicable to the new orders of scenery, as they proceed upon a supposed sameness which nature every where disdains: in consequence of which, many of their descriptions will just as well apply to one place as another. Influenced by these and similar considerations, we have never greatly approved the new study of the picturesque; for, being ardent worshippers of sportive nature, we knew that it was not possible to inclose her in any little temples erected by man. In this censure we do not mean to implicate the labours of some ingenious writers who have justly applied the rules of picturesque painting to the laying-out of pleasure-grounds,—for both being equally the production of human skill, it is just that the standard should be similar;—but he who visits the Alps with Claude in his head, might as well stay at home; as his business is not to apply his acquired and artificial ideas, but to imbibe new sensations and recollections.

In every production of human art, pure taste is apt to degenerate into affectation, and fashion into foppery. Of this truth there are many instances in Mr. Gilpin's picturesque productions; and he has been repeatedly reproached by succeeding travelers for violating the facts of nature, by introducing objects which do not occur in the real landscape. This charge in itself sufficiently shows the danger of applying imaginary rules; and we should expect, that if one of these new judges were to represent Mont Blanc, he would create a volcano to increase

the grandeur of the scene. If affected writers happen to have followers, it is to be expected that their extravagancies will be multiplied; and as they easily apply their few rules and little stock of technical phrases, their award must of course be brief and petulant; as a man who sees only one side of a question can easily pronounce what he thinks to be an infallible and irreversible judgement. We were not therefore surprised to find the present imitator of Mr. Gilpin surpassing all his predecessors in foppery of language and manner, and in petulance of decision. But we must confess that we are surprised to find an author with the title of LL. B.—and, from his name probably, a Scotchman, or of Scotch extraction,—so completely ignorant of the most trivial points of the history of the country which he visited. The shallow gravity of the language is also truly ludicrous; and the author uses stilts to increase his dignity, while they only serve to expose his weakness. Quite a stranger to the golden mean of true nobility of mind, he passes from virulent abuse to servile adulation; while the self-importance of this itinerant sometimes amuses by his involuntary resemblance to Don Quixote. In search of windmills and lions, he often attacks innocent persons in his route; and reprobation and laughter have with us succeeded alternately. But when he meets with a duchess, he is, like the Spanish knight, right courteous and gallant.

This work is dedicated to the duchess of Gordon, who has perhaps promised to give Sancho an island wholly picturesque. In the first page we are struck with two errors, of which the former is certainly not of the press, as it is retained throughout the book, viz. the use of *dutchess* instead of *duchess*; and *predominant* instead of *predominant*. As the author is not fond of the Dutch school, we are surprised at his subserviency to the *Dutchess*; and think that her grace well deserved to be addressed in more smooth and polished language.

‘Tours are the mushroom produce of every summer, and Scotland has had her share: but without wishing to detract from the just merit of my predecessors, and, indeed, abhorring the petty envy, which would pluck a garland from the head, that wears it with applause, I may presume to say, that as my notions and feelings at setting out were peculiar, and as the occurrences of my way were modified by them, it is probable that the sketch of my recollections will also have its peculiar character. Within the limits of idleness and observation, there is surely much to be gleaned, which may serve as palatable and nutritious food for the mind; at least, as no unwholesome substitute for the clear intellect, and powerful feeling of our forgotten writers.’ Vol. i. p. viii.

From this little specimen the reader may easily judge of the petulance and obscure affectation of sense to be met with in the present production; nor is it matter of surprise to find such an

author using the utmost virulence himself in blaming what he terms the virulence of other writers, and, in a production which should have been of the most placid kind, dictating with presumption upon subjects to which he is a complete stranger; while with consummate ignorance he affects to call every degree of learning, pedantry.

Many tedious pages are employed in the passage to Scotland by sea, and in trivial remarks on Edinburgh. It is evident our author supposes that any man who can travel can write a book of travels, and that no previous acquirements are necessary. The first plate, that of Edinburgh Castle, affords no proof of taste, being taken from the meanest and most confined point of view: and, in the next, the flat uniform barracks are selected as the main object! The other prints, by the by, are equally unpleasant; in all which the water generally bears a perfect resemblance of sand. The best is that of a quarry near Gilmerton, in excavating which our tourist might have been more usefully employed. At Edinburgh, and indeed every where, the author is full of thanks and flattery for the commonest civilities; but the reader immediately perceives that the offering is not paid to gratitude, but to vanity. He is however in a violent rage against the musical bells of Edinburgh, which generally impress strangers with more amiable sensations. He affects considerable skill in the Erse, which perhaps he studied at Oxford. In English he is so little conversant, as to imagine that the word *gate*, really used in its present acceptation, as Highgate, where the bishop of London erected a toll-gate, corresponds with the Scotch *gate* implying a road or path. Arthur's Seat near Edinburgh, generally esteemed a grand and pleasing object, is by our author called a lumpish hill, as it does not correspond with his picturesque caprices. We are told (p. 81) that Salisbury Craigs, and the Calton and Castle Hills, are partly porphyry and partly basalt. In Dr. Townson's Tracts the author might have found that the chief substances are wacken and whin, with some sand-stone and jasper.

After mentioning the iron manufactory at Cramond, he thus proceeds.

‘Places of this kind frequently afford very important lessons to the painter, by their general gloom, and heaviness, contrasted with the blaze of fires, the volumes of smoke, the intricate machinery, and the busy workmen. The late Mr. Wright, of Derby, has portrayed some striking effects of this kind; but, in general, they were only the most glaring and violent. I remember accompanying Mr. Nasmyth to a similar scene, the iron foundery, on the Leith Walk, near Edinburgh, where we observed a great harmony and softness of light, united with a very powerful depth of shade. An immense cauldron, which had been recently cast, was raised, by the aid of tackling, in the centre of the building, and the men emp-

ployed about it were enlightened by the red gleams of the furnaces, in different recesses were figures partially illumined, and partially lost in obscurity; whilst the upper part of the building, being open, admitted a bright golden ray of the setting sun, which mingled, and gradually died away in the gloom below. This, however, was vastly inferior to a scene described by Mr. Nasmyth, in which Art seemed almost to have rivalled the mighty operations of Nature, in her combination of the grand and splendid with the terrible and sublime. In the centre of an immense apartment, belonging to the Carron works, a bank of sand was raised, on which several ladies and gentlemen stood, while the streams of molten iron, from three different furnaces, were poured all at once into as many moulds, flashing over the whole building the glare of their flames. Nor was this operation unattended with danger; a single drop of water, thrown by any accident amongst the fluid ore, would have produced, by the rarefaction of the air, a most fatal explosion; and the very possibility of such a circumstance must have inconceivably heightened the sublimity of the scene.' Vol. i. p. 112.

We must confess that this scene would not have impressed us with ideas of sublimity, but rather with a sensation wholly painful—great anxiety for the safety of the parties. We do not remember (p. 129) any cave at Hawthorn Den which is called by any other traveler the Cypress Grove. Drummond is said to have composed his prose work entitled *A Cypress Grove* in one of these caves, whence the confusion may arise. Our author, though a disciple of Mr. Gilpin, points out some gross mistakes of that reverend traveler; such as a false delineation of the bridge at Edinburgh: and in p. 251 we are told the reverend artist has applied all the characters of Glen Kinglas to Glen Croe, thus reversing the accounts of both. The rest of this first volume contains trivial remarks on the most trivial objects of every tourist in Scotland. To swell his own consequence, the author dwells largely on the risk of a visit to Staffa; while, in the opinion of others, it is a most safe and easy expedition.—In this, as well as in the second volume, there are several passages which indicate the writer's firm belief in Ossian's Poems; yet in others he regards them as of modern invention. We wait with great anxiety till this supreme judge shall have made up his mind upon the subject.

Our author's visit to Glenco presents nothing memorable; and his route thence extends to Inverness, through a tract familiar to most readers; while a visit to the northern counties might have conferred some degree of novelty. It is also to be regretted that he did not, before his expedition to an Alpine country, read De la Saussure's *Journey to the Alps*, where he might have learned the scientific objects of such a tour. Where, in his great learning, he produces Erse words, he should have acquainted the illiterate with the pronunciation. Thus, vol. II. p. 16, we should have been informed whether the word *linne* be

accented on the last syllable, or be only monosyllabic. This puzzle is not unfrequent in books of voyages, where the English *a* final is adopted. It ought either to be accented or omitted. We were not a little surprised to find our tourist pass Ben-Nevis, which he calls Nivis, the highest mountain in Great-Britain, when it was to have been expected that such an object would have attracted the chief attention in a journey of this nature : but perhaps the picturesque is inseparable from highways. The author designated by our-traveler as '*a* Mr. J. Williams' is well known by a useful production called the Mineral Kingdom ; and, in the scale of both learning and utility, Mr. Williams might rather have spoken of *a* Mr. John Stoddart. Without any study, and by mere intuition, our author is an antiquary, historian, &c. ; and we doubt not that he could, like our occult doctors, answer all questions by sea and land. His reasoning is, as usual, on a par with his knowledge, of which an instance occurs in p. 88. A river called Varar by Ptolemy is still denominated Farrar, which, Mr. Stoddart says, is a remarkable instance of permanence in the spoken language of distant periods of time ; that is, as the context explains, the Gaelic was here spoken in the time of Ptolemy. By this argument, as the English in America retain many Indian names, they must of course speak the Indian language. We shall not stop to point out the many gross historic errors that occur, as they are of so puerile a nature that they cannot mislead any reader of common information.

The example of De la Saussure, and many other travelers in Alpine countries, might have taught our author that the study of mineralogy should be indispensable to his pretensions, and that of botany very necessary ; while he is equally unversed in both. In p. 130, he calls the serpentine of Portsoy marble ; and in p. 133 occurs the following sentence.

' Thus a judicious friend of mine once pointed out the value of the old German chronicles, to some of their literati, who did not dream that any use could be made of records like the following : " In this year was composed the popular ballad, beginning so and so ; " — " About this time lived the famous Harper, who introduced such or such a measure. " Vol. ii. p. 133.

These German literati must have been of our author's standard ; and it would be difficult to find such passages in any chronicles whatever, as every one conversant in the literature of the middle ages must immediately perceive. With equal ignorance, the author, in the next page, says a nobleman of his acquaintance composed the ballad ' Cauld Kail in Aberdeen ; ' which ballad has perhaps existed for a century and a half.

' Ballindalach, the seat of General Grant, is an old but considerable edifice, seated, as its name is said to imply, in a level plain, near the discharge of the Avon. Here we were hospitably entertained, and found much amusement in tracing the wooded winding

banks, through which paths have been led, with great judgement. We had a proof, that the impetuous floods which give name to the Spey also characterize its tributary streams. Shortly previous to our arrival, the Avon had poured from its mountain sources so tremendous a torrent, that in a few hours it broke down the stone bridge, covered the whole meadow with sand, made some breaches in the garden wall, and rushed into the lower part of the house itself. The mischief was great, and the danger serious; but the picturesque effect was highly improved. The broken bridge, and dashing river, formed an admirable fore-ground, to the old mansion, whose spiry summits peeped, at some distance, from the midst of its venerable plantations.' Vol. ii. p. 147.

Bravissimo!—So much for the picturesque!—There is but one shade of difference between this insanity and that of Don Quixote.

We believe there is some confusion or inaccuracy (p. 161) in the account of Mr. Macpherson, the translator of Ossian, as we never understood that he visited the East Indies: he is probably here confounded with his nephew. In speaking of Braemar (p. 170) our author says, 'Many charters of Malcolm Canmore are dated here'—a position so false, that from this, and several similar passages, it may be pronounced that the author has not even seen the commonest books on Scottish history or antiquities. He wishes (p. 181) to retain the national distinctions of the highlanders; while such distinctions form mere barriers against the progress of civilisation; and a benevolent mind would wish to abolish every thing of the sort, and to spread the blessings of industry and prosperity through all parts of the British empire. As weakness is often united with malignity, and the last is frequently perceived in the imputation of bad intentions to others, we do not wonder at this tourist's improper method of attacking writers who differ from him in opinion; but we beg to remind him, that, while authors of great learning have in all ages attacked each other with asperity, no man of taste would introduce discussions of that nature into a work on picturesque beauty.

It is proverbial, that insolence and servility go hand in hand; and our author's arrogance of censure is equalled by his fawning adulation to any peer or peeress who happens to be in his way. In p. 253, to 256, his serious etymologies are on a par with the ironical ones of Dr. Swift. Sometimes, as p. 259, &c. scraps of poetry are introduced as generally known; while we suppose them to be the composition of the author himself, as they are totally unlike any thing of the kind we have yet ever met with. In p. 268 we find that '*co-wberds* is an evident corruption of the Latin *cohortium*.' The author does not seem to know 'his cases and his genders.' Upon the spirit and effect of the drawing, p. 279, we cannot determine; but in the print it is impossible to determine clouds from mountains, or water from sand. This last defect, as we have before observed, pervades all the prints, which are

executed by a foreign artist; and would have some merit, if it were not for this glaring error. Our picturesque author passes the Hill of Kinnoul without any knowledge of the Travels of St. Fond, and visits Taymouth without seeing the paintings of Jamieson! In vol. II. p. 317, we are told Crossregal Abbey was founded by Duncan in 1260, whereas it ought to have been in 1244; nor was this Duncan the king, as any reader would infer from the absolute position of the name.

At the end of the second volume the author condescends to impart to his readers what he calls 'General Principles of Taste.'

'In the preceding pages, I have endeavoured to delineate, with fidelity, the impressions made on my own mind by the scenes and occurrences of my journey. I wished to make my reader the companion of my way, and the sharer of my thoughts—passing over some parts, as I myself did, with a hasty, unregarding eye—stopping at others to enjoy, and drink in the impulses of the scene—comparing present feelings with past—and, finally, referring them both to some common standard.

'Taste, in its most just, and comprehensive sense, is that standard. The more interesting and important are its general principles, the more necessary it becomes to try them again; and again; to take their heights, and distances, and bearings, by the sure chart of experience; to ascertain their mutual relations to each other, and their general dependance on some one, great leading-star,

"Which looks on tempests, and is never shaken."

'No person is more deeply impressed, than myself, by the merit of the systematic writers on this subject: no person reads their works with more admiration, or a deeper sense of indebtedness; but I may be allowed to say, that in the perusal I have usually desiderated a something firm and comprehensive, a more fundamental principle, a wider scope of argument and illustration. Taste is defined by the greatest writer of modern days, as "that faculty which is affected by the works of imagination, and the elegant arts;" but this definition (to say nothing of its unintelligible distinction between imagination, and art) overlooks many, and those the most interesting speculations, which it ought to include. By what violent perversion of all the analogies of language, is the pleasure, which we derive from contemplating the beauties of Nature, to be denied that denomination, which the same pleasure receives, when communicated through the medium of the elegant arts? or why should our admiration of the sublime and beautiful in morals be less justly entitled to the name of Taste, than a similar affection, springing from similar sources, in the works of imagination?

'Were I to point out one cause, which, more than any other, has contributed to narrow and pervert our notions of Taste, it would be that attachment to science, "falsely so called," which is so distinguishing a characteristic of modern days.—Since the time of Lord Bacon, Natural Philosophy has been so much, and so successfully pursued, that it cannot but have produced some effect on our notions concerning the mind. It deserves, indeed, within due limits, our

high esteem, and attentive cultivation; but we make idols of the golden seraphim, when we enthrone the science of material objects in the seat of mental knowledge, and transfer the strict definitions, the analytical distinctions, and the logical deductions of the one, to the undefinable, and complex sensations of the other.

It is a curious circumstance in the history of society, that as men have devoted themselves to physical analysis, they have neglected those nice shades, which constitute moral discrimination. We are too busy with crucibles, and air-pumps, and shells, and but-terflies, and topographical charts, and statistical calculations, to attend to the ever-varying beauties of nature, and the engaging intricacies of the heart. We are apt to divide and cut up the mind with experiments, anatomical, pneumatic, Galvanic: we account for every thing by vibrations, and vibratuncles, animal spirits, sensorial fluids: we distinguish our whole being into actions automatic, voluntary, mixt; into ideas of irritation, sensation, volition, association. But even though "the observers of some distant generation should enjoy a view of the subtle, busy, and intricate movements of the organic creation, as clear as Newton obtained of the movements of the heavenly masses," the mystery of mental existence would remain concealed; the sacred statue would be dimly shown, as to the uninitiated; but its divine and dazzling beauty would be hidden by an impenetrable veil.

When I contemplate human life, I perceive that its endless diversities of contrast and similitude accord in a general harmony—produce a ONENESS, of which every person is conscious, when he looks into his own bosom; but which he is apt to lose sight of, while his attention is engaged by the verbal reasoning of others. This melting and mixing of all our thoughts, moods, knowledges, fancies, senses, feelings, into one living nature, is a contemplation so delightful in the whole, and so interesting in every its minutest branch, that it could not but frequently and forcibly strike those great writers, to whom I have alluded. It is, indeed, discoverable in their speculations: it is traceable among all the splendid profusion of their imaginations, and descriptions; but as it was not the primary object, which they had in view, it has entered less than might be wished into their systems. The chief aim, therefore, of the present essay, will be to develope that subtle, cementing, subterraneous unity, in its application to the chief diversities of our being; to show how far it coincides with, and how far it contradicts the commonly received distinctions; in fine, to deduce from it the outline of those general principles which may justly deserve the name of Taste.' Vol. ii. p. 323.

But, in mercy to our readers, we shall not produce any more of this unintelligible jargon, which the author probably thinks sense and fine writing. Among the *errata*, we find an admonition, or rather a confession, of the want of accuracy in the drawings. But the prints and the book are worthy of each other.

'None but itself can be its parallel.'

ART. VII.—*Rural Tales, Ballads, and Songs.* By Robert Bloomfield. 8vo. 4s. Boards. Vernor and Hood. 1802.

THIS volume cannot be better introduced than by the author's preface—a manly and modest performance, highly honourable to his feelings and his abilities.

' The poems here offered to the public were chiefly written during the interval between the concluding, and the publishing of "*The Farmer's Boy*," an interval of nearly two years. The pieces of a later date are, "*The Widow to her Hour-Glass*," "*The Fakenham Ghost*," "*Walter and Jane*," &c. At the time of publishing *The Farmer's Boy*, circumstances occurred which rendered it necessary to submit these poems to the perusal of my friends: under whose approbation I now give them, with some confidence as to their moral merit, to the judgement of the public. And as they treat of village manners, and rural scenes, it appears to me not ill-timed to avow, that I have hopes of meeting in some degree the approbation of my country. I was not prepared for the decided, and I may surely say extraordinary attention which the public has shown towards *The Farmer's Boy*: the consequence has been such as my true friends will rejoice to hear; it has produced me many essential blessings. And I feel peculiarly gratified in finding that a poor man in England may assert the dignity of Virtue, and speak of the imperishable beauties of Nature, and be heard—and heard, perhaps, with greater attention for his being poor.

' Whoever thinks of me or my concerns, must necessarily indulge the pleasing idea of gratitude, and join a thought of my first great friend Mr. Lofft. And on this head, I believe every reader, who has himself any feeling, will judge rightly of mine: if otherwise, I would much rather he would lay down this volume, and grasp hold of such fleeting pleasures as the world's business may afford him. I speak not of that gentleman as a public character, or as a scholar. Of the former I know but little, and of the latter nothing. But I know from experience, and I glory in this fair opportunity of saying it, that his private life is a lesson of morality; his manners gentle, his heart sincere: and I regard it as one of the most fortunate circumstances of my life, that my introduction to public notice fell to so zealous and unwearied a friend.

' I have received many honourable testimonies of esteem from strangers; letters without a name, but filled with the most cordial advice, and almost a parental anxiety, for my safety under so great a share of public applause. I beg to refer such friends to the great teacher Time: and hope that he will hereafter give me my deserts, and no more.' p. iii.

When we took up *The Farmer's Boy*, no popular opinion had been pronounced upon its merit. Robert Bloomfield was a name unknown to us and to the world; and amid the volumes of insipidity which it is our lot to examine, we were delighted to meet with excellence that we had not expected. The present

volume appears with less advantage ; it has a more difficult test to encounter. To acquire reputation has ever been easier than to preserve it. Mr. Bloomfield's poems will now be compared with what he formerly produced ; and the Farmer's Boy is his most dangerous rival.

The first piece in the volume is entitled Richard and Kate, or Fair-Day ; a Suffolk Ballad. The opening is uncommonly spirited.

" Come, Goody, stop your humdrum wheel,
Sweep up your orts, and get your hat ;
Old joys reviv'd once more I feel,
Tis Fair-day ;—ay, *and more than that.*

" Have you forgot, Kate, prithee say,
How many seasons here we've tarry'd ?
'Tis *forty* years, this very day,
Since you and I, old girl, were married !

" Look out ;—the sun shines warm and bright,
The stiles are low, the paths all dry ;
I know you cut your corns last night :
Come ; be as free from care as I." P. 1.

Walter and Jane, or the Poor Blacksmith.—This is one of Mr. Bloomfield's latest productions.

' Bright was the summer sky, the mornings gay,
And Jane was young and cheerful as the day.
Not yet to Love but Mirth she paid her vows ;
And Echo mock'd her as she call'd her cows.
Tufts of green broom, that full in blossom vied,
And grac'd with spotted gold the upland side,
The level fogs o'erlook'd ; too high to share ;
So lovely Jane o'erlook'd the clouds of care ;
No meadow-flow'r rose fresher to the view,
That met her morning footsteps in the dew ;
Where, if a nodding stranger ey'd her charms,
The blush of innocence was up in arms,
Love's random glances struck the unguarded mind,
And Beauty's magic made him look behind.

' Duty as morning blush'd or twilight came,
Secure of greeting smiles and village fame,
She pass'd the straw-roof'd shed, in ranges where
Hung many a well-turn'd shoe and glitt'ring share ;
Where Walter, as the charmer tripp'd along,
Would stop his roaring bellows and his song.—

' Dawn of affection ; Love's delicious sigh !
Caught from the lightnings of a speaking eye,
That leads the heart to rapture or to woe,
'Twas Walter's fate thy mad'ning power to know ;

And scarce to know, ere in its infant twine,
As the blast shakes the tendrils of the vine,
The budding bliss that full of promise grew
The chilling blight of separation knew.
Scarce had he told his heart's unquiet case,
And Jane to shun him ceas'd to mend her pace,
And learnt to listen trembling as he spoke,
And fondly judge his words beyond a joke ;
When, at the goal that bounds our prospects here,
Jane's widow'd mistress ended her career :
Blessings attended her divided store,
The mansion sold, (Jane's peaceful home no more,)
A distant village own'd her for its queen,
Another service, and another scene ;
But could another scene so pleasing prove,
Twelve weary miles from Walter and from Love ?
The maid grew thoughtful : yet to fate resign'd,
Knew not the worth of what she'd left behind.

‘ He, when at eve releas'd from toil and heat,
Soon miss'd the smiles that taught his heart to beat :
Each sabbath-day of late was wont to prove
Hope's liberal feast, the holiday of Love :
But now, upon his spirit's ebbing strength
Came each dull hour's intolerable length.
The next had scarcely dawn'd when Walter hied
O'er hill and dale, Affection for his guide:
O'er the brown heath his pathless journey lay,
Where screaming lapwings hail'd the op'ning day.
High rose the sun, the anxious lover sigh'd ;
His slipp'ry soles bespoke the dew was dried ;
Her last farewell hung fondly on his tongue
As o'er the tufted furze elate he sprung ;
Trifling impediments ; his heart was light,
For love and beauty glow'd in fancy's sight ;
And soon he gaz'd on Jane's enchanting face,
Renew'd his passion,—but destroy'd his peace.
Truth, at whose shrine he bow'd, inflicted pain ;
And Conscience whisper'd, “ *never come again.*”
For now, his tide of gladness to oppose,
A clay-cold damp of doubts and fears arose ;
Clouds, which involve, midst Love and Reason's strife,
The poor man's prospect when he takes a wife.
Though gay his journeys in the Summer's prime,
Each seem'd the repetition of a crime ;
He never left her but with many a sigh,
When tears stole down his face, she knew not why.
Severe his task those visits to forego,
And feed his heart with voluntary woe,
Yet this he did ; the wan moon circling found
His evenings cheerless, and his rest unsound ;
And saw th' unquenched flame his bosom swell :
What were his doubts, thus let the story tell.

' A month's sharp conflict only serv'd to prove
The pow'r, as well as truth, of Walter's love.
Absence more strongly on his mind pourtray'd
His own sweet, injur'd, unoffending maid.
Once more he'd go; full resolute awhile,
But heard his native bells on every stile;
The sound recall'd him with a pow'rful charm,
The heath wide open'd, and the day was warm;
There, where a bed of tempting green he found,
Increasing anguish weigh'd him to the ground;
His well-grown limbs the scatter'd daisies press'd,
While his clinch'd hand fell heavy on his breast.

' Why do I go in cruel sport to say,
" I love thee Jane, appoint the happy day?"
Why seek her sweet ingenuous reply,
Then grasp her hand, and proffer—poverty?
Why, if I love her and adore her name,
Why act like time and sickness on her frame?
Why should my scanty pittance nip her prime,
And chace away the rose before its time?" R. 15.

Walter's meditations are disturbed by Jane herself.

' Flusht was her cheek; she seem'd the full-blown flower,
For warmth gave loveliness a double power;
Round her fair brow the deep confusion ran,
A waving handkerchief became her fan,
Her lips, where dwelt sweet love and smiling ease,
Puff'd gently back the warm assailing breeze.
" I've travel'd all these weary miles with pain,
To see my native village once again;
' And show my true regard for neighbour *Hind*;
Not like you, Walter, *she* was always kind."
'Twas thus, each soft sensation laid aside,
She buoy'd her spirits up with maiden pride;
Disclaim'd her love, e'en while she felt the sting;
" What, come for Walter's sake!" 'Twas no such thing.
But when astonishment his tongue releas'd,
Pride's usurpation in an instant ceas'd:
By force he caught her hand as passing by,
And gaz'd upon her half averted eye;
His heart's distraction, and his boding fears
She heard, and answer'd with a flood of tears;
Precious relief; sure friends that forward press
To tell the mind's unspeakable distress.
Ye youths, whom crimson'd health and genuine fire
Bear joyous on the wings of young desire,
Ye, who still bow to Love's almighty sway,
What could true passion, what could Walter say?
Age, tell me true, nor shake your locks in vain,
Tread back your paths, and be in love again;
In your young days did such a favouring hour
Show you the littleness of wealth and pow'r,

Advent'rous climbers of the mountain's brow,
While Love, their master, spreads his couch below.
" My dearest Jane," the untaught Walter cried,
As half repell'd he pleaded by her side ;
" My dearest Jane, think of me as you may"—
Thus—still unutter'd what he strove to say,
They breath'd in sighs the anguish of their minds,
And took the path that led to neighbour *Hind's*. p. 23.

" What ails thee, Jane?" the wary matron cried :
With heaving breast the modest maid reply'd,
Now gently moving back her wooden chair
To shun the current of the cooling air ;
" Not much, good dame ; I'm weary by the way ;
Perhaps, anon, I've something else to say."
Now, while the seed-cake crumbled on her knee,
And anow'y jasmine peeped in to see ;
And the transparent lilac at the door,
Full to the sun its purple honours bore,
The clam'rous hen her fearless brood display'd,
And march'd around : while thus the matron said :
" Jane has been weeping, Walter ;—prithee why ?
I've seen her laugh, and dance, but never cry.
But I can guess ; with *her* you should have been,
When late I saw you loit'ring on the green ;
I'm an old woman, and the truth may tell :
I say then, boy, you have not us'd her well."
Jane felt for Walter ; felt his cruel pain,
While Pity's voice brought forth her tears again.
" Don't scold him, neighbour, he has much to say,
Indeed he came and met me by the way."
The dame resum'd—" Why then, my children, why
Do such young bosoms heave the piteous sigh ?
The ill of life to you are yet unknown ;
Death's sev'ring shaft, and Poverty's cold frown :
I've felt them both, by turns :—but as they pass'd,
Strong was my trust, and here I am at last.
When I dwelt young and cheerful down the *lane*
(And, though I say it, I was much like Jane,)
O'er flow'ry fields with *Hind* I lov'd to stray,
And talk, and laugh, and fool the time away :
And Care defied ; who not one pain could give,
Till the thought came of how we were to live ;
And then Love plied his arrows thicker still :
And prov'd victorious ;—as he always will.
We brav'd Life's storm together ; while that drone,
Your poor old uncle, Walter, liv'd alone.
He died the other day : when round his bed
No tender soothing tear Affection shed—
Affection ! 'twas a plant he never knew ;—
Why should he feast on fruits he never grew ?" p. 26.

The old woman's wisdom encourages Walter :—he confesses the fears he had felt ; and is interrupted in the avowal by the entrance of the 'Squire, who comes to give him twenty guineas—the legacy of his uncle ;—and offers him a house by the roadside to carry on his trade.

' Goody, her dim eyes wiping, rais'd her brow,
And saw the young pair look they knew not how ;
Perils and power while humble minds forego,
Who gives them half a kingdom gives them woe ;
Comforts may be procur'd and want defied,
Heav'n's ! with how small a sum, when right applied !
Give Love and honest Industry their way,
Clear but the sun-rise of Life's little day,
Those we term poor shall oft that wealth obtain,
For which th' ambitious sigh, but sigh in vain :
Wealth that still brightens, as its stores increase ;
The calm of Conscience, and the reign of Peace.' P. 32.

Mr. Lofft has bestowed no exaggerated praise upon this poem in saying that it exhibits ' much of the clear, animated, easy narrative, the familiar but graceful diction, and the change of numbers so interesting in Dryden.'

The Miller's Maid.—This poem has the same power of versification as the foregoing ; but the story is improbable. The discovery too nearly resembles the trick of novel-mongers.

The next piece we must quote at length.—

6. THE WIDOW TO HER HOUR-GLASS.

' Come, friend, I'll turn thee up again :
Companion of the lonely hour !
Spring thirty times hath fed with rain
And cloath'd with leaves my humble bower,
Since thou hast stood
In frame of wood,
On chest or window by my side ;
At every birth still thou wert near,
Still spoke thine admonitions clear.—
And, when my husband died,

' I've often watch'd thy streaming sand
And seen the growing mountain rise,
And often found Life's hopes to stand
On props as weak in Wisdom's eyes :
Its conic crown
Still sliding down,
Again heap'd up, then down again ;
The sand above more hollow grew,
Like days and years still flitting through,
And mingling joy and pain.

' While thus I spin and sometimes sing,
(For now and then my heart will glow)
Thou measur'st Time's expanding wing :
By thee the noontide hour I know :
 Though silent thou,
 Still shalt thou flow,
And jog along thy destin'd way :
But when I glean the sultry fields,
When Earth her yellow harvest yields,
 Thou get'st a holiday.

' Steady as Truth, on either end
Thy daily task performing well,
Thou'rt Meditation's constant friend,
And strik'st the heart without a bell :
 Come, lovely May !
 Thy lengthen'd day
Shall gild once more my native plain :
Curl inward here, sweet woodbine flow'r ;—
" Companion of the lonely hour,
 I'll turn thee up again." p. 59.

Market-Night.—Mr. Bloomfield sometimes deviates in this poem from his usual truth. A farmer's wife does not apostrophise the winds and the echo,—nor call upon the guardian spirits—

' ————— that dwell
Where woods, and pits, and hollow ways,
The lone night-trav'ler's fancy swell
With fearful tales; of older days.—' p. 64.

Every-day rhymers can write thus : but it is in such passages as the following we discover that the poet is delineating feelings which he understands.

' Where have you stay'd ? put down your load.
How have you borne the storm, the cold ?
What horrors did I not forbode——
That beast is worth his weight in gold.' p. 68.

The Fakenham Ghost.—A spirited little tale. A woman is followed by an ass's foal in the dark, and mistakes it for a spirit. The circumstance actually happened.

The next poem is the complaint of an old French Mariner, whose children have all been slain in the war.—Dolly, which follows, commences beautifully.

' The bat began with giddy wing
His circuit round the shed, the tree ;
And clouds of dancing gnats to sing :
A summer-night's serenity.

' Darkness crept slowly o'er the east !
 Upon the barn-roof watch'd the cat ;
 Sweet breath'd the ruminating beast
 At rest where Dolly musing sat.' P. 83.

Lines, occasioned by a Visit to Whittlebury Forest; addressed to my Children.—This is a fine poem.

' Thy dells by wint'ry currents worn,
 Secluded haunts, how dear to me !
 From all but Nature's converse borne,
 No ear to hear, no eye to see.
 Their honour'd leaves the green oaks rear'd,
 And crown'd the upland's graceful swell ;
 While answering through the vale was heard
 Each distant heifer's tinkling bell.

' Hail, greenwood shades, that stretching far,
 Defy e'en Summer's noontide pow'r,
 When August in his burning car
 Withholds the cloud, withholds the show'r.
 The deep-ton'd low from either hill,
 Down hazel aisles and arches green ;
 (The herd's rude tracks from rill to rill)
 Roar'd echoing through the solemn scene.

' From my charm'd heart the numbers sprung,
 Though birds had ceas'd the choral lay :
 I pour'd wild raptures from my tongue,
 And gave delicious tears their way.
 Then, darker shadows seeking still,
 Where human foot had seldom stray'd,
 I read aloud to every hill
 Sweet Emma's love, " the Nut-brown Maid."

' Shaking his matted mane on high
 The gazing colt would raise his head ;
 Or, tim'rous doe would rushing fly,
 And leave to me her grassy bed.' P. 91.

The remaining poems are only not so good as those which we have noticed, because they are not so long. The Epigram upon the Translation of the Farmer's Boy into Latin is well pointed. We quote the concluding poem: its spirit and freedom are truly original.

' THE WINTER SONG.

' Dear Boy, throw that icicle down,
 And sweep this deep snow from the door :
 Old Winter comes on with a frown ;
 A terrible frown for the poor.

In a season so rude and forlorn
How can age, how can infancy bear
The silent neglect and the scorn
Of those who have plenty to spare ?

‘ Fresh broach’d is my cask of old ale,
Well-tim’d now the frost is set in ;
Here’s Job come to tell us a tale,
We’ll make him at home to a pin.
While my wife and I bask o’er the fire,
The roll of the seasons will prove,
That Time may diminish desire,
But cannot extinguish true love.

‘ O the pleasures of neighbourly chat,
If you can but keep scandal away,
To learn what the world has been at,
And what the great orators say ;
Though the wind through the crevices sing,
And hail down the chimney rebound ;
I’m happier than many a king
While the bellows blow bass to the sound.

‘ Abundance was never my lot :
But out of the trifle that’s given,
That no curse may alight on my cot,
I’ll distribute the bounty of heaven ;
The fool and the slave gather wealth :
But if I add nought to my store,
Yet while I keep conscience in health,
I’ve a mine that will never grow poor.’ P. 117.

We hope, and believe, that the success of this volume will equal that of the *Farmer’s Boy* ; as we are sure that its merits are not inferior. The manner in which that poem has been received is honourable to the public taste and to the public feeling. Neglected genius has too long been the reproach of England. To enumerate the dead would be useless ; but it is not yet too late to mention the living, whose merits have in vain appealed to the public. We allude to a self-taught man, as humble in his situation as ‘ the *Farmer’s Boy*,’ whose genius has been admitted, and whose profound learning in the antiquities of his own country will be acknowledged and regretted when it is too late—Edward Williams, the Welsh bard.

ART. VIII.—*The Statistical Breviary; showing, on a Principle entirely new, the Resources of every State and Kingdom in Europe. Illustrated with stained Copper-plate Charts, representing the Physical Powers of each distinct Nation with Ease and Perspicuity. By William Playfair. To which is added a similar Exhibition of the ruling Powers of Hindustan. 8vo. Large Paper 7s. 6d. Small Paper 5s. Boards. Wallis. 1801.*

THIS will be found a useful little abstract for those who wish to acquire some knowledge of what the Germans call *statistics*. In the preface, the author points out the importance of this study: but when he asserts that geography is only a branch of statistics, he seems, like many other writers, to magnify his own subject; for all his statistical topics only form a portion—a small portion—of the common books of geography. Nor will our author, it is presumed, be so bold as to assert that his *Statistical Breviary* includes a summary of geography. The ridicule of the financial system, in the preface, is very just; and nothing can be more preposterous or wicked than to encourage vice in order to swell the revenue, since the first and most essential duty of every government ought to be to watch over the public morals. But, as justice and utility are reciprocal, it has always been found that an administration which encourages corruption and depravity is suicidal; because the very corruption of the people renders them bad and discontented subjects, eager for any change that promises to gratify their propensities, and certainly never impressed with any reverence for their corruptors. To these considerations it may be added, that a revenue viciously acquired, according to the vulgar proverb in common life, is usually wasted in useless or nefarious pursuits.

Mr. Playfair's tables are engraved on copper, and exhibit in a very clear manner the extent, population, and revenues, of the principal European nations. But, in some instances, more regard might have been shown to accuracy; and, after recommending the work in general, we may be allowed to point out some corrections and improvements.

The retention of Poland in the tables is not only absurd, after the annihilation of that kingdom, but has caused several errors in the calculations relative to the three governments which have divided it. It was ludicrous to observe those who pretended to be ardent friends of liberty and mankind loudly exclaiming against the partition of Poland; while the people of that country were such miserable slaves, that they could not possibly exchange their government for a worse. That of Prussia is beneficence itself, that of Austria excellent, that of Russia greatly for the better, because the many tyrants are awed by one—when compared with the Polish aristocracy.

There are several mistakes and superficialities in the brief accounts of the different states referred to. Siberia, p. 18, was subject to Russia long before the reign of Peter the Great. Instead of twenty-five millions of inhabitants in the Russian empire, the author would have been nearer the truth if he had assigned thirty-five millions.

Under the Turkish empire, we are told that the finest portion of the world has been in the possession of the Turks ever since the year 1000. This world is very wide; and the Turks scarcely existed as a power in the year 1000. It was only in the middle of the fifteenth century that the Turks seized what our author affects to call the finest portion of the world. No character or talents of any Turkish emperor whatever, even if he were to reign for one hundred years, could re-establish the ancient energy of that empire, which chiefly depended on the ignorance, barbarism, and effeminacy, of the surrounding states. The most able Turkish emperor—unless he began with the abolition of Mahometanism, and with commanding a new crop of subjects to rise out of the earth, could never oppose its certain, and perhaps irremediable, destiny. It is also ridiculous to include any portion of Africa in the Turkish dominions—this subjection being merely nominal and useless. We do not know what to make of our author's Ancona, p. 21, a Turkish city of 104,000 inhabitants; nor feel inclined to reckon lions among the useful productions of the Turkish empire.

The view of Swedish history is not very correct; and we believe olives, p. 25, are not a common product of Germany. It is surprising that our author, who affects to put on the spectacles of a statesman, did not perceive that a new and grand division of the German empire would be of the utmost importance to the interests of Great-Britain. Supposing, for instance, that Prussia possessed the whole northern half, and Austria the southern, in full and complete sovereignty, Great-Britain might, by an alliance with either, excite a powerful diversion of the arms of France; while, at present, the minute partitions, and inextricable perplexities of interests, render the advantages to be derived from such a diversion remote and precarious.

When our author, in his account of the Austrian dominions, asserts, that if the states of the empire should oppose those of Austria, they would lose their importance, and lay the foundation of their own destruction, he is contradicted by the voice of history and experience. For, by the thirty years' war against the house of Austria, the northern states first established their consequence; and the success of the house of Brandenburg is a glaring additional instance, in modern times, of the fallacy of his opinions. We must whisper in Mr. Playfair's ear, that he is an ephemeral and shallow politician.

We do not believe, p. 29, that the Norway timber is of an inferior quality.

By estimating France as it stood before the revolution, the author has antiquated his own work. The number of inhabitants is only computed at twenty-six millions, instead of thirty-two; for six millions, at least, might have been added to the number here stated.

He computes the kingdom of Prussia, p. 39, to contain five millions and a half—an error probably proceeding from his confined retention of the kingdom of Poland. But he afterwards gives a second chart, representing the state of the principal European nations after the division of Poland and the treaty of Luneville; which, instead of forming an appendage, should have constituted the body of the work. Great-Britain, Spain, and Portugal, are the only countries whose revenues far exceed their population—the revenues of the first extending to the line of twenty-eight millions, where the population only reaches fourteen. Those of Spain are taken at fourteen millions, while the population is nine; those of Portugal at three millions, while the population is at two. Among the other states, France is estimated at thirty millions of souls, and her revenues at seventeen millions of pounds sterling. We by no means look upon Mr. Playfair as infallible in such calculations.

To these statements is subjoined a chart of the chief cities of Europe, which appears to us not a little arbitrary. The inhabitants of London are computed at one million, one hundred thousand; while Mr. Middleton, in his laborious view of Middlessex, asserts that they fall short of seven hundred thousand; and we should not wonder if the inhabitants of Constantinople, here stated at nine hundred thousand, should be found not to exceed half a million.

On the chart of Hindustan we have little to observe, except that the Mahrattas and the king of Candahar are the chief rivals of the British power. Upon the whole, this little work, however useful, cannot be entirely depended upon; and, instead of giving us nothing but mere assertions to trust to, we cannot but wish that Mr. Playfair had doubled the size of this thin volume by adding the authorities and reasons upon which his tables are grounded.

ART. IX.—*Letters upon the Atlantis of Plato, and the ancient History of Asia: intended as a Continuation of Letters upon the Origin of the Sciences, addressed to M. de Voltaire. By M. Baillý. 2 Vols. 8vo. 18s. Boards. Wallis. 1801.*

IN the second volume of this version, the name of the translator appears to be James Jacque, esq. It seems to be decently

executed, and the book is neatly printed. The original work is sufficiently known to literary men, who regard it as a series of learned dreams, united with much ignorance of facts, and particularly of the natural history of Siberia. The utility of the translation we cannot see, as men of letters will read the work in the original, while it is wholly foreign to the pursuits of others. The translator has prefixed an account of Bailly, whose cruel fate by the guillotine is well known.

As a specimen of his labours, we shall take an extract from the second volume; and the readers of the Arabian Nights may perhaps be pleased with the account of the fairies.

‘The Fées, as you see, sir, had their origin in Asia. The fairy race, in general, is the offspring of the lively and brilliant imagination of eastern nations. Schadukian, otherwise called Ginnistan, is the native country of those fantastic beings: the capital city was of diamonds. You must not be surprised at this: those beings had the whole powers of nature at their disposal: the elements obeyed them: they had the power to create, which they employed for domestic magnificence, or for the purpose of gratifying the wishes of men, who, above all things, demand riches. And though the diamonds and precious marbles should have been nothing more than the result of enchantment; though all this magnificence should be but an illusion; it would be quite enough for our frail species: what it possesses torments it, what it thinks it possesses makes it happy. Illusion sits in the vestibule of life; and when age and truth arrive, illusion vanishes; and happiness and youth depart together. Those beneficent beings who could confer riches, who could give aid and protection, have been cherished in the mind of man; because he feels his weakness, because he seeks the assistance of nature against the dangers that surround him, and frequently against himself. No man ever saw those Fées, or received their succour, though history is full of the acts of their beneficence: it was usual to quote instances of heroes, dead, it is true, of a long time, whom they had loaded with riches and glory. This was sufficient for the generation of that day, fond as it was of fables. The happiness that disappointed us yesterday, may make us happy to-morrow. He who has hope, has every thing.

‘It is a very singular idea, sir, that of spirits which hover around us, which live in the elements, in a manner invisible to us, and reside in the departments of nature, in order to animate her productions. As in this troublesome life we feel much want of a better one, we feel also, by our weakness and dependence, that nature is moved by something more powerful and perfect than ourselves. This inward sentiment directed the imagination, which, with different degrees of rudeness or delicacy, gave birth to different beings, to different species of spirits, which we ought to distinguish. As soon as man came to discover the immortal substance which enables his existence, he exempted it from destruction; he with justice invested it with immortality. Matter may circulate for ever: it is only the cover which envelopes the souls of men: it alone is susceptible of

dissolution. We hold of the earth : we dread the moment when we must take leave of it ; and, judging from our present feelings, we have no doubt that souls would be very glad to return to it again. The souls which hover about the places dear to their mortal existence, make one of those species of spirits. The *Lutinae*, the *Lemures*, the *Larvæ*, of the Romans, were the souls of the wicked : they were still actuated by the desire of mischief, and they attended us only to injure and molest us. Hence came sacrifices and expiations, which were supposed to conciliate and dismiss them. The souls of the good were named *Lares* : every one courted their return, and were anxious to assign them the places in which they had been happy ; and what is more, in which they had produced the happiness of others. They were believed to seat themselves round the domestic hearth : it was there that, in the winter evenings, a father, become white with age, instructed in their presence his young family. The *Lares* were the protection and common defence : they were never to be lost sight of, without necessity ; and it was an indispensable duty to invoke their return. The same principle which induced the Atlantides to write the names of their ancestors in the skies, placed them here in the paternal mansion, that it might be still more the object of affection. In China, the tablets on which those names are inscribed, and exhibited as objects of filial veneration, have the same origin ; so deeply is a respect for age and virtue engraven in the human heart ! But, sir, this notion of the return of spirits separated from the body, which, from its object, I should venture to call a moral superstition, implies a belief of the soul's immortality. Among a people unassisted by revelation, it could only arise along with this belief, and when men, less enslaved by the grosser appetites, acknowledged its supremacy and genuine excellence. This superstition, then, must have taken its rise in enlightened times : it has been lasting, because it is analogous to our natural sensibility. The protecting tutelary geniuses of empires and individuals were of a different description. I there perceive the public spirit, and the character of particular men ; circumstances which constitute the happiness of empires, and the wisdom of life. The genius of the Roman people was the influence of an invincible pride, and of a warlike virtue. The genius of Socrates was the light of his own mind. Separate thyself from Octavius, was a saying addressed to Marc Antony : thy genius is overawed by his. When leaders enter the lists, the contest is decided by the respective force of character : the weak must yield to the strong. Thus, the genius meant nothing but this ascendant ; a certain vigour of mind and thought, which seems frequently to govern fortune itself. But those metaphysical expressions are above the comprehension of the vulgar : they take up more readily with beings of their own creation. Of these, they imagined some strong and some weak, which combated in our favour. Fortune was various, but its reverses did not humiliate. A man had nothing to regret, except that he should have had so weak a genius. Observe, sir, how we always retain a certain feature of truth in the midst of our errors. Genius, in fact, is the great and sole agent on earth : the only difference between one man and another, is that of genius.' Vol. ii.

The original abounds with many gross errors in geography, chiefly derived from the *Histoire Générale de Voyages*—a superficial compilation, which Bailly is contented with quoting, while he ought, in every instance, to have turned to the originals. But, in truth, the learning of Bailly is in general of a dubious kind, and often disguised by his fondness for rhetorical ornament.

ART. X. — *The Circular Atlas, and compendious System of Geography; being a comprehensive and particular Delineation of the known World, whether relative to the Situation, Extent, and Boundaries of Empires, Kingdoms, Republics, &c. or to the Description of Countries, Islands, Cities, Towns, Harbours, Rivers, Mountains, &c. comprising whatever is curious in Nature or Art. The Materials, derived from original Productions, and from Works of the first Authority, are arranged upon a Plan of Perspicuity and Conciseness, methodised so as to be accessible to every Capacity, and illustrated by Circular Maps, from accurate Drawings, made expressly for this Work. By John Cooke, Engraver. Part. I. 4to. 10s. 6d. Hurst. 1801.*

IT is a common observation, that a good book never has a long title; and we see nothing in the present production to affect the justice of the maxim.—As this First Part contains some maps of German *circles*, we suppose that this improper appellation of *provinces*, neither circular nor square, has suggested the strange idea of giving maps in circles—a practice which could only tend to reduce the scale, and increase the waste of paper. For—most countries certainly partaking more of the square or of the oblong than of the circle—the consequent reduction of size may be easily foreseen by the most moderate proficient in geography, and here becomes palpable, since the maps of the countries referred to, divested of their circular adjuncts, might have passed into a small volume in twelves for little girls at school, instead of a solemn quarto, probably to consist of twelve parts, and the price six guineas! The maps, when completed, must be so diminutive and unsatisfactory, that no person of common skill would give six shillings for the whole collection. If the drawings be made expressly for the work, as the title asserts, they are very inaccurate in many respects, and seem to be taken from antiquated maps. To point out the mistakes with any degree of attention, would be not only an idle but an infinite labour, since the maps themselves are so diminutive and insignificant. In the first, that of Russia in Europe, the lake communicating on the west with the Ladoga is grossly erroneous. Spain, instead of presenting numerous

chains of mountains, is represented as a great plain; and many names relating to it are mis-spelled; as, for instance, *Ciudad* instead of *Ciudad*—*Forcas* for *Forcas*, &c. &c. The map of Prussia is as old as the seventeenth century, without any of the modern additions and divisions! But enough of these little maps, which are only calculated to confuse or mislead children.

The letter-press, we understand, is written by a Mr. Barrow, and is of a superior character to the maps. His prefatory address insinuates that the book is designed for the lady's library; but we know some ladies who are as good judges of maps as most men, and who would haughtily reject the strange compliment, which can only be seriously applied to a very youthful class of the sex. The introduction is drawn up with some knowledge and attention, but is far too astronomical for the purpose of explaining geography; and the manner strongly impresses us that the whole is derived from the common Encyclopædia. Among other instances, the author shows but little learning when he asserts, p. xxvi, that Pliny, who writes in prose, chose Dionysius, the poetical geographer, for his model; while there cannot be a greater dissimilitude than between these two authors. In the opinion of the learned Dodwell, the *Periegesis* of Dionysius was written in the time of Heliogabalus, more than a century after Pliny. Fabricius, indeed, ascribes him to the age of Augustus; but, in all events, there cannot be a more absurd position than that Pliny imitated this poet. We shall not stop to indicate other errors in this introduction, which is written in a confused, dull, and common-place manner, without one feature of original thought or discovery. We searched for an extract to lay before our readers, but were afraid they should suspect that we wanted to eke out our materials with a page or two from a Cyclopædia.

ART. XI.—*Las Guerras Civiles, or The Civil Wars of Granada, and the History of the Factions of the Zegries and Abencerrages, two noble Families of that City, to the final Conquest by Ferdinand and Isabella. Translated from the Arabic of Abenhamin, a Native of Granada, by Ginès Perez de Hita, of Murcia; and from the Spanish by Thomas Rodd. Vol. I. 8vo. 7s. 6d. Boards. Verner and Hood. 1801.*

THE Spanish original, and the old French translation of this work, are well known to literary men; and some portions have been translated into English by Dr. Percy and Mr. Pinkerton, in their collections of ancient poetry. Mr. Rodd shows a woeful unacquaintance with Spanish literature, when he asserts that it is translated from the Arabic. It is supposed to have

been an original production of the pretended Spanish translator; but the *Bibliotheca Hispanica* of Antonio, and similar works, should have been consulted for a history of this interesting volume: yet a very slight acquaintance with Arabian literature might have convinced Mr. Rodd that such a work was wholly foreign to its very nature. In the liberality of his censures (p. 15) our translator should have known that *Alpuxarra* was the name of a town ruined in the commotions that he speaks of, and which gave its name to the mountains, just as the mountains of Guadarama and Toledo derive their names from a city and a village. As to the translator's taste, we believe that the public has already pronounced upon his production, as being alike vacant and insipid; so that his decisions in such matters will be slowly admitted. With equal prudence, at the end of his contents, we find an advertisement of a collection of the most ancient ballads, which is followed by an invitation to any persons to send their original productions of this nature!

Upon collating a few pages of this pretended translation from the Spanish with the original, we were *not* surprised to find that this English is on the contrary translated from the French, with many unallowable variations. As a specimen, we shall select the first ballad.

‘ In the walls of rich Granada,
Hark! what mean those rude alarms;
In the streets of the Gomeles,
Trumpets call the brave to arms.

‘ At Abidbar’s princely palace,
For his martial prowess fam’d,
Soldiers there are call’d together,
And a sally thus proclaim’d.

“ Friends, I mean to scour fair Lorca;
Friends, I mean to scour its field;
Three alcaides will attend me;
To my standard honour yield.

“ Almoradi of fair Guadix,
Valiant and of royal race,
And the gallant Abenaziz,
Baza is his native place.

“ Last comes Alabez of Vera,
An undaunted matchless knight,
Well he knows to lead the soldiers,
Well to lead the doubtful fight.”

‘ Now in Vera they assemble,
And a general council hold,
Carthage’s field to enter,
Such their resolution bold.

Rodr's Civil Wars of Granada.

- Alabez they make their general,
For his skill in arms renown'd ;
Here twelve more alcaydes join them
From the neighb'ring cities round.
- Needless here it is to name them ;
Now the Moors their march begin,
By the fountain of fair Pulpe,
Where Los Peynes haven's seen.
- Onward then tow'rd's Carthagena
Their destructive road they take ;
Riches, cattle, Christian prisoners,
Spoils in vast abundance make.
- Thus the country round they ravage,
Thus they scour it far and near,
From the border of Saint Ginès,
To the edge of Pinatar.
- Tow'rd's fair Vera then returning
With the wealth of foes so bold,
And at Puntaron arriving,
They a second council hold.
- Whether they should pass by Lorca,
Or the sea-coast march along,
Alabez the first determines,
For the Moorish host was strong.
- And to shew how light he priz'd it,
And his fierce disdain to prove,
Now with drums and trumpets sounding,
They in stately columns move.
- When in Lorca and in Murcia
This event so great was known,
Forth they sally with the captain
Of Aledo, nam'd Lison.
- Close beside the alporchones,
Onward as they march with speed,
They discern the Moorish warriors,
Who the Christians little heed.
- With them was a noble captive,
One of an illustrious fame,
Lorca was his native city,
Quinonero was his name.
- When brave Alabez descri'd them,
Much his wonder he express'd,
To his Christian prisoner turning,
Quinonero he address'd :—

“ Quinonero, tell me truly,
As you are a noble knight,
Whence those standards by yon olives,
Signals of the bloody fight?”

“ Quinonero soon replying,
Did in answer truly say,
“ They are of Lorca, and of Murcia,
Of no other cities they.

“ Save, Aledo's brave commander,
Sprung of France's royal blood,
Noble, and exceeding valiant,
In the combat few so good.

“ All their steeds are stout and haughty,
Train'd in battle to engage.”
Valiant Alabez thus answer'd,
Mad with fury, stung with rage.

“ Tho' their steeds are stout and haughty,
They the ramparts shall not gain,
If they bravely once leap over,
Great the loss we must sustain.”

“ Whilst thus eagerly discoursing,
Came Ribera's daring band,
And fair Lorca's good alcaide;
Who can their joint force withstand?

“ That alcaide is Faxardo.—
“ Hark! the trumpet calls away.”
He is brave, his people valiant—
“ Hark again! I must not stay.”

“ In the first severe encounter,
They the daring Moors subdue,
Tho' their numbers were superior,
Yet they force the ramparts through.

“ Alabez a place clears round him,
Of such wond'rous valour he,
'Mongst the Christians makes such slaughter,
'Twas a grief the deed to see.

“ Valiant were the Christian heroes,
Nothing could resist their might,
Moors they slew in such vast numbers,
'Twas a still more wond'rous sight.

“ With three hundred horse retiring,
The poor wreck that only 'scapes,
By the side of Aguderas,
Now his flight Abidbar shapes.

' Alabez by brave Faxardo
 Was a hapless captive made,
 When Abidbar reach'd Granada,
 There his life the forfeit paid.' r. 17.

The reader must ere now have judged for himself, that a more prosaic and feeble translation could not have been accomplished by any drudge in Grub-street. In the same tone is the first stanza of a very beautiful ballad.

' Abenamar, Abenamar,
 Valiant knight of Moorish birth,
 The day that you were born discover'd
 Signs in heaven, and signs in earth.'

Yet this translator speaks of taste! He also proposes to publish his verses set to music!—but who is to sing them? He informs us in a note (p. 125) that the Flemish are *remarkably clever* in Latin epigrams. We may say with more justice that Mr. Rodd is *remarkably dull* in English poetry, and that the prose is in strict harmony with the verse.

How this work came to bear the title of volume I. we cannot explain, except from the translator's ignorance of the Spanish original, which lies before us, and which terminates, as this volume does, with the death of Alonzo de Aguilar. The Spanish edition (Paris 1660, 8vo.) closes in the same manner. But as Mr. Rodd remains so ignorant of Spanish literature in general as to retain the strange and antiquated error that this work was first translated from the Arabic, we are the less inclined to wonder at his other mistakes. In his preface he informs us that the work consists of two volumes, both called *The Civil Wars of Granada*; but the events in the second volume occurred seventy-seven years after the conquest of that kingdom by the Christians. It records the rebellion of the Moors in the Alpujaras mountains, while the first volume professes uniformly to treat only of what passed within the city of Granada. Yet our illiterate translator quotes the pretended account of the Arabian manuscript from the second volume; but refers to the present volume (p. 385) where it actually occurs. We believe that he only meant to say that the book consists of two parts; one of them relating to the intestine divisions in the city of Granada; and the other, which is very short, to the insurrection of the Moors in the mountains of Alpujaras. But as the last, even by this translation, was terminated by king Ferdinand, it could not have happened seventy-seven years after the conquest of Granada. Thus our confused and ignorant translator has injured his own work by inserting volume I. in his title-page;—and we cannot conclude without expressing our regret

that such an interesting performance should have fallen into such uninteresting hands.

ART. XII.—*A Tour through the Northern Counties of England and the Borders of Scotland. By the Reverend Richard Warner. 2 Vols. 8vo. 18s. Boards. Robinsons. 1802.*

WE have repeatedly attended Mr. Warner on his excursions, and generally found him an amusing companion. The present volumes are on the plan of his *Walk in Wales*; and there are two frontispices—one representing Derwent-water; and the other Uls-water. It has repeatedly occurred to us, that the aqua-tinta manner is wholly unadapted to the representation of water; and this position applies to the present plates, the effect of which is displeasing only from this unconquerable deficiency. Perhaps it might be an improvement if etching or the burin were employed; but in all events water can never be delineated in a proper manner by the granular style of aqua-tinta.

Leaving Bath, as usual, our ingenious traveler proceeds to Gloucester. The numerous castles said, by tradition, (p. 4) to have been residences of king John, may perhaps have only been visited by king John of France during his captivity in this country; or he may have been moved from place to place, to frustrate any plot for the deliverance of so distinguished a prisoner. In p. 11 we find a visible instance of credulity in some churchwardens, who, because a wag had prefixed the figure 1 to 53, the real age of the defunct, repaired the tombstone, as a monument of a memorable instance of longevity. The trade of Bristol is said to have declined, partly from the oppressive nature of the port-dues. Why are they not altered?—Among the distinguished literary characters of Bristol are mentioned Dr. Beddoes, Mr. Davy, ‘a most skilful and enterprising chemist,’ with the poets Chatterton, Southey, the two Cottles, ‘and the gigantic intellect and sublime genius of Coleridge.’ This is doubtless sublime and gigantic; but, in a prodigality of praise, what epithets are left for Bacon and Milton?

We need not follow our author through the common incidents of a tour, or a repetition of catalogues of paintings; but shall select a few specimens here and there.

‘The situation of Lichfield is low, the land around it flat, and the soil sandy; a character of country that accompanied us the greater part of the road to Burton-upon-Trent; a ride, however, that was rendered interesting, by the great trunk canal connecting Mersey with Trent, which took a course parallel with the road for a considerable distance; some iron-works, busily employed upon its

banks; the fertile meadows, watered by the Trent in the neighbourhood of Burton, and the rich pasturages rising above the town on its northern side. The flourishing appearance of the place announced the several manufactories which are here carried on with briskness and success; seven breweries employed in making that rich and glutinous beverage named after the town, and well known in the neighbourhood of Gray's-Inn Lane; "balm of the cares, sweet solace of the toils," of many an exhausted limb of the law, who, at the renowned Peacock, re-invigorates his powers with a nipperkin of Burton ale, and a whiff of the Indian weed;—a cotton-mill;—and a manufactory of screws. The river admits vessels of forty tons to the town quay, and, connecting itself, by means of canals, with all the other parts of the kingdom, affords a ready and cheap exportation to the produce of all the manufactories of the place. A most pleasing picture, formed by Burton, the river Trent (which divides itself about a mile below the bridge into two branches), vessels and fishing-boats, a fine extent of meadow ornamented with handsome houses and neat demesnes, presents itself on mounting the hill that swells to a considerable height on the northern part of the town.

' Pursuing our road to Derby, we soon perceived the style of the country was changing; and that nature, tired with the tameness of a level, began to indulge herself in inequalities and variety. The grand trunk occasionally shewed itself—an indication of the great internal commerce carried on in this part of the kingdom. The river Dove also, of bewitching name (which rises a little to the south of Burton, and makes the boundary between Derbyshire and Staffordshire, as far as its junction with the Trent below Burton), crossed the turnpike at the eighth mile-stone, and crouched beneath an aqueduct of twelve arches to the right, which conveyed the canal over its bosom; whilst a beautiful landscape offered itself to the right, formed by the village of Eggington, the seat of sir Henry Everett, and a pleasing groupe of humbler dwellings.

' On reaching Derby, its manufactures claimed our first attention. They consist of the silk manufactory; the porcelaine ditto; and the marble and spar works. Of the first, there are six in Derby; that of Mr. Shell employs about three hundred people; one single water-wheel sets in motion all the beautiful machinery, which exhibits above one hundred thousand different movements. All operations upon the silk are performed here, from the skain to preparing it for the weaver. The skain (the production of China) is first placed upon hexagonal frame-work wheels, and the filaments that compose it regularly wound off upon a smaller cylindrical one. The cones of silk thus produced are carried below to be twisted, when a proper machine unites two of them together. The women then receive the thread, and twist four, seven, or ten of them into one, according to the purposes for which they are intended; the finer thread going to the stocking-weaver, the latter to the manufacturer of waistcoat-pieces. It is now fit for the dyer, who discharges the glue which it had received in China, and gives it a beautiful gloss. The weaver then takes it, and proceeds to his part of the process; which is so lucrative, that if he have the least industry, he may earn two guineas

per week by his labour; the profits upon a single pair of stockings being from three to four shillings and sixpence, according to the size. A common one consumes about seven hundred yards of twist. It is to the Italians we are indebted for our present elegant and expeditious mode of manufacturing silk thread; who were long exclusively in possession of it, till sir Thomas Lombe clandestinely obtained in Italy, with great risque, difficulty, and expense, a model of one of their mills, and erected one upon the proper scale at Derby.' Vol. i. p. 111.

To Poole's-Hole, near Buxton, the author prefers Wookey in Somersetshire. Elden-Hole is thus ridiculously magnified.

'These bold fellows descended perpendicularly about one thousand two hundred feet, when they reached a declivity, which continued in an angle of sixty degrees for one hundred and twenty feet. At the extremity of this, a dreadful and boundless gulph disclosed itself, whose sides and bottom were perfectly invisible. Here their lights were extinguished by the impurity of the air, which prevented a further descent; and allowed them only to let down a line one thousand feet deeper, without finding a bottom; though, from the circumstance of its being wet when drawn up, they were convinced that the abyss contained a great body of water.' Vol. i. p. 163.

All this is very vast and terrible; but we are rather inclined to trust Mr. Mawe, in his late mineralogy of Derbyshire, who informs us (p. 9) that the depth of Elden-Hole is 'about sixty yards—the stratum separating at the bottom, with some communications of inconsiderable extent. Any miner would go down with ease for a small compensation; he would call it a *shake*, *swallow*, or *opening*.' This plain account shows that modern travelers are as fond of exaggeration as the ancient! The *blue-john* (p. 175) is not a singular calcareous substance, but a fluor found in many countries. The insertion of the lead (p. 176) we have reason to regard as a fable—the substance being galena; or lead ore, which often accompanies fluor: defects are filled up with a kind of cement.

The *uterus* (p. 255) is a laughable blunder for the *uter*.—The collection of antiquities at Newby Park, not far from Borough-bridge, formed by the late William Weddell, esq. is important, and well deserving of commemoration. Our author describes it at some length, and says it is only second to Mr. Townly's superb museum. In pp. 292, 293, we unaccountably find the same arch first denominated Saxon, and afterwards Anglo-Norman.

In the beginning of the second volume we find our author at Newcastle.

'As we continued our progress through Northumberland, the excellent system of husbandry, which has obtained to its farmers the praise of superior skill in agriculture, refreshed our eyes most agree-

ably, after the slovenly culture of the coal country from which we had passed. But specious as the appearances were, we could not but lament, that beneath it lay the seeds of national evil and general oppression. The Northumberland estates are divided into large farms, from 500*l.* *per annum* to the enormous yearly rent of 6000*l.* The consequence of this practice is, that, although by these means the husbandry may be more excellent, as the farmer's capital and means of improvement are greater; yet, on the other hand, monopoly is rendered easier, and the public are consequently at the mercy of a few men, who, as experience has fatally convinced us, know not how to make an honest use of any advantage that circumstances may place in their power. Three or four farmers, that occupy a district of country of many miles in extent, have the complete command of the adjoining markets; and by confederating together, (a thing of the utmost ease when the number concerned is so small), can at any time either starve their neighbours, or oblige them to purchase subsistence at a price so unattainable as almost amounts to a privation of it. Their capitals (the result of these accumulated profits, which formerly diffused themselves amongst a number of little farmers) prevent them from being under the necessity of selling immediately; and knowing full well, that, when the competition is between the wants of the purchasers and their own ability of holding out, the former must give way first, they quaff their wine contentedly from market to market, till the consumer be at length obliged to agree to those terms which the humane and patriotic jurist may have previously determined upon. But this is not the only evil resulting from large farms; an additional has arisen of late years in that host of harpies called middle-men, the intermediate purchasers between the farmer and the public.

‘Taking grain in the wholesale way of the former, who find it more convenient to dispose of their crops to one than to many persons, the mealmen deal it out again to the miller and baker at a considerable advance; and thus the great article of life comes to the consumer loaded with an additional charge, independently of the excessive grievance of another set of confederates being produced, whose existence depends on their keeping up the price of grain. The rapid fortunes made by these miscreants are the best proofs of the extent of their pillage.

‘Excellent, however, as the husbandry of Northumberland may be, the produce is by no means equivalent to the skill and care of the farmer; the soil being for the most part poor and shallow, the air cold, and the climate ungenial. Heavy fogs and boisterous winds frequently disfigure the face of the sky. Capricious as the weather of our island in general is, yet in Northumberland it seems to wear a peculiar inconstancy. Amongst other inconveniences, that deformed child of the ocean, called there the *sea-fret*, may perhaps be reckoned the most disagreeable; a thick and heavy mist, generated on the ocean, rolling from that grand reservoir of atmospheric discomforts—the east, and deforming the fair face of a day smiling perhaps in sunshine, with a mantle of mist, dark, damp, and chilling; starving the body with its penetrating cold, and shedding a baneful influence on the spirits of those who are unaccustomed to the Breton atmosphere.

The uncomfortable sensations which it produced in us, brought to my recollection a similar phenomenon and its effects, proceeding from the same quarter, experienced at Barcelona, the only inconvenience of that delightful climate; where this sea-born monster is seen hovering over the waves for three or four days, approaching to and receding from the shore alternately, as if to sport with the terrors of the inhabitants, and at length spreading itself over the land, in "darkness that may be felt;" and producing in every living creature, which it infolds within its noxious embrace, an irritability that discovers itself in general peevishness and ill-humour for four or five days, the term of its customary duration. Not that the sea-fret is followed by the like effects in Northumberland, since the general character of its inhabitants is kindness of manners, benevolence of heart, and unbounded hospitality in their mode of living. Of a piece with the climate is the face of the country, naked and unpicturesque; nor did we meet with a single pleasing spot from Marpeth to Warkworth, after we had passed the first milestone from the former, to which distance the road, pursuing the course of the river Wanspeck, afforded us a beautiful view in the murmuring stream and foamy-wooded-banks.' Vol. ii. p. 8.

Possibly chemists may be enabled to analyse the state of the atmosphere, and to discover the cause of certain effects which infallibly act upon the human frame.

In vol. ii. p. 24, we find the following sentence.

'Nathaniel baron Crewe, who was made bishop of Durham in 1674, and appeared to have been raised by Providence to the high dignity for the diffusion of happiness amongst his fellow-creatures, purchased (as I have before-mentioned) the manor and castle of Bamborough of the crown; and left them, by his will, (as if unwilling to receive the praise of men for his benevolent actions) to the charitable use of affording aid to vessels in distress, and solace to mariners who had escaped from shipwreck.'

But, in a catalogue of portraits in the first volume, the same prelate is characterised as a disgrace to the ecclesiastical character. Here is the passage.

'Nathaniel baron Crewe, bishop of Durham, one of the most despicable characters in the annals of James II. by whom he was selected as grand-inquisitor of the ecclesiastical commission, at which he rejoiced, "because it would render his name famous (he might more properly have said infamous) in history." On the reverse of fortune which deservedly attended that misguided prince, this obnoxious prelate, hoping to cancel the remembrance of his former offences, basely deserted the sovereign who had raised him, and affected to espouse the cause of liberty, which he had so long and so lately insulted. Ob. 1721, Æt. 88.' Vol. i. p. 124.

Fy! Fy! Mr. Warner! Do not write with so much rapidity. There have been many time-serving ecclesiastics besides bishop Crewe. We would wish to think him an excellent man, but un-

fortunately without that force of character which was necessary to bear such a political shock. His benevolence will incline candour to apologise; and we believe few men could at any time be found, who would exchange the rich bishopric of Durham for a state of poverty.

The description of the life-boat, the valuable invention of Mr. Greathead, a ship-carpenter of South-Shields, we shall transcribe.

‘ Its form is that of a long spheroid, thirty feet in length by twelve feet over; either end pointed, and thus calculated to row both ways, an oar serving the purpose of the helm. About eighteen inches below the gunwale a strong lining of cork covers the whole of the inside, which gives the boat such a buoyancy as enables it to live in any water. The crew usually consists of about twenty men, and the capacity of the boat enables it to receive about ten more. On the 30th of January, 1790, the life-boat of South-Shields first put to sea in a horrible gale of wind, for the glorious purpose of rescuing some unfortunate mariners who were the sport of the tempest in the offing; a number of cork jackets being provided for the crew, in case their vessel disappointed the expectations of the inventor, and failed in its purpose. But the precaution was unnecessary: floating like a feather upon the water, it rode triumphantly over every raging surge, and smiled at the horrors of the storm. The wreck was approached in spite of the elements; and the wretched crew, equally affected with astonishment and ecstasy, beheld the glorious life-boat—never was a name more happily imagined, nor more appropriately bestowed—along-side of their shattered vessel, and offering refuge from the tremendous abyss that was opening to swallow them up for ever. Restored to hope and life, they were removed into the friendly boat, and brought to land, to the unspeakable joy of the benevolent projectors of the plan, who had thus the double gratification of seeing that the vessel was calculated to answer its intention in the completest manner, and of rescuing at the same time several fellow-creatures from inevitable destruction. Since this first trial, repeated desperate voyages have been made for similar purposes, and with the like success, to the salvation of many hundred distressed sailors; and so confident are the seamen of the safety of the boat, and the impossibility of its being liable to casualty, that it is now become a matter of satisfaction to be employed in this service of saving the shipwrecked—a service that well deserves the civic crown. The inventor, naturally enough supposing that an object of such importance to the state as saving its citizens from perishing would be encouraged by government, submitted his plan, and offered his service to the ministry a few years since for the construction and establishment of life-boats all along the coasts of the kingdom; but the attention of the public was then unfortunately directed to other objects than the economising of human existence, and his offers were unattended to. In the true spirit of philanthropy, however, Mr. Henry Greathead, waving the idea of exclusive profit, instead of taking out a patent for the admirable invention, and thus confining its advantages to himself, generously offered to communicate to others every information in his

power on the subject of the construction of the life-boat, and to diffuse by these means as much as possible the blessings resulting from its adoption. In consequence of this, another person has built vessels of the same kind, and their number has thus been multiplied in the manner before-mentioned. The pecuniary remuneration which the crew of the life-boat receive, is what the generosity of the affluent, saved by their exertions, may bestow upon them; the "blessing of him that was ready to perish," is the only but rich reward when the poor mariner is rescued from destruction by their means.' Vol. ii. p. 29.

Some of the names are wrong spelled. In p. 52-53, for *Bronscolumn* read *Bransholm*; for *Yeuse* read *Euse*; and for *Lanholm* read *Langholm*. We begin to suspect our author's knowledge of Latin; 'this *castra*,' p. 65, should be *castrum*. But the rapid succession of Mr. Warner's books is a sufficient proof of hasty composition.

The description of Hawkston Park, the residence of sir Richard Hill, in Shropshire, is the best in the present volume; but we have not room to transcribe it. The features are new and striking. The character of Ann of Denmark, wife of James the First, p. 240, seems to show that our author's knowledge of English history is confined to Hume. He should have read Sully's Memoirs, and other books of that period. The monument, p. 264, erected by the earl of Warwick to the memory of a faithful servant, is an excellent example; and, if such instances were multiplied by masters, the number of good servants would be increased. We must transcribe a passage, p. 284, &c. as it may be of general utility. The situation is Stow-on-the-Wold.

'The want of water also is now obviated by the ingenuity of a common mechanic, who has found means to supply the town with a sufficient quantity of the element upon reasonable terms, by the simplest machine imaginable. The structure which contains the apparatus consists of two divisions; a circular stone-work apartment, twenty feet high and thirty-six feet diameter at its base, and a wooden frame-work upon it of rather greater height, but gradually decreasing in diameter as it ascends. This is composed of perpendicular shutters, that open or close by a very simple contrivance, and thus admit the wind from any point, which acts upon a vertical fly-wheel made of upright planks, of a breadth nearly equal to the diameter of the frame-work. This fly-wheel gives motion to three levers, out of which works a pump, whose compounded powers raise the water about one hundred and thirty feet into a large reservoir, from whence it is carried through a series of pipes into the town. A good brisk wind will throw up about sixty-three hogsheads in two hours. When this powerful agent is wanting, a horse is fastened to an arm at the bottom of the fly-wheel, who will raise about sixteen hogsheads in the same time. The expense attending the construction of the machine and its covering was about 300*l*.; that of laying

the pipes, 700*l.* additional. The receipts, however, are not answerable to the risque and charges; as only 110*l.* is received from the water-rents of the houses to which the element is conducted, and out of this about 75*l.* must be deducted for annual expenses. Jonathan Hill, the contriver and architect—another Brindley, perhaps, were there another duke of Bridgwater to bring him forward—erected the whole of the edifice about four years ago, and is retained to work and keep it in repair. We had no doubt that it might be applied with great success to the grinding of corn, and other equally useful purposes.' Vol. ii. p. 284.

In the account of Abury, we suspect that our ingenious author has trusted too implicitly in Dr. Stukeley; who, far from being accurate, as he supposes, is full of wild imaginations. If the accounts approach the truth, the monument near Abury seems to have been of the same kind with Stonehenge, on a far more extensive scale. We have not ourselves been on the spot; but wish for an accurate plan by a plain sensible surveyor, quite a stranger to antiquarian ideas and the occasional romances of tourists. If it correspond with the descriptions, it may probably have been a larger national court erected by the West Saxons, or more probably at the time that their kingdom was subject to Mercia; for though Christianity did away the sacrifices, there is no reason to conclude that an instantaneous alteration took place in the political institutions. The stones at Abury—of which few new remain, the ground being an object in tillage and pasture, and many broken for building houses, while Stonehenge has not been exposed to such injuries—are from fifteen to seventeen feet square, of the kind called *bolder-stones*, or *sarsons*, in the country, consisting of siliceous grit found in several bottoms in the neighbourhood. According to Mr. Warner, they accompany the great southern stratum of chalk, which crosses the kingdom from east-north-east to west-south-west, through its whole course, lying imbedded in the red earth which crowns its surface. This red earth we do not remember; but the geological fact is highly deserving of notice. Is the siliceous sand-stone primary or secondary? Does it consist of particles washed from the quartzose masses of Wales, afterwards crystallised, as it were, in rude parallelograms?

Upon the whole, this is a pleasing and an amusing production; but we must again express a wish that our industrious traveler would write with a little less rapidity.

ART. XIII.—*The Complaynt of Scotland. Written in 1548. With a preliminary Dissertation and Glossary. 4to. 2l. 2s. 8vo. 1l. 1s. Boards. Cadell and Davies. 1801.*

WE are glad to see a republication of this curious and classical work in old Scottish prose. The editor is Mr. Leyden, who has shown considerable talents in the execution; and it is dedicated to Richard Heber, esq. as being undertaken at his suggestion. It is printed in a neat and accurate manner; though we should have wished for an ink of double the blackness, and request that our printers would inspect the common works now published in France, which strangely contrast with what are called the monks and friars of our presses. The uniform full black colour imparted by the French presses is strikingly different from the pale meagreness of our common press-work. In the present production, the quarto, which should have been most carefully attended to, is rather inferior to the octavo.

The first idea of a republication of the *Complaynt of Scotland* was suggested by the editor of *Poems from the Maitland Manuscript*; London, 1786, vol. ii. p. 542. The opinion of that editor, that the work was written by one Wedderburn, Mr. Leyden attempts to controvert; but certainly without success. Mr. Herbert, who republished *Ames's Typography*, was a heavy plodding man, originally engaged in very different pursuits, and wholly destitute of common literary sagacity. Nor can we compliment Mr. Leyden upon this occasion, whose reasoning seems to us rather grotesque. Any man of plain sense would conclude, from the double mention of this rare article in the *Harleian Catalogue* under the name of Wedderburn, amounting to proof positive, especially as the name is spelt with a V instead of a W—a singularity which prevails throughout the book—that the copy there mentioned had the title-page, which is wanting in all the others, and in which the name of the author appeared. The difference of spelling in the two articles of that catalogue proceeds merely from greater care, as usual, being employed in the first entry. Mackenzie was not in the least conversant in the critical study of antiquities: and Mr. Leyden seems to forget that his *Lives of the Scottish Authors* abound with the grossest errors. The doubts concerning sir James Inglis might have been done away by looking at Mr. Pinkerton's *History of Scotland*; and our editor has certainly, in this instance, acted like a mere antiquary, in throwing obscurity over a clear subject.

He proceeds (p. 17) to offer his opinion that this singular production was written by sir David Lindsay, because, forsooth, he wrote many poetical Complaints; and both authors have thoughts in common! The whole introduction is extremely

tedious and prolix; and the most patient antiquary will find considerable difficulty in the perusal. Mr. Leyden has evidently read a great number of old books; but the want of divisions and arrangement throughout two hundred and ninety-two deadly pages presents a chaos without any bridge over it, and which we shall never again attempt to pervade. In the form of distinct notes, and reduced to half the length, this mass might have been rendered somewhat bearable; but as long notes have justly become an object of ridicule, they now, it seems, begin to be amassed into long introductions, which can be of no possible service, as the various topics are utterly forgotten before we arrive at the text:

Dum vitant stulti vitia, in contraria currunt.

One specimen we must select for the benefit of our readers.

‘ Besides these romances, the “Tale of the Priests of Pebles” is cited in the Complaynt, p. 223, as a popular composition. Indeed, this enumeration of popular tales and romances cannot be considered as complete, though it marks the peculiar taste of the author of the Complaynt. “The Maying of Chaucer,” a copy of the “Complaint of the Black Knight,” adapted to the Scottish idiom, was printed in 1508, as well as “Sir Eglamour of Artoys,” a metrical romance, alluded to in “Cockelby’s Sow;” which animal, it is said,

—— “gaif a batell curious,
To Eglamoir of Artherus.”

‘ Douglas mentions “Peirs Plowman,” “Maitland upon auld Beird Gray,” “How the Wran came out of Ailssay,” “Gilbert with the white Hand,” “How Hay of Naughton slew in Madin land.” Madin land, is probably the country of the Amazons, and seems formerly to have been the subject of some popular Scottish songs; for the following lines occur in a medley in Constable’s ms. Cantus:

“We be all of Maiden land,
Maidens you may see.”

‘ Douglas mentions “Crabbit Johnie the Reif,” whose name likewise occurs in the writings of both Dunbar and Lindsay. The latter author, in his tragedy of Beatoun, says, that the Cardinal, in his disgrace,

— “sum time, wist not quhair to hyde his heid,
Bot disagysit, like John the Raife, he zeid.”

Lindsay likewise mentions the “Spreit of Gy,” probably alluding to the romance of “Gy of Warwicke.”

‘ In a ms. poem of Wedderburne, an allusion occurs to another romance—

“ Zung Pirance, the son of erle Dragabald,
Was dirlit with lufe of fair Meridiane;
Scho promest him hir Juvē evin as he wald,
And in anē secret place gart him remane,
Blawand ane kandill by art magiciane,
In frost and snaw quhill day licht on the morne.”

A considerable number of the romances here recited appear to have been equally popular in England, about the period of the Complaynt; for, the language in which they were composed, was understood with equal facility, in both kingdoms, and the manners of the lower classes were not essentially different. In “a Letter; wherein, part of the entertainment vntoo the queenz Maiesty, at Killingworth castl in Warwik Sheir, in the Soomerz Progress, 1575, is signified,” we are presented with the following curious enumeration of romances and songs, which were then popular in England.

‘ Captin cox, an od man I promiz yoo: by profession a mason, and right skilfull, very cunning in fens, and hardy az Gawin; for his tonsword hangs at his tablz cend: great ouersight hath he in matters of storie: for as for King Arthurz bodk, Huon of Burdeaus, The fouor sons of Aymon, Beuys of Hamton, The squyre of lo degrec, The knight of courtesy and the lady Faguell, Frederik of Gene, Syr Eglamoour, Syr Tryamoour, Syr Lamweil, Syr Isenbras, Syr Gawyn, Olyuer of the castl; Lucres and Eurialus, Virgels life, The castl of Ladiez, The widow Edyth, The King and the Tanner, Frier Rous, Howleglas, Gargantua, Robinhood, Adam Bel Clim of the Clough & William of Cloudeley, The Churl and the Burd, The seuen Wise Masters, The wife lapt in a Morels skin, The sak full of nuez, The Seargeaunt that became a Fryar, Skogan, Collyn Cloout, The Fryar and the Boy, Elynor Rummung, and the Nutbrooun maid, with many moe then I rehearz heere: I beleue he haue them all at hiz fingers endz. Then in philosophy, both morall & naturall, I think he be az naturally ouerseen: beside poetrie and astronomie, and oother hid sciencenz, as I may gesse by the omberty of hiz books: whearof part, az I remember; The sheperdz kalender, The ship of Foolz, Danielz dreamz, The booke of Fortune, Stans puer ad mensam, The hy way to the Spithhouse, Julian of Brainsfords testament, The Castle of Loue, The booget of Demaunds, The hundred mery Talez, The book of Riddels, The seauen sororz of women, The prouod wines Pater Noster, The Chapman of a peniwoorth of wit: Beside hiz auncient playz, Yooth and Charitie, Hikskorner, Nugize, Impacient pouertie, and heer with, Doctor Baords breuiary of health. What shoold I rehearz heer? what a bunch of ballets & songs, all auncient! az, Broom broom on hil; So wo iz me bēgon; Trolly lo; Ouer a whinny Meg; Hey ding a-ding; Bony lass vpon a green; My bony on, gaue me a bek; By a bank az I lay: and a hundred more, hath fair wrapt up in parchment, and bound with a whip cord. And az for allmanaks of antiquitee (a point for Ephemerides) I weene hee can sheaw from Jasper Laet of Antwarp, vnto Nostradam of Frauns, and thens vnto our John Securiz of Salisbury. To stay you no longer heerin, I dare saye hee hath az fair a library for thees sciencenz, and az many

goodly monuments, both in prose & poetry, & at afternoonz, can talk as much without book, az ony Inholder betwixt Brainfoord and Bagshot, what degre soeuer he be," &c.' p. 245.

We must also offer a transcript from p. 289.

It only remains, therefore, to state the process, which has been observed, in preparing, for the press, an edition, which claims the merit of scrupulous fidelity, with whatever defects it may be incumbered. Of the *Complaynt of Scotland*, only four copies are known to be extant; one of which is deposited in the British Museum; another belongs to his grace the duke of Roxburgh; a third to John M'Gowan, esq.; and the fourth to Mr. G. Paton. All these copies were imperfect; but three of them have been completed from each other. The two last have been constantly used in this edition; and the Museum copy has been occasionally consulted. For convenience of reference, the pages in this edition correspond exactly with those of the ancient copies. The orthography of the original, however barbarous or irregular, has always been preserved, except in the case of obvious typographical blunders. With all his respect for ancient authors, the editor has never ceased to recollect, that no ancient of them all, is so old as common sense; and he is ready to admit, that the preservation of an obvious typographical error, has always appeared to him, as flagrant a violation of common sense, as the preservation of an inverted word or letter; a species of inaccuracy, which the most rigid antiquary does not hesitate to correct. To enable every person to determine, whether this licence has been abused, a list of such alterations is subjoined. In marginal quotations of classical authors, which were generally very erroneous, without being capable of illustrating any point of orthography or grammar, the true reading has been silently restored. With respect to the punctuation, as that of the original was almost constantly erroneous, without any attention to system, it has been corrected when necessary; and the semicolon, which does not occur in the original, has been sometimes employed.

The glossary is ample, and in some respects curious. In p. 347 of the second progress of sheets, the author expresses a strange opinion, that the fishermen on the east coast of Scotland, instead of retaining the rough old dialect of their fathers, are, forsooth, of Flemish and Danish origin!

With regard to the work itself—The *Complaynt of Scotland*, which here becomes almost an appendix to Mr. Leyden's prolix, digressive, and retrogressive dissertation—it is printed not as a classic, but in *fac simile*, with all the confusion of the original edition. Upon this plan, we might print the Greek and Roman classics, not with the elegance and clearness of modern typography, but in the confused manner of the manuscripts! We suspect that the editor of the *Maitland Poems* would have followed a different method; but he is, we believe, sufficiently disgusted with the barren field of Scotch history and antiquities, in which the greatest labours have been repaid not only with in-

gratitude, but with calumny. 'It is an ancient saying, that neither the wealthy, nor the valiant, nor even the wise, can long flourish in Scotland; for envy obtaineth the mastery over them all;' says sir David Dalrymple, in his *Annals*, vol. II. p. 209, translating the words of old Fordun.

MONTHLY CATALOGUE.

RELIGION.

ART. 14.—*Sermons by the Rev. John Wight Wickes, M.A. 8vo. 8s. Boards. Carpenters. 1801.*

THE conflict in which we have been so unsuccessfully engaged has given place to the prospect of a happier intercourse between the two hostile countries; and the memory of enmity and malignant passions should least of all be preserved in discourses from the pulpit. Indeed a writer does not consult his own interest by introducing such topics; for, if they might have been thought necessary to act upon the feelings of an audience at the moment of delivery, in the stillness of the closet, and at a distant period of time, allusions to local circumstances are either entirely forgotten, or fail to operate on the mind. We must repeat it, that a preacher has a field sufficiently extensive for the greatest abilities, without wandering from his records. Man in the sight of God is his subject. The only conflicts that he is to speak of, are the conflicts with his wicked and base passions: the victories are over himself; the triumphs are those of our Saviour. Whatever should be uttered by a preacher does not belong to man in this or that nation, but to man in every quarter of the globe; and every thing, however praise-worthy, honourable, or glorious it may be in other places and in other circumstances, if it be intended to excite animosity, revenge, or passion, against a fellow-creature, is totally out of place in the pulpit.

We are led to the repetition of such remarks by the following extract.

'Threats of extirpation are melancholy to consider. A relentless enemy, determined upon our utter ruin, cannot be successfully resisted without unanimity on our side; without great and voluntary sacrifices, personal exertion, and zealous activity. These things are necessary for our preservation; they are still needful, as the means of counteracting force; they are essential to the maintaining our freedom, our laws, our religion, nay, even our existence as a happy nation. The hardships we at present sustain may indeed be accounted

great; but the contest is become the result of necessity, not of will. In such a cause, though great are our difficulties, yet glorious is the conflict. We are contending for all that is dear and precious to us, as men and as Britons. And is not comparative evil better than superlative misery?—Is it not more prudent, will it not be more wise, to be patient under a known and temporary hardship, rather than foolishly draw upon ourselves the horrors of an invasion, by secret conspiracies, disloyalty to the best of monarchs, and injudicious ill-founded complaints against the ruling powers?—Should we not, rather, fired with a becoming resentment, warmed with patriotism, and zealous for our own domestic happiness, resolutely strive to overcome?—Should we not, with promptitude and alacrity, step forward as one man, subduing the spirit of party; firmly uniting in one bond of unity among ourselves, and attachment to our government, contend for our lives, our property, our religion, our families, our country?—Reason would suggest the propriety of action—self-preservation enforces the necessity of resistance.’ P. 343.

Now what would have been thought of the preacher, if, when our armies were preparing for the invasion of France or Holland, he had expatiated on the necessity of the French to resist us, and, placing himself in their situation, had endeavoured, by all the motives of religion, to combat the measures of government? But if it be right on one side of the water for the preachers of the Gospel to be spurring on their hearers to active exertions in the field, the same must be allowed to those on the other side; and thus the class whose office is to breathe nothing but good-will and love towards men are employed in practices totally opposite to those of our Saviour and his apostles. Surely the dignity of the character in which a Christian audience is addressed by a preacher of the Gospel ought to inspire a very different conduct: and we shall hope that our opposition to such an abuse of the clerical office during the war may excite some clergyman to a full examination of the subject during peace, and to lay down such precise rules, that hereafter his brethren may be employed solely in soothing the calamities of warfare; and that it may be disreputable to abuse the pulpit by the introduction of questions adapted only for the house of commons or the field of battle.

Throughout these discourses, the allusions to domestic or foreign politics are frequent: the language is too much studied; and morality prevails over the peculiar truths of the Gospel. We very much suspect that the ideas conveyed to a hearer by the following sentence must have been very indistinct, as we were obliged to peruse it twice, with some attention, before we could apprehend the preacher’s meaning.

‘Should the cold deliberations of prudential caution anticipate ensuing misery consequent of ignorance, and concomitant with depravity; avarice itself, when guided by interest, would unbend and be charitable.’ P. 312.

Similar passages occur in several of the discourses; and if an audience might speak in terms of approbation of some of them, it must be rather from the supposed harmony of the periods than a judgement formed on their arrangement or perspicuity. From some passages,

however, we are inclined to hope for better things in future from this writer; and if he study to make his discourses level to the capacities of those a little below the common average of an audience, they will be equally intelligible and pleasing to the highest and most learned. Less attention to fine writing, as it is called, will enable him to write better; and his success will be still greater if he animate his thoughts and discourses by a more frequent appeal to the grand truths and sentiments conveyed by the inspired writers.

ART. 15.—*Twelve Sermons. By John Grose, A.M. &c. 8vo. 4s. Boards. Rivingtons. 1801.*

Instead of affecting any claim to literary merit from these discourses, our author observes that they are only exhibited as a part of those professional labours in which he is constantly engaged. Now, as there are upwards of ten thousand clergymen engaged in similar labours, if each should follow this mode of exhibiting his labours to the public, our press would be weighed down with the rhetoric of the pulpit. But this motive for introducing discourses to notice is no more satisfactory than another mentioned in conjunction with it—the ardent wish of promoting the cause of religion and virtue. We should hope that every clergyman is affected by the same laudable desire; yet it is not necessary that his exertions should appear beyond the limits appointed by his ecclesiastic governors.—For the general character of this work, we will adopt the writer's own words.

‘The doctrines which are principally enforced in these discourses are, the fallen state of human nature,—the turpitude, and guilt of sin,—the purity, and extent of the moral law,—the absolute need of an expiatory atonement for sin,—and the full, finished, and perfect redemption, which Christ hath accomplished for the guilty. And whilst they point out from the authority of Holy Writ, that Christ is the way, the truth, and the life,—and the only name given under heaven whereby we can be saved;—they no less recommend to our serious attention the morality of the Gospel, and the inseparable union of faith and practice.—Whilst they assert the absolute need of regenerating grace, and the blessed agency of the Holy Spirit, they uniformly urge the importance of cultivating those Christian graces, which peculiarly adorn our holy religion.—These are the prominent features of the discourses now offered to public view; and which are written in strict conformity to the doctrines contained in the articles, homilies, and liturgy, of our excellent establishment.’
P. ii.

‘It is so seldom, in modern discourses, that the articles, homilies, and liturgy, are referred to, that this peculiar characteristic of our author's mode of writing should be mentioned, much to his praise: and we will add another commendation—we mean, that, with the strongest attachment to the church, he is devoid of that bitter and persecuting spirit which has at times disgraced too many of its members.

‘There is also a mistaken zeal, when we prostitute the venerable name of religion, to advance only our interests or opinions; and

when we persecute those who differ from us either in a mode of worship, or in doctrinal theories. Thus the scribes and pharisees persecuted even the meek and lowly Jesus, though he came on an errand of love. This mistaken zeal further displays itself, when we pursue things as tending to promote the glory of God, which are calculated to produce effects diametrically opposite. This was evinced in the zeal of the idolatrous Gentiles; and also in that of the papists, for the worship of images, relics, and the like. Superstition and enthusiasm have unitedly defaced the artless simplicity of truth. For what can be a more mistaken zeal, than to make religion consist in a down-cast look, in the gloom of dulness, or in a habit of prescribed dimensions? True piety is seated in the heart; and whilst it mourns inwardly for the guilt of sin, it looks with an eye of faith to a crucified Redeemer, who hath made a full and ample atonement for sin, and who hath brought in an everlasting righteousness. A mistaken zeal leads men to take improper ways and methods for advancing the interests of religion; as was manifest even in the followers of Christ, who were rebuked by our blessed Lord for wishing fire to come down from heaven, to destroy those who obstinately refused the glorious invitations of the Gospel. And indeed it is evident from ecclesiastical, no less than profane history, that numbers have unhappily mistaken the true spirit and genius of our holy religion, which is mild, gentle, and persuasive; which addresses itself to the reason and understanding of men; using no other mode of enforcing its precepts, but the authority of Scripture, the evidence of facts, the demonstrations of truth, and the positive command of God. If men are determined to resist the influence of a pure religion, and obey not the Gospel, let us pray for them, but not persecute them,—“For it is written, vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.” P. 116.

ART. 16.—*Devotional Exercises, for the Use of young Persons. By Charles Wellbeloved. 12mo. 2s. Boards. Johnson. 1801.*

The design of this work is to lead the thoughts of young people daily to their Creator, and to form their minds to prayer. The intention cannot be too much praised; and, in general, the execution is to be commended. The author does not, however, seem to have considered sufficiently the capacities of youth, nor to have adapted his style entirely to the model of their understandings. His reflexions are pious and just. The introductory address conveys solemn truths; but, to one who has never before tried the experiment, it must be astonishing to perceive how many paragraphs are read by young persons, when the language is at all flowery or elevated, which convey no distinct impressions to their minds. This experiment may be enforced by our author on a young person or two of tolerable capacity; and, by this mode of reading his address, he will see how far they comprehend it, and will thence be able to form a judgement in what manner it may be revised so as to make it of more general utility. The prayers are rather too long, and savour too

much of the essay-addresses used in some pulpits. The prayers of the church of England, in the Common-Prayer book, would have been better models for imitation ; indeed many of them might have been adapted, with but little alteration, to the author's purpose.

ART. 17.—*A Sermon preached at the Octagon Chapel in Norwich, August the 30th, 1801, for the Benefit of the Norfolk and Norwich Hospital. By Pendlebury Houghton. 8vo. 1s. Johnson. 1801.*

This discourse is adapted to the occasion ; and the occasion is one in which a truly evangelical preacher appears to very great advantage. The first institution of infirmaries by a Roman lady is very well introduced, as is also the instance of the gratitude of a sailor for the benefits received at the hospital ; and the general account of the conduct of the institution must have been pleasing to the audience, which could not be otherwise than affected by the peculiar address to them in its favour. If the sermon should reach another edition, we recommend to the writer to enlarge his note on *Fabiola* by a sketch of the progress of similar institutions to the present day, in which he may properly notice this remarkable circumstance, in a nation renowned for its charities—that, while in other countries the ladies are very frequent visitors and assistants in hospitals and infirmaries, in England the whole care of them seems to have devolved on the men ; and that, excepting the matron, the hired female assistants, and the female patients, no female enters into these mansions consecrated to the relief of suffering humanity. Our fair countrywomen have, we are persuaded, as good hearts as those of any nation on earth ; and the *mauvaise honte*, which deters them from following the bent of their dispositions, might, with proper care and attention, be gradually removed.

ART. 18.—*An Appeal to the Society of Friends, on the primitive Simplicity of their Christian Principles and Church Discipline ; and on some recent Proceedings in the said Society. 8vo. 1s. Johnson. 1801.*

We have often heard the society of friends, or quakers as they are vulgarly called, accused of being deists ; but had no suspicion, till very lately, that there was any reason to believe that the doctrine of the Trinity was acknowledged by many of them, and least of all by their chiefs. The intent of this publication is to show the society that their founders and earlier professors—and in this we agree entirely with the author—did not believe in the doctrine discussed. But the society has changed its nature considerably. The original idea of equality seems to have lost ground ; and its form of church government approaches every day more nearly to that of a political association. The cause of this change seems to consist in ' the gradual extension of the power and influence of the select meetings at large, and the consequent dissolution of their former connection with, and regular subordination to, the meetings for discipline.' Hence there have doubtless been of late great defections from the society ; and a long duration of its existence seems to us to be very precarious. Whether this be of much importance, it is not for us to determine ; but the slightest acquaintance with the society

of friends, in its present state, must evidently lead to a prognostication that it must speedily either be reformed or ruined.

ART. 19.—*The Gospel Testimony: a Sermon, preached at the Opening of the New Meeting, near Greenland Dock, Rotherhithe, August 25, 1800. By John Townsend. Published by Request. 8vo. 1s. Matthews.*

To this discourse, the audience, in a meeting built for members of the Calvinistic persuasion, gave an indulgent and patient hearing through one hour and a quarter. Why they should wish to extend their indulgence and patience to another hour and a quarter in the closet, the contents of the sermon give us no clue to discover.

ART. 20.—*A Sermon, preached at the Parish Church of Childwall, near Liverpool, the 21st of December, 1800, being the Day on which his Majesty's Proclamation was read, recommending Economy in the Consumption of Grain. By the Rev. J. Sharpe, Minister of the said Church. Published at the Request of the Congregation. 8vo. Rivingtons. 1801.*

A very just rebuke on those unfeeling men who could convert the distresses of the times into an occasion of making their fortune: but we must not be surprised at such a disposition in a neighbourhood where so many fortunes are made or marred by speculations on the produce of kidnapping, enslaving, and selling the persons of our fellow-creatures on the coast of Africa.

ART. 21.—*A short Account of the Work of Grace in the Life of William Coombs, a Youth of Buckfastleigh, in the County of Devon; who, after nearly two Years Walk with God, left the Church Militant here below, to join the Church Triumphant, which is above; and died the 12th Day of November, 1801, aged 13 Years. Drawn up from authentic Testimonies, at the Request of the Church of which he was a Member. By Robert Hawker, D. D. Vicar of Charles, Plymouth. 12mo. 6d. Williams. 1802.*

The title-page sufficiently explains the contents of this publication, which may be compared with the miracles performed at the tomb of the abbé Paris. By a proper distribution of it, a number of young methodists will be qualified to prattle texts of Scripture, just as boys of the same age, at the grammar-school, can repeat verses.

ART. 22.—*The Duties of Men in public Professions, considered in a Charge delivered to the Clergy of the Archdeaconry of St. Alban's, at a Visitation, holden May 27, A. D. 1801. By Joseph Holden Pott, Prebendary of Lincoln, &c. Printed by Request of the Clergy present. 4to, 1s. 6d. Rivingtons. 1801.*

A very sound wholesome charge, which may be applied to any set of men whatsoever in a public profession. It exhorts every individual to be attentive to the duties of his station—the private soldier should be careful to employ his thoughts on his exercise and service in the ranks—the curate and vicar on their flock, in the respective parishes to which their exertions ought to be confined. The clergy present requested the printing of this discourse; or we should have thought

the speaker might have been satisfied with their approbation, and the effects it produced on such an audience.

MEDICINE.

ART. 23.—*Annals of Insanity, comprising a Variety of select Cases in the different Species of Insanity, Lunacy, or Madness, with the Modes of Practice, as adopted in the Treatment of each.* By William Perfect, M.D. 8vo. 8s. Boards. Murray and Highley. 1801.

We remember perusing the first edition with some satisfaction, as containing several well drawn, but perhaps not always sufficiently discriminated cases. To these many are now added; and the collection may be of service in elucidating the diseases of the mind. The author will, however, allow us to observe, that they would have been much more useful, if they had been more scientific.

ART. 24.—*A Treatise on Ophthalmia; and those Diseases which are induced by Inflammations of the Eyes. With new Methods of Cure.* By Edward Moore Noble, Surgeon. 8vo. 3s. sewed. Robinsons.

We have for a long time expected the second part of this treatise; but, from the delay of its publication, begin to despair of receiving it; and must now notice the first, though we cannot well judge of the propriety of the precepts till we more fully perceive their application.

Ophthalmia, in general, is well described; and the author's treatment of mechanical causes of inflammation in the eye we think judicious. His system is that of Brown, viz. of accumulated and exhausted irritability; which, we have said, is a doctrine well founded, and frequently applicable, though it has been carried much too far. We shall add the author's own account of his plan of cure, intended to be the subject of the second part.

‘It may, perhaps, not be improper in this place, to take a general view of what is intended to be given in the second part, which will conclude this treatise.

‘In the first place I shall enter upon the cure of the inflammation of the eye.

‘In the laws of the animal economy, there is scarce any fact more clear, than that a *stimulus* stronger than usual being applied to the moving fibre, makes it less easily excited into action, and that on the sudden subtraction of this increased *stimulus*, the motions of the part will be diminished.

‘Upon this law will depend my method of cure of the ophthalmia. The treatment of the disease admits of a variety of modifications; but my principal object will be the application of a *stimulus*, in a peculiar manner, as great as the eye can bear, without being thrown into convulsive motions, and when this *stimulus* loses its effect of causing pain, to suddenly remove it, and diminish all *stimuli*, or irritating causes, as much as possible.

‘By these means a diminished action of the vessels will be induced, the pain will be moderated, and an alleviation of the symptoms will take place.

By convulsive motions are meant, those motions which take place from the injudicious application of too powerful stimulants; as the tincture of opium, which has been so much extolled, under the name of the *Tinctura Thebaica*, by Mr. Ware, from an old formula of the College of Physicians. The tincture of opium is the most efficacious application that has ever been recommended to the public for inflammations of the eye; but, like all other powerful medicines, whose *modus operandi* we are not well acquainted with, it is daily employed improperly, to the great pain and distress of the patient. It will be my endeavour, in the succeeding part, to lay down rules for its application, and to explain on what its salutary effect depends.'
P. I.

Atonic ophthalmy, and some kindred diseases of the eye, will be afterwards noticed.

EDUCATION.

ART. 25.—*The Parents' Friend; or Extracts from the principal Works on Education, from the Time of Montaigne to the present Day, methodised and arranged. With Observations and Notes by the Editor.* 2 Vols. 8vo. 14s. Boards. Johnson. 1802.

To persons who have not leisure to consult the numerous publications that have lately appeared on the subject of education, these volumes afford much useful information. The extracts are taken from most of the principal writers, chiefly French or English, without a slavish adherence to any of their particular systems; and a parent who exercises his own judgement will, from the variety of hints here suggested, either improve or correct his own practice. It is necessary for him, we repeat, to exercise his own judgement; for it cannot be expected that every precept in this work will bear the test of examination or experience. Thus it is recommended that boys should learn to swim, in which we agree entirely with the editor; but when it is added that bladders, bull-rushes, and, above all, a cork-jacket should be used, we know, from experience, that a boy will learn to swim much better without them; and if he has the advantage of seeing a few excellent swimmers, will, after paddling a little in the water, by his own exertions arrive in a short time to very great proficiency in that useful and elegant accomplishment. The old system of making children hardy is a little too much inculcated; but the different methods of improving their senses, and exercising their judgements, cannot be too strongly recommended to those who are intrusted with the care of education. We approve highly of the editor's solicitude, that his work should not fall into the hands of young people; it is not for them to examine systems of education, or plans which must be confided to the wisdom of their superiors: but, on the other hand, we may particularly recommend it to be perused by mothers; and if, in a company of fathers and mothers, the propriety of several maxims in this work were every week discussed, it would be the means of affording them very entertaining topics of conversation, and useful hints for the better management of their families.

ART. 26.—*The amiable Tutoress ; or the History of Mary and Jane Hornsby. A Tale for young Persons.* 12mo. 2s. Boards. Hurst. 1801.

The moral of this tale is good. Two young ladies of Harley-street had been educated, as it is called, by a French gouvernante, and, of course, could babble a little French, run over the keys of a harpsichord, make a sort of dawdling to be flattered as painting, but were totally unacquainted with real life, and every thing that might tend to enlarge their minds, improve their tempers, and make them good wives and good mothers. Their aunt, a sensible woman, takes pity on their unhappy situation, when the eldest was fifteen, and the youngest fourteen years of age, carries them to her country-seat, and, by due attention, brings them to useful habits of reading, thinking, and exercise. As the tale is designed for young persons, greater care should have been taken of the style and language, both of which are faulty. 'The umbrageous shade of some wide spreading tree' may seduce young persons from the use of their native tongue, in which they should be taught to speak without affecting the hard words of a Johnson and a Gibbon, whose fatal influence on our language is every day more and more perceived in the compositions intended for youth.

ART. 27.—*Hints on the Education of the lower Ranks of the People ; and the Appointment of Parochial Schoolmasters. Respectfully submitted to the Proprietors of Land in Great-Britain.* By George Chapman, L.L.D. 8vo. 6d. Cadell and Davies. 1801.

The object of the work is to encourage the establishment of schoolmasters in parishes—an object which deserves the attention of the legislature. We may observe, however, that it is in vain to appoint schoolmasters, unless inspectors are appointed by government to report every half year the state of their schools. Indeed, before this new plan is taken into consideration, it would be a desirable thing to have the actual state of the schools now established in different parts of the island examined into, that if in any district they have become sinecures, or are ill-conducted, the funds may be applied to their original purposes.

POETRY.

ART. 28.—*La Bagatella, or Delineations of Home Scenery ; a descriptive Poem. In Two Parts. With Notes, Critical and Historical.* By William Fox, Jun. 8vo. 7s. 6d. Boards. Rivingtons. 1801.

Mr. Fox gives the following history of his poem.

'It may, perhaps, amuse my readers to learn the history of the following bagatelle ; which is, briefly, this :—It happened, that on a fine morning, in the early part of the last spring, having just recovered from the languors of an indisposition, I strolled forth through the fields that lie contiguous to my habitation ; and, feeling greatly revived by the genial warmth of the air, and the fresh and blooming aspect of every object around me, I could not forbear, on returning

from my walk, to express myself in terms, perhaps too enthusiastic, of the beauties of the country, and the pleasantness of the scenery, over which I had rambled.

‘ A lady, who was then visiting in my family, rallied me a great deal on the poetic fervour of my descriptions, but sarcastically lamented, that my labours should have been employed on scenes so entirely unworthy of the embellishment, which I had bestowed upon them ; and concluded, by triumphantly asking, “ What of sylvan, or of rustic beauty, could be any where found at a distance of not more than three miles from the metropolis, within the din of its noises, and the very smoke of its chimnies ? ”

‘ Piqued by the severity of the observation, my spirit inwardly muttered, “ Although, my fair friend, you despise now these home-scenes, in the praises of which I am so lavish, yet I will, methinks, one day compel, even *you*, to allow, that they are not destitute of every attraction ; and that, if to your eyes they can present no real verdure, you shall one day confess, that at least they “ look green in song.” p. iii.

The versification is smooth, and the whole temper of the poem pleasing. We copy the concluding passage, as the best.

‘ Stranger, if e’er by this low verse allur’d
To these home-paths, and fresh green flowery meads,
Slight not the flowery meads, the russet paths,
For they are pleasant—they are dear to me.
What, tho’ no mountain-height here lifts its head,
Wood-crown’d—whence the lone ruin’d abbey peeps,
That erst had shelter’d many a sainted maid,
Or where the castle’s many-faned towers
Salute the early glimmerings of the morn ?
What tho’ nor classic Cam, nor Isis here,
Extend their laureat arms, nor proudly lave
Our streams, the haunts of Academus’ sons ;
Yet ever-bounteous nature, here the same,
Unfolds her stores. The common grass here scents
As pure as in the unfrequented vale.
The gently rippling stream here runs as clear
As other streams—the birds as sweetly sing
As forest birds, where no one lists to hear.
And this our homely well, and bubbling brook,
Tho’ never honour’d yet by poet’s song,
To me more grateful flow than stranger rills,
Whose sides no friend hath trod, and from whose banks
No kindly hand hath cull’d the flower, to say,
“ Remember me ! ” and (might I dare indulge
A thought so vain) altho’ unknown to Fame,
These humble walks now wind their modest course,
All unhistoric—unpoetic ground—
Yet hitherward, in other days, perchance,
Led by this pensive verse, some kindred heart
May heave a sigh for me—some love-lorn youth
May, as across th’ old bridge he hangs his head,

To his companion whisper tenderly,
 (Whilst I, a listening spirit, hover nigh)
 " 'Twas here our village bard was wont to stray,
 Muttering his fancies to himself aloud ;
 Here have I met him at the gray of morn,
 When the fresh roseate breath of early spring
 Wav'd o'er the daisied meadows, pacing slow
 These paths along—and oft, at twilight hour,
 On this low bench, by moonlight, did he sit,
 Gazing, in pensive mood, on yon old tower.
 And here it was, they tell, he wak'd the strain
 That now hath hither lur'd our wandering way.
 Then pause a moment, comrade, while I grave
 ('Tis all the tribute we can yield him now !)
 On this, his favourite bench, his lowly name !" P. 115.

We have omitted the notes to this passage. Indeed the book is unreasonably swoln with long extracts, that serve neither to elucidate the text nor inform the reader. There are above twenty pages in the Appendix extracted from Warton's Poems.

ART. 29.—*Peace, a Poem ; inscribed to the Right Honourable Henry Addington. By Thomas Dermody. 4to. 1s. 6d. Hatchard. 1801.*

The careless production of a man of genius.

' Hark ! the loud cannon from the Julian tow'r,
 With harmless thunder scares the midnight hour !
 Th' illumin'd domes their mimic stars display,
 And Thames' blue breast reflects a softer day !
 Again, majestic river ! on thy tide,
 In splendid state, shall anch'ring navies ride ;
 Again, shall Rapture hear, thy banks along,
 The seaman's whistle join the shepherd's song ;
 And sun-burnt Commerce waft, with patient smile,
 The wealth of worlds to her distinguish'd isle.
 Lo ! where the woe-worn widow, trembling stands,
 And lifts to heav'n her supplicating hands ;
 Lo ! where the virgin, thrill'd with doubt severe,
 In modest anguish, hides the trickling tear !
 Mourners, look up, and live ! infectious air,
 Nor prison'd want, nor comfortless despair,
 Could from your sailor's faithful soul remove
 The stubborn ties of duty and of love.
 Yes ! he shall come, with fond, assiduous care,
 To soothe your sorrows, or, at least, to share ;
 The manly strength, which oft, with lion-force,
 Thro' Death's dire breach could urge its dauntless course,
 Once more shall for your helpless age provide,
 And shield you from the coward-taunt of Pride !

' Methinks, escap'd, by chance, from thousands slain,
 Proud of his wounds, and triumphing in pain,

Fame-fed, awhile forgetful he is poor,
 I see the soldier ope his native door !
 The latch, by him untouch'd for many a year,
 Leaps to his hand ;—and oh ! what scenes appear !
 The wond'ring wife, approaching from afar,
 Scarce knows his face, deform'd with many a scar ;
 The tott'ring grandsire, tho' his eye-sight fail,
 Feels the superior sense, within, prevail ;
 The ready stool his prattling tribe prepare,
 Their wild black eyes upturn'd with dubious stare ;
 Aside the knapsack's hairy wonder thrust ;
 Or, from the polish'd musquet rub the rust.
 Then fledg'd with down, the hurrying moments fly
 O'er many a question, many a quick reply,
 Fell siege, and fatal storm, and ambuscade,
 In dying embers on the hearth pourtray'd,
 'Till wearied toil, to needful rest withdrawn,
 Adjourns th' unfinished story to the dawn.' p. 8.

Mr. Dermody promised much in early youth. We wish to see his powers employed upon subjects more worthy, and of more permanent interest.

ART. 30.—*Ode to Peace. To which is added, The Negro's Appeal. By John Henry Colls. 4to. 1s. Longman and Rees. 1801.*

Twelve lines in a quarto page ! A profitable mode of printing to the author and the reader. The one fills his book the sooner, and the other finishes it the sooner.

ART. 31.—*Union; a Poem, In Two Parts. Part I. 12mo. 2s. 6d. Chapple. 1801.*

Poems upon these temporary subjects rarely survive the interest excited by the subject, even if they ever rise into notice. In this little volume there are no striking merits ; but we are surprised to find in its even mediocrity so odd a passage as the following. He tells the lambs of Eden—

' You never more shall thrust your snowy sides
 On the soft lap of such a mistress Eve.' p. 9.

ART. 32.—*The British Parnassus, at the Close of the Eighteenth Century; a Poem, in Four Cantos. By Alexander Thomson. 4to. 5s. Longman and Rees. 1801.*

We have been amused by the odd phrases and whimsical rhymes of this good-natured poem.

' King Alfred, too, lately has met with a bard,
 Who has thrown on his actions an epic regard ;
 It is Cottle, not he whom his Edda made famous,
 But Joseph of Bristol, the brother of Amos,
 With a simple, yet pleasing expression, who sings
 The hardships endur'd by this best of your kings.

' It should seem that this same is an epical year,
 Since two other songs are about to appear :

Not one of them built upon outlandish dreams,
 All the three are devoted to national themes;
 For fanciful *Berges* election has made
 Of the splendid achievements of Richard's crusade,
 Resolving the force of his talents to try on
 That chivalrous prince, with the heart of a lion:
 And *Ogilvie*, he who presum'd to display
 The terrible scenes of the last awful day,
 That vet'ran in verse, who was author of *Rona*,
 Means yet to contend for the epic corona;
 And for this noble purpose, a theme has selected,
 On which Pope already an epic projected;
 That fabulous theme of invention the soil,
 The arrival of Brutus in Albion's isle.

'Nor must I forget (for perhaps he's your neighbour)
 To praise the anonymous author of *Gebir*.' P. 33.

'George Dyer too here, that benevolent spirit,
 A station deserves, for his ode-writing merit,
 As a sample whereof, on which no one can trade ill,
 You may take his *Asteria* rocking the cradle.

'And tho' last, not the least, to, where Bowles now appears!
 While his lyrical bark to that region he steers,
 Where Hope soothes his sorrow with views allegoric,
 And Spenser revives in his fancy so Doric.' P. 39.

A century hence this poem will be a valuable *catalogue raisonné* of the perishable poetry of the present era. Nine tenths of the works which it praises will then be dead, with no hope of a joyful resurrection.

ART. 33. — *A Rainy Day, or Poetical Impressions during a Stay at Brighthelmstone, in the Month of July 1801. By James Beadon.* 4to. 2s. Egerton. 1801.

Magnificent nonsense.

'Nature sitting on her rocky throne,
 Her verdant bosom swept by gales of joy,
 And Ocean laving in his emerald waves
 Her ivory feet, while sportive sun-beams glance
 Their amorous desire.' P. 2.

'See yonder tribe of glowing innocents
 Rising, like seraphs from the mystic wave,
 Purer and full of soul.' P. 2.

'O chance, thou curious frolic principle,
 To whom once sages (falsely term'd) ascrib'd
 Their and all other being—I must smile
 To see thy freaks exemplified ev'n here.
 Two houses catch the eye upon the shore,
 By landlords kept, with names ordained to meet,
 Bacon and Hogsflesh—Does it not exceed
 Contrivance far? Thus have I seen full oft

Two fitches hang in opposition proud,
 The same in nature, but of different sides.
 Chance, says the modern man of physics, chance!
 It is unseen direction, is relation,
 By which effects are bound to their just cause,
 With chains even Deity cannot unbind.' P. 13.

ART. 34.—*A Satirical Epistle in Verse, addressed to the Poet Laureate on his Carmen Seculare, containing some Strictures on modern Times and Characters.* 8vo. 3s. Ginger. 1801.

Entered in the literary Bills of Mortality for May 1802.

NOVELS, &c.

ART. 35.—*Splendid Misery. A Novel.* 3 Vols. By T. S. Surr. 12mo. 15s. Boards. Hurst. 1801.

The story of Oceana will not fail to please its readers, notwithstanding that the same perils which are assigned to her have been suffered by the heroine of many a novel; because it is related in such a way as does not outrage nature, or do violence to our feelings. Mr. Surr is perfectly right in adopting the ideas of unity of action, as commended by M. André and Marmontel; for unity is as necessary to a romance as to a play; and many more of our novels would deserve praise, if their plots were not rendered unintelligible by their intricacy. For one circumstance the author is entitled to the highest commendation—the grammatical precision and simplicity of his language. It is not in our power to assign to him invention or novelty of incident; but the following short quotation will prove to our readers the ease of his style and the piety of his sentiments.

‘ Unfeigned grief swelled every bosom, while not a few, in addition to regret for the departed earl, admitted a superstitious horror at the recollection that this catastrophe had occurred upon a wedding-day!

“ Away with superstitions so degrading,” said the excellent bishop. “ Was not superstition one of the grand causes of the wreck we have witnessed? Had he, who confided so boldly on the lottery of his birth, been less the slave of superstitions, and had he relied but a millionth part as much upon the omnipotent Ruler of events, as he did upon their fanciful divination, believe me, we should not have thus lost a brother. Away then for ever, I entreat you, with a doctrine so derogatory to the source of all good, and the essence of all love, as that which would instil a belief that he can destine or choose the evil or misery of any of his creatures. He gives to one health, and to another disease; bestows or withholds at his pleasure talents, riches, and power; but the means of happiness he benevolently places in the power of us all, by granting us the freedom of our will. To love virtue is to be happy; and if that love were to be absent from our bosoms, the attainment of supreme power, with the possession of boundless wealth, unrivalled talents, and even health itself, would only serve to teach us, that all these acquisitions will not exempt the heart from misery.” Vol. iii. p. 272.

- ART. 36.—*Eight Historical Tales, curious and instructive.* 12mo. 4s. 6d. Boards. Johnson. 1801.

The compiler of this volume with much reason remarks, that 'if fairy tales and fabled romances can fascinate the youthful mind, there are facts recorded in authentic history which are capable of communicating the same interest, and which may be read and remembered with higher advantage.' We give our most implicit concurrence to this doctrine; nor have we the smallest reason to doubt the good intention of its author: but assuredly a selection might have been made infinitely more to the purpose, than by taking it from Hollinshed's Chronicle, or Jacob's History of Feversham.

- ART. 37.—*The Algerine Captive; or, the Life and Adventures of Doctor Updike Underhill, six Years a Prisoner among the Algerines.* 2 Vols. 12mo. 6s. Robinsons. 1802.

These volumes contain the real or pretended history of an American physician: and, besides a six years' captivity in one of the states of Barbary, are interspersed with a good many pertinent remarks on the facts of the present day. Our readers will be pleased with the perusal of the following letter, written by the author's ancestor before the middle of the seventeenth century. It will make the late attempt in the house of lords, to cut up adultery by the roots, appear a mere bagatelle. The puritans of those times, in the new colonies, were downright dragons of chastity.

'(Indorsed).—Brother Underhill's Epistle. To master Hanserd Knollys—these greeting.

'Worthee and Beloved,

'Remembrin my kind love to Mr. Hilton, I now send you some note of my tryalls at Boston.—Oh that I may come out of this, and al the lyke tryalls, as goold sevene times purifyed in the furnice.

'After the rulers at Boston had fayled to fastenne what Roger Harlakenden was pleased to call the damning errorrs of Anne Hutchinson upon me, I looked to be sent away in peace; but governour Wiothrop sayd I must abide the examining of y^e church; accordingly, on the thyrd day of y^e weeke, I was convened before them.—Sir Harry Vane, the governour, Dudley, Haines, with masters Cotton, Shepherd, and Hugh Peters, present, with others.—They propounded that I was to be examined, touching a certain act of adultery I had committed with one mistress Miriam Wilbore, wife of Samuel Wilbore, for carnally looking to luste after her, at the lecture in Boston, when master Shepherd expounded.—This mistress Miriam hath since been dealete with for coming to that lecture with a pair of wanton open workt gloves, slit at the thumbs and fingers, for the purpose of taking snuff; for, as master Cotton observed, for what end should those vaine opennings be, but for the intent of taken filthy snuff? and he quoted Gregory Nazianzen upon good works.—Master Peters said, that these opennings were Satan's port-holes of fry temptatione. Mistress Miriam offered in excuse of her vain attire, that she was sewle married, and appeard in her bridall arraye. Master Peters said, that marriage was the occasion that the devil tooke to cast his fry darts, and lay his pit-falls of temptation, to catche fraile flesh and bloode. She is to be further dealt with for

taken snuff. How the use of the good creature tobaccoe can be an offence I cannot see.—Oh, my beloved, how these prowde pharisees labour aboute the minste and cummine! Governour Winthrop inquired of mee if I confessed the matter. I said I wished a copping of there charge.—Sir Harry Vane said, “there was no neede of any coppie, seeing I knew I was guiltie. Charges being made out where there was an uncertaintie whether the accused was guiltie or not, and to lighten the accused into the nature of his cryme, here was no need.” Master Cotton said, “Did you not look upon mistress Wilbore?” I confessed that I did. He said, “Then you are verelie guiltie, brother Underhill.” I said, “Nay, I did not look at the woman lustfully.”—Master Peters said, “Why did you not look at sister Newell or sister Upham?” I said, “Verelie they are not desyrable women, as to temporale graces.” Then Hugh Peters and al cryed, “It is enough, he hath confessed, and passed to excommunication.” I said, “Where is the law by which you condemne me?” Winthrop said, “There is a committee to draught laws. Brother Peters, are you not on that committee? I am sure you have maide a law against this cryinge sin.” Hugh Peters replied, “that he had such a law in his minde, but had not written it downe.” Sir Harry Vane said, “It is sufficient.” Haynes said, “Ay, law enough for antinomians.” Master Cotton tooke a Bible from his coate, and read, Whoso looketh on a woman, &c.

‘William Blaxton hath been with me prively; he weeps over the crying sins of the times, and expecteth soone to go out of the jurisdiction. “I came from England,” saie he, “because I did not like the lords bishops; but I have yet to praye to be delivered from the lords bretherenne.”

‘Salute brother Fish and others, who, havinge been disappointed of libertie in this wilderness, are earnestlie lookinge for a better countre.

‘Youre fellowe traveller in this vale of tears,

‘JOHN UNDERHILL.

‘Boston, 28th Fourth Month, 1638.’

Vol. i. p. 14.

ART. 38.—*The Father and Daughter. A Tale in Prose. By Mrs. Opie. Second Edition. 8vo. 4s. 6d. Longman and Rees. 1801.*

We are by no means surprised that this work should have passed through the first edition before we had an opportunity of stating our opinion of its merits. The public have, by the extensiveness of its circulation, given a decisive verdict in its favour; and though we would not lay it down as a universal rule that the public voice is the voice of just taste, yet we must observe, that the general approbation bestowed upon a story like that under our consideration, ‘simple in its construction and humble in its pretensions,’ affords strong presumptive evidence that it is calculated strongly to arrest the attention and to interest the feelings. This conclusion, which we drew from the circumstances in which it was submitted to our notice, was amply confirmed by its perusal. Seldom have we met with any combination of incidents, real or imaginary, which possessed more of the deeply pathetic. The moral inculcated by this tale is seriously impressive. It exhibits in the most affecting point of view the

misery consequent upon the illicit indulgence of the passions; and the effect of the awful lesson which it teaches is not impaired by any intermixture of levity of dialogue or pruriency of description. The style of the authoress is elegant and correct, free from ambitious ornament, and never degenerating into colloquial negligence. We will not, by analysing the story of the Father and Daughter, diminish the pleasure of such of our readers as may be induced to read the work itself; but, as a specimen of Mrs. Opie's skill in composition, we shall make an interesting extract, only premising that the heroine, Agnes Fitzhenry, after having been tempted by the wiles of Clifford to quit her indulgent father, and, after the lapse of a considerable space of time, being convinced of the villany of her seducer, is represented as returning in the dreariness of a winter's night to the house of her parent.

' Agnes was now arrived at the beginning of a forest, about two miles in length, and within three of her native place. Even in her happiest days she never entered its solemn shade without feeling a sensation of fearful awe; but now that she entered it, leafless as it was, a wandering wretched outcast, a mother without the sacred name of wife, and bearing in her arms the pledge of her infamy, her knees smote each other, and, shuddering as if danger were before her, she audibly implored the protection of Heaven.

' At this instant she heard a noise, and, casting a startled glance into the obscurity before her, she thought she saw something like a human form running across the road. For a few moments she was motionless with terror; but, judging from the swiftness with which the object disappeared that she had inspired as much terror as she felt; she ventured to pursue her course: she had not gone far when she again beheld the cause of her fear; but hearing, as it moved, a noise like the clanking of a chain, she concluded that it was some poor animal which had been turned out to graze.

' Still, as she gained on the object before her, she was convinced it was a man that she beheld; and, as she heard the noise no longer, she concluded that it had been the result of fancy only; but that, with every other idea, was wholly absorbed in terror when she saw the figure standing still, as if waiting for her approach.—“Yet why should I fear?” she inwardly observed: “it may be a poor wanderer like myself, who is desirous of a companion;—if so, I shall rejoice in such a rencontre.”

' As this reflexion passed her mind, she hastened towards the stranger, when she saw him look hastily round him, start, as if he beheld at a distance some object that alarmed him, and then, without taking any notice of her, run on as fast as before. But what can express the horror of Agnes when she again heard the clanking of the chain, and discovered that it hung to the ankle of the stranger!—“Surely he must be a felon,” murmured Agnes:—“O! my poor boy! perhaps we shall both be murdered!—This suspense is not to be borne; I will follow him, and meet my fate at once.”—Then, summoning all her remaining strength, she followed the alarming fugitive.

' After she had walked nearly a mile further, and, as she did not

overtake him, had flattered herself that he had gone in a contrary direction, she saw him seated on the ground, and, as before, turning his head back with a sort of convulsive quickness; but as it was turned from her, she was convinced that she was not the object which he was seeking. Of her he took no notice; and her resolution of accosting him failing when she approached, she walked hastily past, in hopes that she might escape him entirely.

As she passed she heard him talking and laughing to himself, and thence concluded he was not a felon, but a *lunatic* escaped from confinement. Horrible as this idea was, her fear was so far overcome by pity, that she had a wish to return, and offer him some of the refreshment which she had procured for herself and child, when she heard him following her very fast, and was convinced by the sound, the dreadful sound of his chain, that he was coming up to her.

The clanking of a fetter, when one knows that it is fastened round the limbs of a fellow-creature, always calls forth in the soul of sensibility a sensation of horror; what then, at this moment, must have been its effect on Agnes, who was trembling for her life, for that of her child, and looking in vain for a protector round the still, solemn waste! Breathless with apprehension she stopped as the maniac gained upon her, and, motionless and speechless, awaited the consequence of his approach.

"Woman!" said he, in a hoarse, hollow tone—"Woman! do you see them? Do you see them?"—"Sir! pray what did you say, sir?" cried Agnes, in a tone of respect, and curtsying as she spoke—for what is so respectful as fear?"—"I can't see them," resumed he, not attending to her, "I have escaped them! Rascals! cowards! I have escaped them!" and then he jumped and clapped his hands for joy.

Agnes, relieved in some measure from her fears, and eager to gain the poor wretch's favour, told him that she rejoiced at his escape from the rascals, and hoped that they would not overtake him: but while she spoke he seemed wholly inattentive, and, jumping as he walked, made his fetter clank in horrid exultation.

The noise at length awoke the child, who, seeing a strange and indistinct object before him, and hearing a sound so unusual, screamed violently, and hid his face in his mother's bosom.

"Take it away! take it away!" exclaimed the maniac—"I do not like children."—And Agnes, terrified at the thought of what might happen, tried to sooth the trembling boy to rest, but in vain; the child still screamed, and the angry agitation of the maniac increased.—"Strangle it! strangle it!" he cried—"do it this moment, or——"

Agnes, almost frantic with terror, conjured the unconscious boy, if he valued his life, to cease his cries: and then the next moment she conjured the wretched man to spare her child: but, alas! she spoke to those incapable of understanding her—a child and a madman!—The terrified boy still shrieked, the lunatic still threatened, and, clenching his fist, seized the left arm of Agnes, who with the other attempted to defend her infant from his fury, when, at the very moment that his fate seemed inevitable, a sudden gale of wind shook the leafless branches of the surrounding trees, and the mad-

man, fancying the noise proceeded from his pursuers, ran off with his former rapidity.

‘Immediately the child, relieved from the sight and the sound which alarmed it, and exhausted by the violence of its cries, sunk into a sound sleep on the throbbing bosom of its mother.—But, alas! Agnes knew this was but a temporary escape;—the maniac might return, and again the child might wake in terrors; and scarcely had the thought passed her mind, when she saw him coming back; but, as he walked slowly, the noise was not so great as before.

“I hate to hear children cry,” said he, as he approached.—“Mine is quiet now,” replied Agnes; then, recollecting she had some food in her pocket, she offered some to the stranger in order to divert his attention from the child. He snatched it from her hand instantly, and devoured it with terrible voraciousness: but again he exclaimed, “I do not like children; if you trust them they will betray you:” and Agnes offered him food again, as if to bribe him to spare her helpless boy.—“I had a child once—but she is dead, poor soul!” continued he, taking Agnes by the arm, and leading her gently forward.—“And you loved her very tenderly, I suppose?” said Agnes, thinking the loss of his child had occasioned his malady; but, instead of answering her, he went on:—“They said she ran away from me with a lover—but I knew they lied—she was good, and would not have deserted the father who doted on her.—Besides, I saw her funeral myself—Liars, rascals, as they are!—do not tell any one, I got away from them last night, and am now going to visit her grave.”

A death-like sickness, an apprehension so horrible as to deprive her almost of sense, took possession of the soul of Agnes. She eagerly tried to obtain a sight of the stranger’s face, the features of which the darkness had hitherto prevented her from distinguishing; she however tried in vain; as his hat was pulled over his forehead, and his chin rested on his bosom. But as they had now nearly gained the end of the forest, and day was just breaking, Agnes, as soon as they entered the open plain, seized the arm of the madman to force him to look towards her—for speak to him she could not. He felt, and perhaps resented the importunate pressure of her hand—for he turned hastily round—when, dreadful confirmation of her fears, Agnes beheld her father!!! p. 59.

MISCELLANEOUS LIST.

ART. 39.—The Paternal Present: being a Sequel to Pity’s Gift. Chiefly selected from the Writings of Mr. Pratt. Ornamented with Vignettes. 12mo. Longman and Rees. 1802.

It has usually been considered *regular* in the trade of authorship, that those, who have wares to dispose of, should give *long credit* for them; or, in other words, that the public should not be called upon to allot a portion of fame to their works till after their decease. We suppose Mr. Pratt must have some doubts about the certainty of this posthumous payment; for the author of the *David* did not hesi-

tate to tax him roundly with doing all in his power to antedate his *acquittances*, and to get as much praise as he can whilst he is in the world to be gratified with it. We cannot decide whether it was himself, or one of his friends, who wrote the advertisement to the present volume; but it certainly proceeds from somebody who has a higher conceit than we have of his literary labours.

ART. 40.—*Manuel de tous les Ages, ou Economie de la Vie Humaine; traduit d'un ancien Manuscrit Indien en Anglois, et de l'Anglois en François, sur la dernière Edition. Par Miss D. P. 12mo.*

Manual of the different Ages, or Economy of Human Life: translated from an ancient Indian Manuscript into English, and from English into French. By Miss D. P. No Publisher's Name.

A faithful translation of an excellent little book.

ART. 41.—*A brief Sketch of the principal Features which distinguish the Character of His present Majesty, George the Third. By T. Dutton, A. M. Intended as an Accompaniment to the Print published in Commemoration of the providential Preservation of His Majesty's Life, at Drury-Lane Theatre, May 15th, 1800. 12mo. Riley. 1802.*

It must have afforded the most unbounded satisfaction and delight to the mind of his majesty, to witness the joy expressed by all ranks of his subjects, when he escaped the attempt of the mad assassin Hadfield. The abilities of the venerable Bartolozzi were exercised to commemorate the event by a print, which has been patronised by a great number of the first personages in the kingdom. The publisher of this volume styles it an accompaniment to that engraving. What need the print has of any accompaniment at all, we are at a loss to discover, and particularly of such a one as the work before us; for the personal courage and domestic virtues of the king were never, in the slightest degree, called in question by any one of his people. It is at least an ingenious attempt at fame to fasten one's book to the labours of another man. But, alas! whilst Bartolozzi is hanging in triumph in the 'drawing-room, the adulatory pages of the 'Brief Sketch' may be used in the kitchen as a *brief* defence between the fat and the fire.

ART. 42. *Hints to Legislators; to prevent Libels, and to increase Learning and Politeness; with satisfactory Arguments to prove that the Reviewers are a Set of mean, dastardly Writers, frequently scurrilous, and, on the present Plan, Nuisances to Society. By W. P. Russel, Verbotomist. 12mo. 2s. Badcock. 1802.*

Mr. Russel is very angry with the reviewers—most likely because they do not think so well of his works as he thinks of them himself.

'I avail myself of the space on this page, which would otherwise be blank, to inform the literary public, that, not many weeks ago, I published a small volume—*neatly printed* in small type, on fine paper, and hot-pressed—containing some reflexions on the English language, *not unworthy of attention* from all those who wish to be acquainted with its radical principles and true pronunciation.' P. x.

ART. 43.—*The Friend of Women: translated from the French of Bourdier de Villemert. By Alexander Morrice. 8vo. 6s. Boards. Symonds. 1802.*

There are many remarks in this work of Monsieur Villemert well worthy the perusal of every female. It has long been matter of complaint among the women, that men grow more and more averse from matrimony. The fact is incontrovertible; but what will they say when they are told that themselves are the cause of it? If mothers will duly impress the following quotation upon the minds of their daughters, the world will be totally changed in half a century. Nine tenths of the fair sex will have husbands before they are five-and-twenty.

‘Formerly a man took a wife without fortune, and sometimes they even portioned them; in the present day they receive with a young and amiable wife very large sums; and, nevertheless, the men marry with regret, often very late, and a great many never at all.’

‘Why cannot the two things that men love the best, the graces and gold, incline them to the sweetest of all contracts? We may affirm, that the luxury of women, alone, makes the men fearful of uniting themselves with them. They fear, with justice, an ostentation which becomes a kind of necessity; and, by always urging them to ‘excesses beyond the fortune they bring a husband, threatens to absorb that of the husband.’ p. 58.

ART. 44.—*Remarks on the Cause and Progress of the Scarcity and Dearthness of Cattle, Swine, Cheese, &c. &c. and of the Articles Tallow, Candles, and Soap; pointing out divers Modes for Remedy, and to prevent such Calamity in future; being the Result of great Experience, acquired by Dealing at Fairs and Markets, &c. &c. during the last thirty-seven Years. Humbly dedicated to the prime Minister of England, in Behalf of the Community at large, more or less interested therein; together with Hints for the Consideration of Persons having Landed Property, and Dealers in Cattle. By J. Mathews. 8vo. 6s. Boards. Scarlett.*

Our author is apparently a man of plain good sense; but so tedious and circumstantial in his narrative, that it is not easy to ascertain his real meaning. In general, he thinks there is a considerable deficiency in the supply; and that this is occasioned by killing the animals at early periods. The consumption of lamb and veal checks the supply of mutton and beef. Other causes undoubtedly concur; but this, in his estimation, is the principal one.

ART. 45.—*Fragments of the Natural History of Pennsylvania. By Benjamin Smith Barton, M.D. &c. &c. Part the First. Folio. 4s. Robinsons.*

The first part of these Fragments relates to the birds of Pennsylvania; and the introduction contains some pleasing observations on their manners, particularly their migrations, with the information derived from their appearance by the ancients, and at present by the less civilised tribes of America, respecting the period of various agricultural labours. The different facts of the migration and return of birds are arranged very conveniently in tables; and a list of the birds

of Pennsylvania follows; to which are added remarks on their utility in destroying insects.—Though this work is not peculiarly interesting to the English reader, it contains numerous observations of local value; and the author promises some publications of more general importance. He is an adherent to the doctrine of the migration of birds, and does not believe that their disappearance is owing to their torpidity.

ART. 46.—*Lexicographia-Neologica Gallica. The Neological French Dictionary; containing Words of new Creation, not to be found in any French and English Vocabulary hitherto published: including those added to the Language by the Revolution and the Republic, which, by a Decree of the National Convention in 1795, now form the Supplement to the Fifth Edition of the French Academy's Dictionary, printed at Paris in 1798; with the new System of Weights, Measures, and Coins. The Whole forming a Remembrancer of the French Revolution, as comprising a short History of it, and a View of the Republic, with Anecdotes, &c. &c. By William Dupré. 8vo. 7s. 6d. Boards. Phillips. 1801.*

Since the language, the measures, the calendar, and every thing best established, as well as most sacred, are changed in France, a new glossary is absolutely necessary. This Mr. Dupré offers us in the present volume; and we have not the slightest reason to impeach his diligence or his accuracy; on the contrary, we can freely commend both.

ART. 47.—*Duties of an Officer in the Field; and principally of light Troops, whether Cavalry or Infantry. By Baron Grosse, Field Officer of the Dutch Brigade in His Majesty's Service. 8vo. 4s. Boards. Egerton. 1801.*

We have read this little work with great attention and improvement;—for, at this period, who is not a soldier? And though some of the more modern military men cannot boast of much experience, we can claim our share. The miscellaneous nature of the work, consisting chiefly in detail, prevents our offering any abstract or quotation; and many parts may be considered as elementary only, to officers of rank sufficiently well known. Yet the whole should be read with attention; and we know that it will not be read without profit.

ART. 48.—*Elements of Perspective; containing the Nature of Light and Colours, and the Theory and Practice of Perspective, in regard to Lines, Surfaces, and Solids, with its Application to Architecture. To which are added Rules for painting in transparent Water-Colours. By John Wood. 8vo. 6s. Boards. Cawthorn. 1801.*

This is a second edition of a useful work. We perceive, however, no considerable additions; yet, in the introductory optical part, something of this kind has been attempted. The facts referred to were perhaps detailed too late to have been added in the notes. We particularly allude to the power of shortening the axis of vision, and the means by which this is effected.

THE
CRITICAL REVIEW.

JUNE, 1802.

ART. I.—*Voyages from Montréal, on the River St. Laurence, through the Continent of North America, to the Frozen and Pacific Oceans; in the Years 1789 and 1793. With a preliminary Account of the Rise, Progress, and present State of the Fur-Trade of that Country. Illustrated with Maps. By Alexander Mackenzie, Esq. 4to. 1l. 11s. 6d. Boards. Cadell and Davies. 1801.*

WITHIN our own memories alone has a knowledge of the western coast of America been obtained. The information of the Spaniards did not assist us beyond California; and the Russians, unable to double Tsutsckoi noss, could only collect a few vague tidings of the Fox Islands, interposed between the Asiatic and American continents, from the occasional visitors in pursuit of peltry, or the collectors of an unwilling and precarious tribute. A vast tract, interposed between the descriptions of the northern and southern navigators, was totally unknown therefore till the voyages of captain Cook, who obtained some transient and uncertain views of what he supposed to be a continent, and, in some parts, really saw it. Of this narrative, we, many years since, gave a full account, tracing him in his whole course, and offering our opinions on the consequences that might be drawn from it. This we thought of importance, since, in the interval between his voyage and publication, fiction had supplied what actual examination had not ascertained. A Spanish admiral, Juan de Fuca, it was said, had found a passage—which, from every appearance, was a strait—that communicated with the eastern seas, and rendered the passage to the Pacific Ocean, from Hudson's Bay, practicable and easy. We pointed out, from Cook's longitudes, that this was highly improbable, and that some lofty mountains probably intervened. This last circumstance was collected from the accounts of the Americans on that coast. When, however, subsequent information taught us that what Cook supposed to be the American continent was,

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in reality, clusters of islands; and that the western coasts of America, like those of other continents, were broken by numerous indentations and encroachments from the sea;—when, more lately, the indefatigable investigations of Vancouver and his officers ascertained that these were limited;—our former opinions were confirmed, and what we had suggested appeared more probable than ever. We shall explain ourselves. From considering the very circumstantial account of Juan de Fuca; and finding, from Mr. Meares's Narrative, that a strait, at about the same spot, which seemed to lead to an inland distance, was observable; we supposed it not unlikely that it might reach the Stony Mountains. On examining the only information which the Hudson's Bay Company chose to supply, we found in the interior continent various lakes interspersed, particularly a large one, Lake Winipic, in the line between the supposed straits and the bay of this name. Though it was impossible to suppose a direct communication by water, a highly practicable one might be discovered with few intervening portages. This at length appears to be actually the case; and Mr. Mackenzie has penetrated from Canada to the sea on the north, and to Nootka Island on the west.

It is well known that an attempt was made by the Hudson's Bay Company to penetrate from their station to the Pacific. Mr. Ellis's narrative of the attempt was published, and has been long scarce. It is said to have failed; but such is the baneful influence of monopoly, and so many reflexions have been thrown on the conduct of some of the *former* directors of that incorporation, that we dare not say the attempt was prosecuted with perseverance, or that the narrative was faithfully detailed. In each respect some suspicions have appeared. We introduce the subject, however, to remark, that, from all the knowledge which we can obtain of the continent, the passage from Chesterfield's Inlet in Hudson's Bay is much shorter and more easy than from Canada. The Lake of the Hills should be the point of union from each, and the grand *dépôt* of the commerce of this continent; part of which should proceed to Upper Canada, and thence to the United States, in the route proposed by general Simcoe; and part to Europe through the bay itself. This, however, can only be effected by the abolition of the company, and by carrying on the trade in conjunction with those who have shares in the present concern, and with the Canadian settlers. The extensive and unrivalled commerce that would then take place, would be a full recompense to the company for resigning their monopoly.

These travels through a country distinguished only for variety of wretchedness, cannot, from the events attending them, be very interesting. Their importance is chiefly geographical; and in this view we shall trace the outline.

Mr. Mackenzie, as the title shows, departed from Montréal, coasted the northern shores of Lakes Huron and Superior, to the north-western angle of the latter, where the first portage or carrying-place occurs, formed by the range of hills to the north and west, which prevents the communication between Hudson's Bay and the Atlantic in a much lower latitude. From the Great Portage, he proceeds to Lake Winipic, which we have mentioned as in the line from the supposed Straits of Fuca to the south-western side of Hudson's Bay, and which may perhaps contend with the Lake of the Hills for the honour of becoming the central *depôt* *. The whole will depend on what part of the Stony Mountains the passage is most easy.

Our traveler hence proceeds north-west to the Great Elk River, which falls into the Lake of the Hills rising from the Stony Mountains. This river leads him, in a northerly direction, to Fort Chipewyan on the north-eastern side of the Lake of the Hills, in little more than 110° of W. longitude, and about 58° of N. latitude. We mention the situation more particularly for reasons already assigned. It must be observed that this is not wholly untrodden ground. Fort Chipewyan has been long a commercial station;—and this indeed is the meaning of the term 'Fort' in these regions;—and the Hudson's Bay Company had factories at Hudson-house and Manchester-house, to the south, and a very little to the east of this lake; while Macleod's Fort was far to the west, and not far distant from the high part of the rocky mountains, whence arise Columbia River and Peace River, running south-west and north-east respectively.

We may just observe, that the continent of America in every respect resembles those of the old world. The high grounds, as in Asia, Africa, and Europe, are near the western coast; and the sea has so far encroached, as to form numerous islands and sounds. Twenty-five degrees of longitude intervene between the western coast of Hudson's Bay; which may be compared to a mediterranean sea, extending far to the west of the Atlantic; while the high grounds from which Columbia and Peace Rivers arise are not three degrees from the eastern coast of Vancouver's Island.

In the first journey, Mr. Mackenzie proceeds from Fort Chipewyan, northward, through Slave River, communicating with Slave Lake on the north, and the Lake of the Hills on the south. He coasts the north-western shores of the former, till he meets with another river from the rocky mountains. These

* If it be true, as appears highly probable, that Lake Winipic communicated by the Red River with the mountains to the north and west of Lake Superior, and by various rivers with the Stony Mountains in different parts, whence some rivers of importance fall into the Pacific, this lake may in time be a *depôt* of importance.

united streams create another considerable river, called Mackenzie's, which falls into the hyperborean sea; and our traveler advances till he comes in sight of the sea at Whale Island, in about $69\frac{1}{2}^{\circ}$ of north latitude.

In the second journey, our author proceeds from the same spot, Fort Chipewyan, on the Lake of the Hills, marked in different maps of great respectability as Athabasca Lake; for, in reality, this is the name of one of the adjoining watery expanses. Advancing in a northerly direction, he falls in with Peace River, which we shall soon particularly describe. The course of this river he pursues in a south-west, and occasionally in a southerly, direction, till he arrives at the rocky mountains in about 120° west longitude. Peace River, like the Ganges, near its source wanders through these mountains, where it can find a practicable passage, pursuing a serpentine course, till, in longitude $121\frac{1}{2}^{\circ}$, it takes a northern curve, bending at its head a little to the west, and turning eastward at about $122^{\circ} 15''$ west longitude. In about 121° west longitude is the head of Peace River; and nearly at the same spot that of Columbia River, falling into the Pacific in a somewhat lower latitude. This we point out with more anxiety, as it may in future be of considerable consequence. There are undoubtedly other rivers from this source, which bend more strictly westward: but a branch of the Stony Mountains has a westerly direction, and forms some high grounds very near $52\frac{1}{2}^{\circ}$ north latitude, at no great distance from the Pacific, between Fitzhugh's Sound, and Princess of Wales's Islands. From this branch rise the little streams which at that part fall into the Pacific; and in this spot our traveler reached that famous ocean. The height of the mountains whence Peace River proceeds is here said to be 2451 feet above the level of their base;—by other writers, to be more than a thousand feet loftier. From this minute description the importance of Mr. Mackenzie's discoveries may be appreciated. A north-western passage may thus be said to be discovered, not of a continuous sea, but of an inland navigation—interrupted indeed, and occasionally inconvenient, but assisted by water-carriage of a very considerable extent. The probability of a passage of this kind, and no other, we many years since pointed out; and future trials may yet greatly improve it. Perhaps, in every view, Lake Winipic should be the *dépôt*; but, if we cannot command the navigation of the Mississippi, all the peltry must be conveyed through Port Nelson River and Hudson's Strait, except what is destined for Canada and the United States. Thus the question is brought to a point.

When we consider the fur-trade in one view, it will appear trifling—as affording articles required only by the infant and aged, by luxurious effeminacy or premature morbid imbecillity.

This is, however, a partial and unjust representation. In countries where the heat sinks as much below frost as in our hottest summers it rises above that point, furs are objects of necessity; and those animals whose hairy coverings are the thickest and finest—for reasons we have often had occasion to explain—afford the best defence against cold. While, therefore, *all* furs in the higher latitudes are valued, these last are particularly so; and the haughty Chinese, who declines European commerce, because, as he asserts, he wants nothing that Europe can bestow, bends in this respect, and will allow that the finest furs are acceptable. Pekin is only in 40° north latitude; but 25° of the inclement deserts of Siberia and Tartary on its north, and these bounded by an ocean almost constantly frozen, render it extremely cold. A Tartar dynasty has however chosen a Tartarian residence; and the sea-otter, who shuns habitations frequented by the human race, has taken refuge on the western coasts of America, and is brought thence to cherish the monarch and the nobles of China.

Mr. Mackenzie's account of the fur-trade is in many respects interesting. One singular fact in the history of human nature merits recording, viz. the ease which men bred in *civilised* degenerate into *savage* life. Religious zeal, in its principle highly commendable, but, in its hasty indiscriminate rashness, often counteracting its own benevolent designs, in these regions outran, as usual, the dictates of discretion and common sense. The mind of the stupid savage, whose most active exertions were required for his bodily support, was little adapted to receive sublime and intellectual truths. The missionaries, from want, were soon obliged to undergo the same labours; and, from less dexterity, as soon sunk in the estimation of those who know no superior talents than are exerted in the fishery and the chase. The French, before the peace of 1763, had cultivated the fur-trade; but, when Canada became an English colony, the trade was deserted by the former, and, for a time, neglected by the conquerors. The Hudson's Bay Company continued unaccountably supine, and till within these few years did not re-assume their activity. The adventurers from Canada have experienced a variety of fortunes; many of their losses were occasioned by their own misconduct, and they were preserved only by the misfortunes of the Indians. These are related with peculiar elegance and spirit, though the horrid scene can scarcely be a second time contemplated,

* About the same time, two of the establishments on the Assiniboine river were attacked with less justice, when several white men, and a greater number of Indians, were killed. In short, it appeared that the natives had formed a resolution to extirpate the traders; and, without entering into any further reasonings on the subject, it

appears to be incontrovertible, that the irregularity pursued in carrying on the trade has brought it into its present forlorn situation; and nothing but the greatest calamity that could have befallen the natives saved the traders from destruction: this was the small-pox, which spread its destructive and desolating power, as the fire consumes the dry grass of the field. The fatal infection spread around with a baneful rapidity which no flight could escape, and with a fatal effect that nothing could resist. It destroyed with its pestilential breath whole families and tribes; and the horrid scene presented to those who had the melancholy and afflicting opportunity of beholding it, a combination of the dead, the dying, and such as, to avoid the horrid fate of their friends around them, prepared to disappoint the plague of its prey, by terminating their own existence.

‘The habits and lives of these devoted people, which provided not to-day for the wants of to-morrow, must have heightened the pains of such an affliction, by leaving them not only without remedy, but even without alleviation. Nought was left them but to submit in agony and despair.

‘To aggravate the picture, if aggravation were possible, may be added, the putrid carcasses which the wolves, with a furious voracity, dragged forth from the huts, or which were mangled within them by the dogs, whose hunger was satisfied with the disfigured remains of their masters. Nor was it uncommon for the father of a family, whom the infection had not reached, to call them around him, to represent the cruel sufferings and horrid fate of their relations, from the influence of some evil spirit who was preparing to extirpate their race; and to incite them to baffle death, with all its horrors, by their own poniards. At the same time, if their hearts failed them in this necessary act, he was himself ready to perform the deed of mercy with his own hand, as the last act of his affection, and instantly to follow them to the common place of rest and refuge from human evil.’ P. xiv.

In 1787, the two trading companies, who, after these direful events, had been most successful, united their stocks and efforts, and the trade was conducted with more skill and less irregularity. Our author describes the outfit of the canoes, and their management, tracing their course very minutely to the west. These accounts are curious, but often dry and uninteresting. We shall prefer, as an extract, the description of Lake Superior,

‘Lake Superior is the largest and most magnificent body of fresh water in the world: it is clear and pellucid, of great depth, and abounding in a great variety of fish, which are the most excellent of their kind. There are trouts of three kinds, weighing from five to fifty pounds, sturgeon, pickerel, pike, red and white carp, black bass, herrings, &c. &c. and the last and best of all, the Ticamang, or white fish, which weighs from four to sixteen pounds, and is of a superior quality in these waters.

‘This lake may be denominated the grand reservoir of the River St. Laurence, as no considerable rivers discharge themselves into it.

The principal ones are, the St. Louis, the Nipigon, the Pic, and the Michipicoten. Indeed, the extent of country from which any of them flow, or take their course, in any direction, cannot admit of it, in consequence of the ridge of land that separates them from the rivers that empty themselves into Hudson's Bay, the Gulf of Mexico, and the waters that fall in Lake Michigan, which afterwards become a part of the St. Laurence.

' This vast collection of water is often covered with fog, particularly when the wind is from the east, which, driving against the high barren rocks on the north and west shore, dissolves in torrents of rain. It is very generally said, that the storms on this lake are denoted by a swell on the preceding day; but this circumstance did not appear from my observation to be a regular phenomenon, as the swells more frequently subsided without any subsequent wind.

' Along the surrounding rocks of this immense lake, evident marks appear of the decrease of its water, by the lines observable along them. The space, however, between the highest and the lowest is not so great as in the smaller lakes, as it does not amount to more than six feet, the former being very faint.

' The inhabitants that are found along the coast of this water are all of the Algonquin nation, the whole of which do not exceed 150 families.

' These people live chiefly on fish: indeed, from what has been said of the country, it cannot be expected to abound in animals, as it is totally destitute of that shelter which is so necessary to them. The rocks appear to have been over-run by fire; and the stunted timber, which once grew there, is frequently seen lying along the surface of them: but it is not easy to be reconciled, that any thing should grow where there is so little appearance of soil. Between the fallen trees there are briars, with huckleberry and gooseberry bushes, raspberries, &c. which invite the bears in greater or lesser numbers, as they are a favourite food of that animal; beyond these rocky banks are found a few moose and fallow deer. The waters alone are abundantly inhabited.

' A very curious phenomenon was observed some years ago at the Grand Portage, for which no obvious cause could be assigned. The water withdrew with great precipitation, leaving the ground dry that had never before been visible, the fall being equal to four perpendicular feet, and rushing back with great velocity above the common mark. It continued thus falling and rising for several hours, gradually decreasing till it stopped at its usual height. There is frequently an irregular influx and reflux, which does not exceed ten inches, and is attributed to the wind.' *r. xli.*

The description of the country round Lake Winipic, and the rivers that arise from thence, are very interesting; as we have asserted that this would probably be the commercial *dépôt*, could the trade of this country ever greatly flourish.

' The country, soil, produce, and climate, from Lake Superior to this place bear a general resemblance, with a predominance of rock and water; the former is of the granite kind. Where there is any

soil, it is well covered with wood, such as oak, elm, ash of different kinds, maple of two kinds, pines of various descriptions, among which are what I call the cypress, with the hickory, iron-wood, hard, poplar, cedar, black and white birch, &c. &c. Vast quantities of wild rice are seen throughout the country, which the natives collect in the month of August for their winter stores. To the north of fifty degrees it is hardly known, or at least does not come to maturity.

‘Lake Winipic is the great reservoir of several large rivers, and discharges itself by the River Nelson into Hudson’s Bay. The first in rotation, next to that I have just described, is the Assiniboin, or Red River, which, at the distance of forty miles coastwise, disembogues on the south-west side of the Lake Winipic. It alternately receives those two denominations from its dividing, at the distance of about thirty miles from the lake, into two large branches. The eastern branch, called the Red River, runs in a southern direction to near the head waters of the Mississippi. On this are two trading establishments. The country on either side is but partially supplied with wood, and consists of plains covered with herds of the buffalo and the elk, especially on the western side. On the eastern side are lakes and rivers, and the whole country is well wooded, level, abounding in beaver, bears, moose-deer, fallow-deer, &c. &c. The natives, who are of the Algonquin tribe, are not very numerous, and are considered as the natives of Lake Superior. This country being near the Mississippi, is also inhabited by the Nadawasis, who are the natural enemies of the former; the head of the water being the war-line, they are in a continual state of hostility; and though the Algonquins are equally brave, the others generally outnumber them: it is very probable, therefore, that if the latter continue to venture out of the woods, which form their only protection, they will soon be extirpated. There is not, perhaps, a finer country in the world for the residence of uncivilised man than that which occupies the space between this river and Lake Superior. It abounds in every thing necessary to the wants and comforts of such a people. Fish, venison, and fowl, with wild rice, are in great plenty; while, at the same time, their subsistence requires that bodily exercise so necessary to health and vigour.

‘This great extent of country was formerly very populous; but, from the information I received, the aggregate of its inhabitants does not exceed three hundred warriors; and, among the few whom I saw, it appeared to me that the widows were more numerous than the men. The raccoon is a native of this country, but is seldom found to the northward of it.

‘The other branch is called after the tribe of the Nadawasis, who here go by the name of Assiniboins, and are the principal inhabitants of it. It runs from off the north-north-west, and, in the latitude of $51\frac{1}{2}$ west, and longitude $103\frac{1}{2}$, rising in the same mountains as the River Dauphin, of which I shall speak in due order. They must have separated from their nation at a time beyond our knowledge, and live in peace with the Algonquins and Knisteneaux.

‘The country between this and the Red River is almost a continual plain to the Missouri. The soil is sand and gravel, with a

slight intermixture of earth, and produces a short grass. Trees are very rare; nor are there on the banks of the river sufficient, except in particular spots, to build houses and supply fire-wood for the trading establishments, of which there are four principal ones. Both these rivers are navigable for canoes to their source, without a fall; though in some parts there are rapids, caused by occasional beds of lime-stone and gravel; but in general they have a sandy bottom.' p. lxi.

We need scarcely remind the reader, that the distance from Lake Winipic to the Missouri, and the source of the Mississippi, is comparatively inconsiderable; that an open river, the Red River, passes through almost the whole interval; that its connexion with Upper Canada, by means of the lakes, and with Hudson's Bay, through Port Nelson River, render it a very desirable settlement; while on the south and west the country is probably encumbered with hills or woods till it reaches Mexico. The following picturesque description of a beautiful scene in the higher grounds of the centre of America is truly impressive.

'The Portage la Loche is of a level surface, in some parts abounding with stones; but in general it is an entire sand, and covered with the cypress, the pine, the spruce fir, and other trees natural to its soil. Within three miles of the north-west termination there is a small round lake, whose diameter does not exceed a mile, and which affords a trifling respite to the labour of carrying. Within a mile of the termination of the Portage is a very steep precipice, whose ascent and descent appears to be equally impracticable in any way, as it consists of a succession of eight hills, some of which are almost perpendicular; nevertheless, the Canadians contrive to surmount all these difficulties, even with their canoes and lading.

'This precipice, which rises upwards of a thousand feet above the plain beneath it, commands a most extensive, romantic, and ravishing prospect. From thence the eye looks down on the course of the little river, by some called the Swan River, and by others the Clear Water and Pelican River, beautifully meandering for upwards of thirty miles. The valley, which is at once refreshed and adorned by it, is about three miles in breadth, and is confined by two lofty ridges of equal height, displaying a most delightful intermixture of wood and lawn, and stretching on till the blue mist obscures the prospect. Some parts of the inclining heights are covered with stately forests, relieved by promontories of the finest verdure, where the elk and buffalo find pasture. These are contrasted by spots where fire has destroyed the woods, and left a dreary void behind it. Nor, when I beheld this wonderful display of uncultivated nature, was the moving scenery of human occupation wanting to complete the picture. From this elevated situation, I beheld my people, diminished, as it were, to half their size, employed in pitching their tents in a charming meadow, and among the canoes, which, being turned upon their sides, presented their reddened bottoms in contrast with the surrounding verdure. At the same time, the process of gumming them

produced numerous small spires of smoke, which, as they rose, enlivened the scene, and at length blended with the larger columns that ascended from the fires where the suppers were preparing. It was in the month of September when I enjoyed a scene, of which I do not presume to give an adequate description; and as it was the rutting season of the elk, the whistling of that animal was heard in all the variety which the echoes could afford it.

'This river, which waters and reflects such enchanting scenery, runs, including its windings, upwards of eighty miles, when it discharges itself in the Elk River, according to the denomination of the natives, but commonly called by the white people, the Athabasca River, in latitude $56^{\circ} 42''$ north.' P. LXXXV.

The accounts of the Knisteneaux and Chipewyan Indians are curious, but offer nothing that we can properly select. They are tribes of Americans, with shades of difference both in appearance and manners from the aboriginal inhabitants of the northern parts of the continent.

We shall return to these journeys in another article;—for what we have now selected, as will be obvious, is from the 'Account of the Fur-Trade.'

(To be continued.)

ART. II.—*Account of the Life and Writings of William Robertson, D.D. F.R.S. E. &c. Read before the Royal Society of Edinburgh. 8vo. 5s. Boards. Cadell and Davies. 1801.*

THIS pleasing and intelligent performance is introduced by the following advertisement.

'The principal authorities for the biographical details in the following pages were communicated to me by Dr. Robertson's eldest son, Mr. William Robertson, advocate. To him I am indebted, not only for the original letters with which he has enabled me to gratify the curiosity of my readers, but for every other aid which he could be prompted to contribute, either by regard for his father's memory, or by friendship for myself.

'My information with respect to the earlier part of Dr. Robertson's life was derived almost entirely from one of his oldest and most valued friends, the Rev. Dr. Carlyle of Inveresk.

'It is proper for me to add, that this Memoir was read at different meetings of the Royal Society of Edinburgh; and was destined for a place in their Transactions. The length to which it has extended, suggested the idea of a separate publication, and the addition of an Appendix.

'During the long interval which has elapsed since it was composed, a few sentences have been occasionally inserted, in which a reference is made to later criticisms on Dr. Robertson's writings. I

mention this circumstance, in order to account for some slight anachronisms.

‘ College of Edinburgh,
16th May, 1801.

‘ DUGALD STEWART.’

We shall not attempt to forestall the reader's gratification in the perusal, by giving a regular abstract of the life of Dr. Robertson; but only offer a few remarks, and produce a few specimens of the author's manner.

As Dr. Robertson was born in 1721, and did not publish his *History of Scotland*, the earliest of his literary efforts, till 1759, it follows that he was in his thirty-eighth year when he first appeared as an author. Nor would it seem that the judgement necessary in history, or any grand scientific design, can be sufficiently matured till about that period of life. Professor Stewart is well known to be an able metaphysician, and more versed in the theory of the mind than in the history of literature; else it might have been a curious topic of inquiry for him, What were the most recent English models which Dr. Robertson probably followed in the manner and disposition of his work? The strict quotation of authority, which he most laudably introduced into classical productions, was a practice totally unknown to the French and Italian writers: and, in human affairs, such important consequences often arise from seeming trifles, that several revolutions of literary and even political opinions, in France, may be traced to the inaccuracies of their leading authors—inaccuracies propagated by themselves, from not having referred to their authorities. It is a peculiar characteristic of the French literature of the present day, that grave productions in that language may be divided into the pedantic and philosophical. Of the former, there are excellent specimens in the *Memoirs of the Academy of Inscriptions*, as well as in many other literary dissertations. Of the latter, the works of what are called the French philosophers afford abundant examples. In the first class, the subjects generally only interest a few curious and literary men; while the second creates a kind of ephemeral classics read by the nation at large.

The union of these two manners constitutes the great glory of English literature, which can boast of not a few productions infallibly classical, and which will reach the most distant posterity, because they not only rest on the perpetual basis of truth and authentication, but superadd the advantages of clear arrangement, condensed information, and elegant style. Till this method shall be adopted in France, we may venture to predict that their historical classics in particular will attain but a brief and transitory reputation.

As, in constructing a grand fabric, the plummet and the level, though they seem to be trifling instruments, are of the most

essential consequence; so, in literature, though a strict reference to authorities, and a constant attention to severe accuracy, may seem beneath the notice of an ardent genius, yet, without them, his production will soon yield to the tempests of time. The first inventor of the accurate plan of arranging history, and other great compositions, it might perhaps be difficult to trace: nor shall we attempt to follow it to the pedantry of the sixteenth century, in which the practice was carried to the most ridiculous abuse. Among the English classics of the seventeenth century, many examples might be adduced of just and moderate quotation. But Rollin in his histories seems to have been partly guided by his own just taste, and partly by the examples of Montaigne and Le Vayer—classical writers in his own language. The translations of Rollin into English had no doubt some weight in introducing this practice among ourselves; but its general adoption in great literary productions may perhaps be traced with ampler truth to the *Universal History*—a work of distinguished merit for that period of our literature, when the spirit of criticism and philosophical research was only beginning to dawn.

The reputation of the *Universal History* is rather of a dubious nature, from the number of the writers employed; so that its fame has become scattered and indistinct, instead of being concentrated upon one distinguished author. But it has often impressed us, that the general form and texture, and grave dignity of the style, the references to the authorities, and other meritorious circumstances of that work, formed avenues, as it were, to the palaces afterwards erected by Robertson and Hume. The *Universal History* had also been crowned with singular success and wide applause; the good sense of the nation preferring truth, and the strict quotation of authorities, to meretricious ornaments and ephemeral eloquence, which often please, or rather bewilder, the imagination, at the expense of the judgment.

We have been led into these reflexions by the confessed deficiency of the present biographer in literary history; which is, however, superior to any metaphysical theory of the mind, being a collection of facts on the history of human intellect, while metaphysics are perhaps of all studies the most uncertain. From Descartes, to the present hour, how many metaphysical meteors have glittered and vanished!

We do not, however, insinuate that there is any mixture of metaphysics in the present work, which is, on the contrary, written with neatness and good sense. We only regret that the author's evident unacquaintance with literary history has rendered his production feeble and barren in parts which might have been so much enriched and adorned.

In 1754 Dr. Robertson became a member of a literary club

at Edinburgh, called the *Select Society*. When such clubs are merely convivial, they afford an agreeable relaxation for men of letters; but it often happens that they produce a confined taste, and a self-importance, and would restrict literary fame within their own narrow limits, and condemn every author who is not a member of them, or does not at least embrace their ruling tenets. In this society, however, Dr. Robertson seems to have improved those powers of elocution by which he was afterwards distinguished in the ecclesiastical court of Scotland.

* In these courts, indeed, during the very period when the *Select Society* was contributing so much to the fame and to the improvement of Scotland, there occurred one subject of debate, unconnected with the ordinary details of church government, which afforded at once full scope to Dr. Robertson's powers as a speaker, and to a display of that mild and conciliatory temper, which was afterwards, for a long course of years, so honourably employed, in healing the divisions of a church torn with faction, and in smoothing the transition from the severity of puritanical manners, to habits less at variance with the genius of the times. For this important and arduous task he was fitted in an eminent degree by the happy union he exhibited in his own character, of that exemplary decency which became his order, with all the qualities that form the charm and the ornament of social life.—The occurrence to which I allude more particularly at present, was the flame kindled among the Scottish clergy in the year 1757, by the publication of the tragedy of *Douglas*, the author of which, Mr. John Home, was then minister of *Athelstonford*. The extraordinary merits of this performance, which is now become to Scotchmen a subject of national pride, were not sufficient to atone for so bold a departure from the austerity expected in a Presbyterian divine; and the offence was not a little exasperated by the conduct of some of Mr. Home's brethren, who, partly from curiosity, and partly from a friendly wish to share in the censure bestowed on the author, were led to witness the first representation of the piece on the Edinburgh stage. In the whole course of the ecclesiastical proceedings connected with these incidents, Dr. Robertson distinguished himself by the ablest and most animated exertions in defence of his friends; and contributed greatly, by his persuasive eloquence, to the mildness of that sentence in which the prosecution at last terminated. His arguments on this occasion had, it may be presumed, the greater weight, that he had never himself entered within the walls of a playhouse; a remarkable proof, among numberless others which the history of his life affords, of that scrupulous circumspection in his private conduct, which, while it added so much to his usefulness as a clergyman, was essential to his influence as the leader of a party; and which so often enabled him to recommend successfully to others the same candid and indulgent spirit that was congenial to his own mind.

* The flattering notice these exertions drew to him from the public, and the rising influence he had already secured among his own order, would have presented to a temper less active and persevering

than his, many seductions to interrupt his studies. A considerable portion of his time appears, in fact, to have been devoted, during this period of his life, to the society of his friends; but, as far as his situation enabled him to command it, it was to a society which amply compensated for its encroachment on his studious leisure, by what it added to the culture and enlargement of his mind. The improvement which, in these respects, he derived from the conversation of Patrick Lord Elibank, he often recollected in his more advanced years with peculiar pleasure; and it affords no inconsiderable proof of the penetration of that lively and accomplished nobleman, that long before the voice of the public could have given any direction to his attachments, he had selected as the companions of his social hours, the historian of queen Mary, and the author of the tragedy of Douglas.' P. 16.

The publication of Dr. Robertson's History of Scotland, on the first of February 1759, was followed by a great and established reputation. The extracts of letters produced are from Mr. Walpole, Dr. Warburton, and Mr. Garrick. But good judges are as rare as good authors; and the opinion of David Hume is of more consequence.

"You have very good cause to be satisfied with the success of your history, as far as it can be judged of from a few weeks' publication. I have not heard of one who does not praise it warmly; and were I to enumerate all those whose suffrages I have either heard in its favour, or been told of, I should fill my letter with a list of names. Mallet told me that he was sure there was no Englishman capable of composing such a work. The town will have it that you was educated at Oxford, thinking it impossible for a mere untraveled Scotchman to produce such language. In short, you may depend on the success of your work, and that your name is known very much to your advantage.

"I am diverting myself with the notion how much you will profit by the applause of my enemies in Scotland. Had you and I been such fools as to have given way to jealousy, to have entertained animosity and malignity against each other, and to have rent all our acquaintance into parties, what a noble amusement we should have exhibited to the blockheads, which now they are likely to be disappointed of. All the people whose friendship or judgement either of us value, are friends to both, and will be pleased with the success of both, as we will be with that of each other. I declare to you I have not of a long time had a more sensible pleasure than the good reception of your History has given me within this fortnight." P. 31.

"The great success of your book, beside its real merit, is forwarded by its prudence, and by the deference paid to established opinions. It gains also by its being your first performance, and by its surprising the public, who are not upon their guard against it. By reason of these two circumstances justice is more readily done to its merit, which, however, is really so great, that I believe there is scarce another instance of a first performance being so near perfection." P. 34.

It is not a little remarkable, that, in the torrent of whig opinions at the time, Dr. Robertson was regarded as an apologist for Mary; while in the recent torrent of toryism he has been attacked as her adversary;—a proof, if any were required, that his work rests on the eternal basis of truth.

In his reflexions on this work, professor Stewart again evinces more acquaintance with metaphysics than with literary history; and he speaks of difficulties which certainly the author and his readers never before thought of; as the barbarous idiom of any country cannot in the least affect the dignity of its history. The Macedonians spoke a most barbarous dialect: but who ever thinks of such a circumstance in reading the history of Philip or Alexander? Dr. Stewart seems here to have wandered into false refinement. A brief comparison of Dr. Robertson with Guicciardini, Davila, &c. would have been far more interesting; but, from many passages of the work, we should be led to suspect that Dr. Stewart has read but little; and that, instead of a treasure of acquired knowledge in solid gold, his mental cabinets are filled with the bank paper of metaphysics, which, as we have before observed, passes for a time, but is a very perishable commodity. In vain would the modern philosophers decry learning; which, if properly digested, is the same with mental experience with a progression of facts in natural philosophy; or, to use a more homely similitude, with the use of manure in agriculture, enriching the mind, which otherwise produces only a slender crop.

Dr. Robertson's own ambition was, in the mean time, directed to a different object. Soon after the publication of his Scottish history, we find him consulting his friends about the choice of another historical subject; anxious to add new laurels to those he had already acquired. Dr. John Blair urged him strongly on this occasion to write a complete History of England; and mentioned to him, as an inducement, a conversation between lord Chesterfield and colonel Irwin; in which the former said, that he would not scruple, if Dr. Robertson would undertake such a work, to move, in the house of peers, that he should have public encouragement to enable him to carry it into execution. But this proposal he was prevented from listening to, by his unwillingness to interfere with Mr. Hume; although it coincided with a favourite plan which he himself had formed at a very early period of his life. The two subjects which appear to have chiefly divided his choice were, the History of Greece, and that of the emperor Charles the Fifth. Between these he hesitated long, balancing their comparative advantages and disadvantages, and availing himself of all the lights that his correspondents could impart to him. Mr. Walpole and Mr. Hume took a more peculiar interest in his deliberations, and discussed the subject with him in length in various letters. I shall extract a few passages from these. The opinions of such writers upon such a question cannot fail to be generally interesting; and some of the hints they suggest

may perhaps be useful to those who, conscious of their own powers, are disposed to regret that the field of historical composition is exhausted.

‘ The following passages are copied from a letter of Mr. Walpole, dated 4th March 1759.

“ If I can throw in any additional temptation to your disposition for writing, it is worth my while, even at the hazard of my judgement and my knowledge, both of which however are small enough to make me tender of them. Before I read your History, I should probably have been glad to dictate to you, and (I will venture to say it—it satirises nobody but myself) should have thought I did honour to an obscure Scotch clergyman, by directing his studies with my superior lights and abilities. How you have saved me, sir, from making a ridiculous figure, by making so great an one yourself! But could I suspect, that a man I believe much younger, and whose dialect I scarce understood, and who came to me with all the diffidence and modesty of a very middling author, and who I was told had passed his life in a small living near Edinburgh; could I suspect that he had not only written what all the world now allows the best modern history, but that he had written it in the purest English, and with as much seeming knowledge of men and courts as if he had passed all his life in important embassies? In short, sir, I have not power to make you, what you ought to be, a minister of state—but I will do all I can, I will stimulate you to continue writing, and I shall do it without presumption.

“ I should like either of the subjects you mention, and I can figure one or two others that would shine in your hands. In one light the history of Greece seems preferable. You know all the materials for it that can possibly be had. It is concluded; it is clear of all objections; for perhaps nobody but I should run wildly into passionate fondness for liberty, if I was writing about Greece. It even might, I think, be made agreeably new, and that by comparing the extreme difference of their manners and ours, particularly in the article of finances, a system almost new in the world.

“ With regard to the History of Charles V., it is a magnificent subject, and worthy of you. It is more: it is fit for you;—for you have shown that you can write on ticklish subjects with the utmost discretion, and on subjects of religious party with temper and impartiality. Besides, by what little I have skimmed of history myself, I have seen how many mistakes, how many prejudices, may easily be detected: and though much has been written on that age, probably truth still remains to be written of it. Yet I have an objection to this subject. Though Charles V. was in a manner the emperor of Europe, yet he was a German or a Spaniard. Consider, sir, by what you must have found in writing the History of Scotland, how difficult it would be for the most penetrating genius of another country to give an adequate idea of Scottish story. So much of all transactions must take their rise from, and depend on, national laws, customs, and ideas, that I am persuaded a native would always discover great mistakes in a foreign writer. Greece, indeed, is a foreign country; but no Greek is alive to disprove one.” p. 50.

It is singular enough, that, as Dr. Robertson was soon after appointed historiographer for Scotland, he did not conscientiously adhere to the tenor of his patent, and complete the history of his native country. But, having now acquired fame and money, he was naturally desirous of augmenting both. The History of Scotland was not very promising: and a subject which might display greater talents, and command the attention of foreigners, was of course preferred.

A history of England was also contemplated by this celebrated author, but soon relinquished, from the impossibility of his residing staidly at London.

At length appeared the History of Charles the Fifth.

The paragraphs which immediately follow are part of a letter from Mr. Hume, without any date; but written, as appears from the contents, while the History of Charles V. was still in the press. The levity of the style forms such a striking contrast to the character which this grave and philosophical historian sustains in his publications, that I have sometimes hesitated about the propriety of subjecting to the criticisms of the world so careless an effusion of gaiety and affection. I trust, however, that to some it will not be wholly uninteresting to enjoy a glimpse of the writer and his correspondent in the habits of private intercourse; and that to them the playful and good-natured irony of Mr. Hume will suggest not unpleasing pictures of the hours which they borrowed from business and study. Dr. Robertson used frequently to say, that in Mr. Hume's gaiety there was something which approached to infantine; and that he had found the same thing so often exemplified in the circle of his other friends, that he was almost disposed to consider it as characteristic of genius. It has certainly lent an amiable grace to some of the most favourite names in ancient story.

‘ ———Atqui

Primores populi arripuit, populumque tributum;—
Quin ubi se a vulgo et scenâ in secreta remorant
Virtus Scipiadae et mitis sapientia Læli,
Nugari cum illo et distincti ludere, donec
Decoqueretur olus, soliti.—

“ I got yesterday from Strahan about thirty sheets of your History to be sent over to Suard, and last night and this morning have run them over with great avidity. I could not deny myself the satisfaction—which I hope also will not displease you—of expressing presently my extreme approbation of them. To say only they are very well written, is by far too faint an expression, and much inferior to the sentiments I feel: they are composed with nobleness, with dignity, with elegance, and with judgement, to which there are few equals. They even excel, and, I think, in a sensible degree, your History of Scotland. I propose to myself great pleasure in being the only man in England, during some months, who will be in the situation of doing you justice; after which you may certainly expect that my voice will be drowned in that of the public.

" You know that you and I have always been on the footing of finding in each other's productions something to blame, and something to commend; and therefore you may perhaps expect also some seasoning of the former kind; but really neither my leisure nor inclination allowed me to make such remarks, and I sincerely believe you have afforded me very small materials for them. However, such particulars as occur to my memory I shall mention. *Maltreat* is a Scotticism which occurs once. What the devil had you to do with that old-fashioned dangling word *wherewith*? I should as soon take back *wherupon*, *wherunto*, and *wherewithal*. I think the only tolerable decent gentleman of the family is *wherein*; and I should not chuse to be often seen in his company. But I know your affection for *wherewith* proceeds from your partiality to Dean Swift, whom I can often laugh with, whose style I can even approve, but surely can never admire. It has no harmony, no eloquence, no ornament; and not much correctness, whatever the English may imagine. Were not their literature still in a somewhat barbarous state, that author's place would not be so high among their classics. But what a fancy is this you have taken of saying always *an hand*, *an heart*, *an head*? Have you *an ear*? Do you not know that this (*n*) is added before vowels to prevent the cacophony, and ought never to take place before (*b*) when that letter is sounded? It is never pronounced in these words: why should it be wrote? Thus, I should say, *a history*, and *an historian*; and so would you too, if you had any sense. But you tell me, that Swift does otherwise. To be sure there is no reply to that; and we must swallow your *hath* too upon the same authority. I will see you d——d sooner.—But I will endeavour to keep my temper.

" I do not like this sentence in page 149. 'This step was taken in consequence of the treaty Wolsey had concluded with the emperor at Brussels, and which had hitherto been kept secret.'—*Si sic omnia dixisses*, I should never have been plagued with hearing your praises so often sounded, and that fools preferred your style to mine. Certainly it had been better to have said, 'which Wolsey,' &c. That relative ought very seldom to be omitted, and is here particularly requisite to preserve a symmetry between the two members of the sentence. You omit the relative too often, which is a colloquial barbarism, as Mr. Johnson calls it.

" Your periods are sometimes, though not often, too long. Suard will be embarrassed with them, as the modish French style runs into the other extreme." p. 76.

It appears from this account that the French translations of Dr. Robertson's works were promoted by himself, and that he displayed a paternal solicitude for his fame on the continent. In page 92, &c. Dr. Stewart praises the general arrangement of Dr. Robertson's writings. On this subject we have already expressed our opinion in our review of the *Disquisition on India*; and we do not hesitate to repeat, that we look upon his short text and long notes as alike unclassical, unphilosophical, unintelligible, and unpleasant. It is, in truth, a most pedantic imitation of Bayle's Dictionary, and of the *Biographia Britannica*.

After an interval of eight years from the publication of *Charles the Fifth*, Dr. Robertson produced the *History of America*; a work which, by the variety of research and of speculation that it exhibits, enables us to form a sufficient idea of the manner in which he had employed the intervening period.

In undertaking this task, the author's original intention was only to complete his account of the great events connected with the reign of Charles V.; but perceiving, as he advanced, that a *History of America*, confined solely to the operations and concerns of the Spaniards, would not be likely to excite a very general interest, he resolved to include in his plan the transactions of all the European nations in the New World. The origin and progress of the British empire there he destined for the subject of one entire volume; but afterwards abandoned, or rather suspended the execution of this part of his design, for reasons mentioned in his preface. P. 97.

The *History of America* is certainly a great and interesting work, much superior, in our estimation, to that of *Charles the Fifth*. But it ought to have been entitled the *History of Spanish America*, as the Portuguese half is totally omitted; and the author seems even to have forgotten that the Portuguese ever had any settlements in America. The history of Portuguese America would prove an important and interesting theme to a writer well versed in the language, who could obtain access to the Portuguese records—an advantage indispensable to any author who would write with historical precision, either on this subject, on navigation, or modern discoveries in general.

There are some topics on which the outcry of party-spirit and preconceived opinion is so violent, that modern philosophy cannot stand the shock. Such is that of the cruelty of the Spaniards in their conquest of America, and of the slave-trade. Ancient philosophers argued on the real and general modifications of human nature; while the moderns argue upon an idea of perfection which is no-where to be found, except in their closets. We do not see that Dr. Robertson has incurred any blame, as our biographer allows, for representing the supposed cruelties of the Spaniards in a just historical light without prejudice or passion. It is extremely natural for our mariners to delineate the Spaniards as very cruel, as an apology for our cruelty in frequent attacks upon their defenceless possessions, for the sake of ingots of gold or silver; but the voice of posterity will be very different. Cruelty unavoidably attends war in barbarous ages; and we have only to reflect on the history of the wars of York and Lancaster in the century in which America was discovered, to observe with what a particular good grace we bring the charge. The settlements of the French and English, more than a century after, only bore the improved character of European society. If Richard the Third, or even if Henry the Seventh, had made conquests in America, we should probably have had little cause to boast of the contrast. But this charge of cruelty

is convenient, as we have already mentioned; and we perfectly remember, that in an old English account of one of our expeditions against the Spanish colonies, a Spanish governor is branded as cruel because he had put the place into a posture of defence, which occasioned some loss to the assailants! Such is the torrent of national opinions, always despised by a writer of real talents, who listens to the voice of all nations, and that of distant futurity. We do not know any foreign writer of real skill and eminence who has branded the Spanish cruelties; and rather believe the outcry to be peculiar to this country.

The Disquisition concerning India was written by the author in his sixty-eighth year. We have already considered this work at great length*, and at this distance of time do not think it has met with much public approbation. Since our review of it, many parts have been discovered to rest on loose foundations, particularly the supported ancient astronomy of the Hindûs. Such a work certainly demanded a more profound acquaintance with antiquities than the author possessed.

We perfectly agree with the learned bishop of Salisbury in his censure of the short text and long notes; and regard Dr. Robertson's predilection in its favour, even to his last moments, as an instance coinciding with Milton's admiration of his *Paradise Regained*. An author may sometimes, from mere artifice, express lasting approbation of the weakest part of his writings; as he knows the strong will shift for themselves.

Dr. Stewart afterwards gives what he calls a general view of Dr. Robertson's merits as an historian; but this unexpectedly presents only a few remarks on his language. The last section contains a prolix view of Dr. Robertson's conduct as a presbyterian clergyman—a subject which may perhaps be interesting at Edinburgh, but to the English reader is alike unentertaining and uninteresting. A few pages on this topic were doubtless necessary; but they ought to have been written with compressive force and elegance.

The general view which has been already given of Dr. Robertson's occupations and habits, supersedes the necessity of attempting a formal delineation of his character. To the particulars, however, which have been incidentally mentioned in the course of this biographical sketch, it may not be unimportant to add, that the same sagacity and good sense which so eminently distinguished him as a writer, guided his conduct in life, and rendered his counsels of inestimable value to his friends. He was not forward in offering advice; but when consulted, as he was very frequently, by his younger acquaintance, he entered into their concerns with the most lively interest, and seemed to have a pleasure and a pride in imparting to them all the lights of his experience and wisdom. Good sense was indeed the most prominent feature in his intellectual character; and

* See Crit. Rev. New Arr. vol. III. p. 121 and p. 556.

it is unquestionably of all the qualities of the understanding, that which essentially constitutes superiority of mind: for, although we are sometimes apt to appropriate the appellation of genius to certain peculiarities in the intellectual habits, it is he only who distinguishes himself from the rest of mankind, by thinking better than they on the same subjects, who fairly brings his powers into comparison with others. This was in a remarkable degree the case with Dr. Robertson. He was not eminent for metaphysical acuteness; nor did he easily enter into speculations involving mathematical or mechanical ideas; but, in those endowments which lay the foundation of successful conduct, and which fit a man to acquire an influence over others, he had no superior. Among those who have, like him, devoted the greater part of life to study, perhaps it would be difficult to find his equal.

His practical acquaintance with human nature was great, and he possessed the soundest and most accurate notions of the characters of those with whom he was accustomed to associate. In that quick penetration, indeed, which reads the soul, and estimates the talents of others by a sort of intuition, he was surpassed by many; and I have often known him misled by first impressions: but where he had an opportunity of continuing his observations for a length of time, he seldom failed in forming conclusions equally just, refined, and profound. In a general knowledge of the world, and of the ways of men, his superiority was striking and indisputable; still more so, in my opinion, than in the judgements he formed of individuals. Nor is this surprising, when we consider the joint influence of his habits as an historian, and as a political leader,

Too much cannot be said of his moral qualities. Exemplary and amiable in the offices of private life, he exhibited in his public conduct a rare union of political firmness, with candour and moderation.—“He enjoyed,” says Dr. Erskine, “the bounties of Providence without running into riot; was temperate without austerity; condescending and affable without meanness; and in expense neither sordid nor prodigal. He could feel an injury, and yet bridle his passion; was grave, not sullen; steady, not obstinate; friendly, not officious; prudent and cautious, not timid.”—The praise is liberal; and it is expressed with the cordial warmth of friendship; but it comes from one who had the best opportunity of knowing the truth, as he had enjoyed Dr. Robertson’s intimacy from his childhood, and was afterwards, for more than twenty years, his colleague in the same church; while his zealous attachment to a different system of ecclesiastical government, though it never impaired his affection for the companion of his youth, exempts him from any suspicion of undue partiality.

In point of stature Dr. Robertson was rather above the middle size; and his form, though it did not convey the idea of much activity, announced vigour of body and a healthful constitution. His features were regular and manly; and his eye spoke at once good-sense and good-humour. He appeared to greatest advantage in his complete clerical dress; and was more remarkable for gravity and dignity in discharging the functions of his public stations, than for ease or grace in private society. His portrait by Reynolds, painted about

twenty years ago, is an admirable likeness; and fortunately—for the colours are already much faded—all its spirit is preserved in an excellent mezzo-tinto. At the request of his colleagues in the university, who were anxious to have some memorial of him placed in the public library, he sat again, a few months before his death, to Mr. Raeburn; at a time when his altered and sickly aspect rendered the task of the artist peculiarly difficult. The picture, however, is not only worthy, in every respect, of Mr. Raeburn's high and deserved reputation, but, to those who were accustomed to see Dr. Robertson at this interesting period, derives an additional value from an air of languor and feebleness, which strongly marked his appearance during his long decline.

I should feel myself happy, if, in concluding this memoir, I could indulge the hope, that it may be the means of completing and finishing that picture which his writings exhibit of his mind. In attempting to delineate its characteristic features, I have certainly possessed one advantage;—that I had long an opportunity of knowing and studying the original; and that my portrait, such as it is, is correctly copied from my own impressions. I am sensible, at the same time, that much more might have been accomplished by a writer whose pursuits were more congenial than mine to Dr. Robertson's; nor would any thing have induced me to depart, so far as I have now done, from the ordinary course of my own studies, but my respect for the last wish of a much lamented friend, expressed at a moment when nothing remained for me but silent acquiescence.'
p. 204.

At the end is an Appendix, containing some letters of Dr. Robertson and his friends, particularly Hume and Gibbon; and some further illustrations of Dr. Robertson's conduct as the leader of an ecclesiastical party.

ART. III.—*The History of the Rebellion in the Year 1745.* By John Hume, Esq. 4to. 1l. 1s. Boards, Cadell and Davies, 1802.

THIS work has been in preparation for a long course of years; and is mentioned by Boswell, in his anecdotes of Dr. Johnson, as an historical production on the Sallustian plan. Having no such work in English literature, we began the perusal with great expectation, and with no small reverence for the talents of the author of Douglas, though we remembered no ancient example of a poet who had shone in history. Our expectations were probably too high, for they were not satisfied—especially with regard to the language, which we frequently found mean and colloquial, instead of exhibiting the elevated dignity and rapid force of Sallust: yet, upon the whole, the work is very respectable; and seems particularly en-

fitted to the praise of great veracity and exactness, which are, after all, the chief requisites of history, considered in its main view—that of instruction.

This work is very properly dedicated to the King. The preface commences as follows.

‘ History assumes various forms, and attains different degrees of excellence, from the importance of the subject, from those opportunities the author has had to know the truth, and from the manner in which he relates the most interesting events of that period he hath chosen.

‘ It is universally acknowledged, that the most complete instruction and entertainment are to be found in histories, written by those illustrious persons, who have transmitted to posterity an account of the great actions which they themselves performed.

‘ Small is the number of such historians; and at this day Xenophon and Cæsar seem to stand unrivalled and alone. Instructed by them and other ancient authors, men of learning, in modern times, are made acquainted with the military art and civil policy of Greece and Rome. But in the year 1745, when the Highlanders took arms against government, the condition and manners of the Highlanders at home, in time of peace, with their arms, array, and alacrity in making war, were unknown in England, and the Low-country of Scotland, to a degree almost incredible. One author, Wishart, bishop of Edinburgh, (who had been the marquis of Montrose’s chaplain, and an eye-witness of all his battles,) published a history of the wars of Montrose, who gained so many victories, with a body of men consisting almost entirely of Highlanders: but very few people in the Low-country of Scotland had read the bishop’s History of Montrose; and when the rebel army was marching from the North to Edinburgh, though every body talked of nothing but the Highlanders, no mortal ever mentioned Wishart’s name.’ P. v.

These remarks seem to us rather irrelevant and unconnected. Mr. Home did not perform any great actions in this rebellion; and the character of the Highlanders had been sufficiently studied after the rebellion of 1715, which is very slightly noticed by the author. The subsequent reflexions on modern politics are alike unfortunate; and such posterior allusions, which are quite unknown to classical writers, never fail to disgrace a work of any consequence. This strange preface thus concludes.

‘ Besides this account, given by Mr. Hume, of the behaviour of James at his accession, and of the disposition of his people at that time, there is a manuscript in lord Lonsdale’s possession, written by one of his ancestors, John lord Lonsdale, who says expressly, that when James succeeded his brother Charles II. the current of public favour ran so strong for the court, that if the king had desired only to make himself absolute, he would not have met with much opposi-

tion: but James took the bull by the horns, and without the least regard to the laws, endeavoured to introduce popery, which his subjects abhorred.' P. viii.

We need not notice the elegant phrase of *taking a bull by the horns*. We wish, indeed, the entire preface had been omitted, as a most pitiful piece of composition.

The work itself is divided into eleven chapters, independently of an appendix of original papers, of which very few are interesting.

Our author opens his history with the following passage.

'In the year one thousand seven hundred and forty-five, Charles Edward Stuart, the Pretender's eldest son, calling himself the Prince of Wales, landed with seven persons in a remote part of the Highlands of Scotland. A few days after his arrival, some Highlanders (not a very considerable number) joined him, and, descending from their mountains, undisciplined, and ill armed, without cavalry, without artillery, without one place of strength in their possession, attempted to dethrone the king, and subvert the government of Britain. The conclusion of this enterprise was such as most people both at home and abroad expected; but the progress of the rebels was what nobody expected; for they defeated more than once the king's troops; they over-ran one of the united kingdoms, and marched so far into the other, that the capital trembled at their approach; and, during the tide of fortune, which had its ebbs and flows, there were moments when nothing seemed impossible; and, to say the truth, it was not easy to forecast, or imagine, any thing more unlikely than what had already happened.' P. I.

We need not point out to our readers the defects of these sentences—always colloquial, sometimes mean, and occasionally tautological. Yet the author did well to explain the word *forecast*—an expression alike antiquated and impure. He proceeds in the same chit-chat manner to mention that he bore arms upon this occasion, and was taken prisoner at Falkirk. He then gives some account of the Highlands and the Highlanders; a part of which we shall transcribe, as affording a more favourable specimen.

'Scotland is divided into Highlands and Lowlands: these countries, whose inhabitants speak a different language, and wear a different garb, are not separated by friths or rivers, nor distinguished by northern and southern latitude: the same shire, the same parish, at this day, contains parts of both; so that a Highlander and Lowlander (each of them standing at the door of the cottage where he was born) hear their neighbours speak a language which they do not understand.

'That the extent and limits of the country called the Highlands, (at the time of which I write,) may be seen at one glance, a map of Scotland is prefixed to this volume, where a winding line from Dun-

barton upon the river Clyde, to Duninstra, upon the frith of Dornoch, separates the Highlands from the Lowlands.

‘ This line, beginning at Dunbarton, goes on by Crief and Dunkeld to Blairgowrie in Perthshire, from which it runs directly north to the forest of Morven, in the heights of Aberdeenshire: at Morven it proceeds still northwards to Carron in Banffshire; from Carron it takes its course due west, by Tarnoway, in the shire of Murray, to the town of Nairne (in the small shire of that name); from Nairne, the line is continued by Inverness to Conton, a few miles to the west of Dingwall in Ross-shire: at Conton, it turns again to the north-east, and goes on to Duninstra, upon the south side of the frith of Dornoch, where the line of separation ends, for the country to the north of the frith of Dornoch (that runs up between Ross-shire and Sutherland) is altogether Highland, except a narrow stripe of land, between the hills and the German Ocean, which washes the east coast of Sutherland and Caithness. To the west of this line lie the Highlands and islands, which make nearly one half of Scotland, but do not contain one eighth part of the inhabitants of that kingdom. The face of the country is wild, rugged, and desolate, as is well expressed by the epithets given to the mountains, which are called the grey, the red, the black, and the yellow mountains, from the colour of the stones of which in some places they seem to be wholly composed, or from the colour of the moss, which, in other places, covers them like a mantle.

‘ In almost every strath, valley, glen, or bottom, glitters a stream or a lake; and numberless friths, or arms of the sea, indent themselves into the land.

‘ There are also many tracts of no small extent, (which cannot properly be called either mountains or valleys,) where the soil is extremely poor and barren, producing short heath, or coarse sour grass, which grows among the stones that abound every where in this rough country. Nor is the climate more benign than the soil: for the Highlands in general lying to the west, the humid atmosphere of that side of the island, and the height of the hills in such a northern latitude, occasion excessive rains, with fierce and frequent storms, which render the Highlands for a great part of the year a disagreeable abode to any man, unless it be his native country. In the Highlands there are no cities nor populous towns, no trade or commerce, no manufactures but for home consumption, and very little agriculture. The only commodity of the country that fetches money is cattle; and the chief employment of the inhabitants is to take care of the herds of their black cattle, and to wander after them among the mountains.’ P. 3.

The remainder of the description evinces little of that sagacity and discrimination which distinguish a superior artist; and the language continues equally trivial. The reader may satisfy himself with the few following sentences.

‘ His patronymick (which marked his descent) denominated the tribe of which he was chieftain, and his lands (for every chieftain had some estate in land) were let to his friends and relations in the

same manner that the lands of the chief were let to his friends: each chieftain had a rank in the *clan regiment* according to his birth; and his tribe was his company. The chief was colonel, the eldest cadet was lieutenant-colonel, and the next cadet was major. In this state of subordination, civil and military, every clan was settled upon their own territories, like a separate nation, subject to the authority of their chief alone. To his counsels, prowess, and fortune, (*to his auspices*,) they ascribed all their success in war. The most sacred oath to a Highlander, was to swear by the hand of his chief.' P. 9.

The rebellion of 1715 is afterwards dispatched in two sentences; and there is not a shadow of those political discussions and reasonings, from cause to effect, which may be said to form the essence of history.

'The state of arms in every part of Britain was allowed to remain the same: the Highlanders lived under their chiefs in arms; the people of England, and the Lowlanders of Scotland, lived without arms under their sheriffs and magistrates; so that every rebellion was a war carried on by the Highlanders against the standing army; and a declaration of war with France or Spain, which required the service of the troops abroad, was a signal for a rebellion at home. Strange as it may seem, it was actually so.

'Meanwhile, that is, in the interval between one rebellion and another, the arts of peace were successfully cultivated in Britain, and the national wealth was greatly augmented; but of that wealth, no part or portion accrued to the Highland chiefs, who still kept their people upon the old establishment; and, always expecting another rebellion, estimated their consideration by the number of men they could bring to the field. *Of the danger that was likely to arise from the Highlanders, in case of a foreign war, government was warned by Duncan Forbes of Culloden, president of the court of session; who, at the same time, suggested a measure to prevent rebellion and insurrection in the Highlands, by engaging the Highlanders in the service of government. As there will be frequent occasion to mention this gentleman, who, in the course of the rebellion, contributed so much to frustrate the designs of Charles, it seems proper to mention some circumstances, which are now known only to the few people still alive, who remember him.*' P. 19.

The conversation between lord Milton and Duncan Forbes, 'one morning before breakfast,' is again so foreign to the style of history, that it ought to have been thrown into the appendix.

In the second chapter, the Pretender's son lands in Scotland; and the style seems somewhat to improve. The facts begin also to acquire interest; whence another advantage is, that the defects are less observed.

'The course which the seamen proposed to steer for the Highlands of Scotland, was by the *Æbudæ*, or Western Isles. They had not proceeded far in their voyage, when they met an English man of war of sixty guns, called the *Lyon*, commanded by captain

Brett (afterward Sir Percy). The *Lyon* and *Elizabeth* engaged; and, after a very obstinate fight, the two vessels separated both greatly disabled: the *Elizabeth* was so much shattered, that with difficulty she regained the port whence she came. Charles, in the *Doutelle*, pursued his course. As he approached the coast of Scotland, another large ship (which was supposed to be an English man of war) appearing between his vessel and the land, the *Doutelle* (then off the south end of the Long Island) changed her course, and, ranging along the east side of Barra, came to an anchor between South Uist and Erisca, which is the largest of a cluster of small rocky islands that lie off South Uist. Charles immediately went ashore on Erisca. His attendants giving out that he was a young Irish priest, conducted him to the house of the tackman who rented all the small islands; of him they learned that Clanronald and his brother Boisdale were upon the island of South Uist; that young Clanronald was at Moidart upon the main land. A messenger was immediately dispatched to Boisdale, who is said to have had great influence with his brother. Charles staid all night on the island Erisca, and in the morning returned to his ship. Boisdale came aboard soon after: Charles proposed that he should go with him to the main land, assist in engaging his nephew to take arms, and then go, as his ambassador, to sir Alexander Macdonald and Macleod. To every one of these proposals Boisdale gave a flat negative, declaring that he would do his utmost to prevent his brother and his nephew from engaging in so desperate an enterprise: assuring Charles, that it was needless to send any-body to Sky, for that he had seen sir Alexander Macdonald and Macleod very lately, and was desired by them to acquaint him (if he should come to South Uist, in his way to the Highlands) that they were determined not to join him, unless he brought over with him a body of regular troops. Charles replied in the best manner he could; and ordering the ship to be unmoored, carried Boisdale (whose boat hung at the stern) several miles onward to the main land, pressing him to relent, and give a better answer. Boisdale was inexorable, and, getting into his boat, left Charles to pursue his course, which he did directly for the coast of Scotland; and coming to an anchor in the bay of Lochnanuagh, between Moidart and Arisaig, sent a boat ashore with a letter to young Clanronald. In a very little time, Clanronald, with his relation Kinloch Moidart, came aboard the *Doutelle*. Charles, almost reduced to despair in his interview with Boisdale, addressed the two Highlanders with great emotion, and, summing up his arguments for taking arms, conjured them to assist their prince, their countryman, in his utmost need. Clanronald and his friend, though well inclined to the cause, positively refused; and told him (one after another) that, to take arms without concert or support, was to pull down certain destruction on their own heads. Charles persisted, argued, and implored. During this conversation, the parties walked backwards and forwards upon the deck: a Highlander stood near them, armed at all points, as was then the fashion of his country: he was a younger brother of Kinloch Moidart, and had come off to the ship to inquire for news, not knowing who was aboard; when he gathered, from their discourse, that the stranger

was the prince of Wales: when he heard his chief and his brother refuse to take arms with their prince, his colour went and came, his eyes sparkled, he shifted his place, and grasped his sword. Charles observed his demeanour, and, turning briskly towards him, called out; "Will not you assist me?" "I will, I will," said Ranald; "though no other man in the Highlands should draw a sword, I am ready to die for you." Charles, with a profusion of thanks and acknowledgments, extolled his champion to the skies, saying, he only wished that all the Highlanders were like him. Without farther deliberation, the two Macdonalds declared that they also would join, and use their utmost endeavours to engage their countrymen to take arms. Immediately Charles with his company went ashore, and was conducted to Boradale, a farm which belonged to the estate of Clanronald. The persons who landed with Charles at Boradale, on the 25th of July, were the marquis of Tullibardine, (elder brother of James duke of Atholl) who had been attainted in the year 1716; sir Thomas Sheridan, who had been tutor to Charles; sir John Macdonald, an officer in the Spanish service; Francis Strickland, an English gentleman; Kelly, a clergyman who had been sent to the Tower of London for his concern in the bishop of Rochester's plot; Aeneas Macdonald, a banker in Paris, who was Kinloch Moidart's brother; and Buchanan, the messenger sent to Rome by cardinal De Tencin.'
P. 37.

The third chapter conducts the rebels to Perth; the style still brightens, and the detail of facts is amusing. We almost imagine that the first part of this work was written at an advanced period of life, when the source of the author's ideas began to be somewhat exhausted.

In the fourth chapter, we find the rebels advancing against Edinburgh; and the account of the transactions in the capital, though rather too diffuse for general history, yet interests by the minuteness of memoirs, under which last title the work might have been published with more propriety.

'On Monday the 16th the rebels advanced slowly towards Edinburgh, giving time for the terror of their approach to operate upon the minds of unwarlike citizens, in a divided city. Between ten and eleven o'clock in the forenoon, a message was delivered from the young Pretender to the people of Edinburgh, acquainting them that if they would admit him peaceably into the city they should be civilly dealt with; if not, they must lay their account with military execution.

'This threat was the more terrible, that it was not perfectly understood, and conveyed a confused idea of every thing that could happen in a town taken by storm: the effect of it soon appeared, for about mid-day a petition, signed by forty-eight citizens, was presented to provost Stuart, praying that he would call a meeting of the inhabitants, and consult with them what was proper to be done. This petition provost Stuart refused to grant; but an incident happened very soon which enforced the petition: that incident was the precipitate retreat of the dragoons,

Colonel Gardner, with his two regiments of dragoons, the town guard, and the men of the Edinburgh regiment, had remained at Corstorphine on the 15th till the evening. At sun-set the colonel, leaving a party of dragoons near Corstorphine, retreated with his two regiments to a field between Leith and Edinburgh; the infantry returned to the city. That night general Foukes arrived from London; and early next morning received an order from general Guest to take the command of the two regiments of dragoons, and march them to a field at the east end of the Colt Bridge. In the forenoon the men of the town guard, and the Edinburgh regiment joined the dragoons.

When the rebels came near Corstorphine, they saw the party of dragoons, where they had been posted by colonel Gardner; and some young people, well mounted, were ordered to go near, take a view of the dragoons, and bring a report of their number. These young people, riding up to the dragoons, fired their pistols at them, who, without returning one shot, wheeled about, and rode off, carrying their fears into the main body. General Foukes and the two regiments of dragoons set off immediately, and between three and four o'clock in the afternoon passed on the north side of the town by the Long Dykes, (where the New Town stands,) in full view of the people of Edinburgh.

Instantly the clamour rose, and crowds of people ran about the streets crying out, that it was madness to think of resistance, since the dragoons were fled; and some of them meeting provost Stuart, as he returned from the West Port (where he had gone to give orders after the retreat of the dragoons), followed him to the Parliament square, beseeching him not to persist in defending the town, for if he did they should all be murdered. The provost reprimanded them; and went to the Goldsmiths' Hall, where the magistrates and town council were assembled, with a good many of the inhabitants. A deputation was sent to the justice clerk, the advocate, and the solicitor, to entreat that they would come and assist the council with their advice. The deputies returned, and reported that all these gentlemen had left the town. Provost Stuart then sent for the captains of the volunteers, and the trained bands, and desired to have their opinion concerning the defence of the town. The officers said very little, and seemed to be at a loss what opinion to give; other people in the meeting made speeches for and against the defence of the town, not without reproach and abuse on both sides. The crowd increased to such a degree, that it became necessary to adjourn to a larger place, and the meeting adjourned to the New Church aisle, which was immediately filled with people, the most part of whom called to give up the town; that it was impossible to defend it. Those who attempted to speak against the general opinion were borne down with noise and clamour.

Meanwhile a letter was handed in from the door, addressed to the lord provost, magistrates, and town council of Edinburgh: Deacon Orrock (a member of the council) opened the letter, and said it was subscribed Charles P. R. Provost Stuart stopped Deacon Orrock, said he would not be witness to reading such a letter; and rising from his seat, left the place, and returned to the Goldsmiths:

Hall, followed by most part of the council, and a good many of the town's people, who called out to read the letter; for it was absolutely necessary (they said) to read the letter, that the inhabitants might know what threatenings it contained against the city. Others maintained that it ought not to be read; that it was treason to read it. During these debates about reading the letter, four companies of the volunteers marched up to the castle of Edinburgh, and laid down their arms, without orders from provost Stuart, and without his knowledge. These four companies had come from the College-yards to their alarm-post in the Lawn Market, when the fire-bell was rung, after the retreat of the dragoons. The captains, leaving their lieutenants to command the companies, went to that meeting at the Goldsmiths' Hall, which was adjourned to the New Church aisle, where they remained a long time. The volunteers becoming impatient to know what was going on at the meeting of the inhabitants, two of the lieutenants went from the Lawn Market, and asked provost Stuart what orders he pleased to give them. The lieutenants returned without receiving any orders from the provost; and brought very bad accounts of the disposition that seemed to prevail among the people at the meeting. One of the volunteers (not an officer) hearing what the lieutenants said, proposed to his companions, that they should go to the meeting with their arms, and give their opinion as inhabitants. Other two private men, talking together, differed so much, that they quarrelled and attacked one another; one of them made use of his musket and fixed bayonet, the other threw down his musket; and parried the bayonet with his sword. They were soon separated, without any harm done. Much about the same time a man of a tolerable appearance, (whom nobody ever pretended to know,) mounted upon a grey horse, came up from the Bow to the Lawn Market, and, galloping along the front of the volunteers, called out that he had seen the Highland army, that they were sixteen thousand strong. This lying messenger did not stay to be questioned; for he was out of sight in a moment. By and by captain Drummond and the other captains came to the Lawn Market, and having talked with their lieutenants in sight of the men, sent lieutenant Lindsey to acquaint general Guest, that the volunteers were coming to the castle to deliver up their arms, as no good could be done by keeping them, for the town was to be given up. When lieutenant Lindsey returned with an answer from general Guest, that he expected them, captain Drummond (whose company having the right, was nearest the castle) gave them orders to march. Then it was that the volunteer, who stood next to professor Cleghorn, reminded him of the agreement they had made with their companions; and said, Now is your time. No, said Mr. Cleghorn, I don't think it is; to separate from the rest of the volunteers at present, would do more ill than good. Not a word more was said; and the volunteers marched up to the castle. The sun was setting when they laid down their arms; many of them with visible reluctance, and some of them with tears. The example of the four companies, commanded by captain Drummond, was very soon followed by the other two companies of volunteers; and by all the different bodies of men who had received arms from the

king's magazine. At the time the volunteers laid down their arms, the meeting at the Goldsmiths' Hall was still debating whether or no the letter, signed Charles P. R., should be read. Provost Stuart had given orders to send for the town assessors to have their opinion. None of them could be found but Mr. Haldane, who came immediately; and being asked by provost Stuart, whether or not a letter addressed to the magistrates, signed Charles P. R., should be read, he answered, that was a matter too high for him to give his opinion upon: having said so, he rose and went away. Provost Stuart exclaimed, "Good God! I am deserted by my arms and my assessors". After this there was a pause. The provost still demurred; but most of the company becoming impatient to know the contents of the letter, it was read at last.

"From our Camp, 16th Sept. 1745.

"Being now in a condition to make our way into the capital of his majesty's ancient kingdom of Scotland, we hereby summon you to receive us, as you are in duty bound to do; and in order to it, we hereby require you, upon receipt of this, to summon the town council, and take proper measures for securing the peace and quiet of the city, which we are very desirous to protect. But if you suffer any of the usurper's troops to enter the town, or any of the cannon, arms, or ammunition now in it (whether belonging to the public, or private persons) to be carried off, we shall take it as a breach of your duty, and a heinous offence against the king and us, and shall resent it accordingly. We promise to preserve all the rights and liberties of the city, and the particular property of every one of his majesty's subjects. But if any opposition be made to us, we cannot answer for the consequences, being firmly resolved at any rate to enter the city; and in that case, if any of the inhabitants are found in arms against us, they must not expect to be treated as prisoners of war.

"CHARLES, P. R."

"When the threatenings which this letter contained were heard, the cry against resistance became louder than ever; and it was proposed to send a deputation to the person from whom this letter came, to desire that hostilities might not be commenced, till the citizens had deliberated, and resolved what answer should be made to the letter. This proposal was agreed to; and about eight o'clock at night Bailie Hamilton and three other members of the council were sent to Gray's Mill, where the Pretender was, to carry to him the request of the council.

"Soon after the deputies were sent out, intelligence came to the provost and magistrates (assembled in the council chamber) that the transports with general Cope's army were off Dunbar; and as the wind was unfavourable for bringing them up the frith, that the general intended to land his troops at Dunbar, and march them to the relief of the city.

"This piece of intelligence changed the face of affairs. Messengers were sent off immediately to overtake the deputies, and prevent them from executing their commission. Application was made to general Guest for arms, and he was requested to recall the dra-

goons. General Guest answered, that the magistrates might put the arms belonging to the city into the hands of such of their inhabitants as were well disposed; and if the provost should write to him, that there was a good spirit appearing among the people, and desire him to deliver out the volunteers' arms, that he might probably do it; but that he judged it was absolutely necessary for his majesty's service that the two regiments of dragoons should be ordered to join general Cope. Various proposals were then made in the council, to beat to arms, to ring the alarm-bell, and re-assemble the volunteers. To these proposals it was objected, that most of the volunteers had left the town, when they laid down their arms: that the messengers sent to recall the deputies, not having overtaken them, the deputies were now in the power of the rebels, who, when they heard the alarm-bell, would probably hang the deputies.

About ten o'clock at night the deputies returned, and brought a letter in answer to the message sent by them.

"His royal highness the prince regent thinks his manifesto, and the king his father's declaration already published, a sufficient capitulation for all his majesty's subjects to accept of with joy. His present demands are, to be received into the city, as the son and representative of the king his father, and obeyed as such when there. His royal highness supposes, that since the receipt of his letter to the provost, no arms or ammunition have been suffered to be carried off or concealed, and will expect a particular account of all things of that nature. Lastly, he expects a positive answer, before two o'clock in the morning, otherwise he will think himself obliged to take measures conform.

"At Gray's Mill, 16th September, 1745. By his highness's command.

(Signed)

"J. MURRAY."

"When this letter was read, provost Stuart said, there was one condition in it, which he would die rather than submit to, which was receiving the son of the Pretender as prince regent; for he was bound by oath to another master. After long deliberation it was determined to send out deputies once more, to beg a suspension of hostilities till nine o'clock in the morning, that the magistrates might have an opportunity of conversing with the citizens, most of whom were gone to bed. The deputies were also instructed to require an explanation of what was meant by receiving Charles as prince regent.

About two o'clock in the morning the deputies set out in a hackney-coach for Gray's Mill; when they arrived there, they prevailed upon lord George Murray to second their application for a delay; but Charles refused to grant it; and the deputies were ordered in his name to get them gone.

The coach brought them back to Edinburgh, set them down in the High-street, and then drove towards the Cannongate. When the Nether Bow port was opened to let out the coach, 800 Highlanders, led by Cameron of Lochiel, rushed in and took possession of the city.' p. 86.

The remainder of this work, which presents several interesting circumstances never before published, we shall reserve for a future article.

ART. IV.—*A Dissertation on the newly-discovered Babylonian Inscriptions.* By Joseph Hager, D. D. 4to. 1l. 1s. Boards. Richardsons. 1801.

THOUGH the most ancient and authentic history of mankind had designated Babylon as the first seat of science after the deluge; and, in the time of Alexander, documents bearing proof of the fact were thence transmitted to Greece; it is remarkable that our earliest modern travelers should not have noticed these inscriptions; notwithstanding they describe the size of the bricks that contain them, and the cement with which these bricks were joined, to form the stupendous tower of its founder, Nimrod.

The first person who appears to have observed them, was father EMANUEL, a Carmelite friar; and from his manuscript they were recommended to the learned, as fit subjects for examination, by D'ANVILLE, in his observations on the site of Babylon. (*Mém. de l'Acad. des Inscript.* tome xxviii.)

The celebrated NIEBUHR, however, did not overlook them; but, without entering into particulars, or ascertaining whether the characters on them were already known, or even similar to any hitherto discovered, he only remarks that he saw inscriptions of the same kind on other bricks at Bagdad and in Persia.

For a more circumstantial account we are indebted to M. BEAUCHAMP, correspondent of the Royal Academy of Sciences at Paris, who, having resided several years at Bagdad, had leisure to investigate and describe the ruins of Babylon. Accordingly, in his observations upon them (originally inserted in the *Journal des Savans* for 1790, and translated in the *European Magazine* for May 1792), he relates that, 'on one side of the Euphratés are those immense ruins which have served, and still serve, for the building of *حله* Helle, an Arabian city, containing ten or twelve thousand inhabitants, where occur those large bricks imprinted with unknown characters, specimens of which I have presented to the abbé BARTHELEMY.'

Stimulated by these discoveries, and desirous to assist those who may be employed in the elucidation of Oriental antiquities, the Honourable East-India Company directed the governor of Bombay to order their resident at Bassorah to procure ten or a dozen of these bricks, and transmit them, carefully packed up, as early as possible to Bombay; whence they were forwarded to

England under the care of captain Timbrill, and arrived in the year 1800.

By comparing the characters impressed on these bricks with those on the ruins of Persepolis, it becomes at once obvious that a striking similarity exists between them; though, from the mode of combination in the Babylonian inscriptions, it is not less obvious that the same principle of interpretation will not equally apply. The Persepolitan characters have been by some believed to be *talismanic*; whilst others have maintained them to be legends of the *Guebres*, ancient inhabitants of Persia. Many have considered them as *hieroglyphics*; whilst a fourth hypothesis states them to be *alphabetic letters*, like our own. KÄMPFER, however, differing from the rest, supposes them to express entire ideas, like the Chinese, but appropriate solely to the palace of *Istakhar*.

Since the time of this traveler, as characters of a similar kind have been found in Egypt, they have served to point out the connexion which is known to have subsisted between that country and Persepolis; whilst others of them, occurring on cylindrical loadstones, are advanced by Raspe, from a persuasion that they were the same with the Chinese characters, in proof that the Chinese writing had been known and used on this side the Ganges.

The difficulty as to the origin of these characters, Dr. Hager thinks, is settled by these *bricks from Babylon*, 'it being evident that Babylon, in point of cultivation, was much earlier than Persepolis, and that the Chaldeans were a celebrated people when the name of the Persians was scarcely known.

To confirm this opinion, and prove that the Persepolitan characters were derived from the Babylonians, Dr. Hager commences his work with a brief examination into the *antiquity, extent, and sciences* of the Babylonians; proving, from what is still known of their *astronomy, architecture, and languages*, their well founded claim to antiquity. In this detail, it is argued, that not only the Persians, but also the Indians, were disciples of the Chaldeans; and, even, that the Egyptians themselves, who pretended to have been the instructors of all nations, probably derived their *pyramids and obelisks* from Babylon. Hence, proceeding to the Babylonian inscriptions, it is maintained—from their similarity to the *Deva-nagari*, or alphabet styled by the Indians divine and celestial (because they concluded it to have been communicated by the deity from heaven)—that they were not of heavenly origin, but from earth, and the borders of the Euphrates. In confirmation of this suggestion, the Tibetan character, confessedly derived from the Indian, is alleged, to invalidate the opinion of the great antiquity and boasted originality of the *Brahmins*.

‘The whole subject,’ Dr. Hager observes, ‘might have been proved much better, and with more copious arguments, had I not been confined by the narrow limits of a dissertation, and, what is more, by the want of time necessary for describing matters of this nature.’

‘Thus, in treating of the antiquity of the Babylonians, although the original records of that country, with the cities of Babylon, Persepolis, Alexandria, and other towns, have perished, I might nevertheless have produced the testimony of authors who lived in a time when those records still could be consulted; and thus I might have confirmed, by the testimonies of Manethon, Josephus, Diodorus, Castor, Vopiscus, Æmilius Sura, and many other Greek and Roman authors, the veracity of Ctesias, in so far as he ascribes a high antiquity to the Assyrian empire; but of these I shall only quote Plato, who, in his book Upon Laws, asserts that the Assyrian empire was several centuries older than the war of Troy.’

‘By the same authors, the great extent of Assyria might have been proved; and the vast dominions of Semiramis, if the inscription of Polyænus even should be rejected, might have been attested by several towns and monuments; which acknowledge her as their founder, or even bore her name; and thus in speaking of Aram, I might have adduced the authority of Moses Chorenensis, that the Armenians also pretended to descend from the Aramæans, or that of Strabo, that their ancient language was nearly the same with the Syriac.’ p. xix.

However pardonable Dr. Hager may appear for the omissions here stated, from his impatience to gratify the public curiosity, we can by no means think him excusable for laying so little stress on the most EARLY and AUTHENTIC RECORD of the foundation of Babylon, whilst he builds so much upon his own conjectural etymology of the term *Babel*. For, admitting Dr. Hager to be right as to his explanation of the term, (though we are far from being convinced that he is,) the solution of his friend entirely removes the difficulty as to the narrative in Genesis, and is supported by so many corroborating instances expressly in point, as will leave a strong suspicion, that the respect expressed for Moses was meant but as a kiss to betray.

‘It certainly was never my intention to reject the authority of Moses, whose religious books I respect, and whose moral doctrines I revere. But having remarked, that Bel was acknowledged by sacred as well as profane authors, to have been either the first god, or the first sovereign, and founder of Babel, or (according to the Greek termination) Babylon, and that Ninus, his son, built a city about the same time, which he ordered to be called after his own name; I was led to suspect, that as Nineveh signified in Hebrew the habitation of Nin, Babel, for a similar reason, might be called the court, or the castle of Bel.’

‘This opinion was corroborated by historical authorities. Thus Curtius, speaking of Babylon, says, it was built by Semiramis, or, as it is the common opinion, by Bel, whose court is still shown; and

Ammianus Marcellinus, reconciling both opinions, relates, that Semiramis built the walls of the city, and that the castle had been built long before by Bel.

‘Nor am I the first who gave a different derivation to the word Babel. For I find that professor Eichhorn, of Göttingen, in his enlarged edition of Simonis Hebrew Lexicon, has anticipated me, who supposes that Babel may have been contracted from Bab-bel, the court of Bel; and M. Beauchamp, who, during his residence at Bagdad, seems to have diligently applied to the Arabic, speaking of Babel, says, ‘a person skilled in Arabic will not easily believe, that the word Babel is derived, as commentators pretend, from the root *belbel*, which, in Arabic as well as Hebrew, signifies *to confound*.’

‘To these difficulties, a learned friend of mine, who has undertaken to defend the authenticity of the Pentateuch against the attacks of the German professor Rosenmüller, and to whom I proposed them for an elucidation, replied, that the whole passage respecting the confusion of languages was inserted by some later hand; for he observes, “if an attentive reader, in perusing the Pentateuch, were carefully to include within parentheses, whatever is evidently posterior to the time of Moses, or occurs in the form of explanatory remark, it would be found, that the several interruptions of the original narrative would be removed, and its natural order restored.” To this declaration, however, others would hardly subscribe, as they would believe that a door would thus be opened for declaring any passage in the Pentateuch to be an interpolation.’ p. xxi.

The passage here noticed respecting the *confusion of languages* stands thus in our translation: Gen. xi. 9. *Therefore is the name of it called Babel, because the LORD did there confound the language (LIP) of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.* Upon considering this passage as it stands in the narrative, we cannot have a doubt that the opinion of Dr. Hager’s friend is well founded, and that the words in question, instead of being part of the original history, are the gloss only of a commentator upon it. But, were it otherwise, and the inference erroneous, how does, or can, an erroneous inference from a fact disprove its antecedent existence? Yet, that the inference is erroneous, the doctor has not proved; for he admits that the account given by Moses of the building of Babylon with bricks and bitumen is confirmed by ancient writers. But let us revert to the arguments adduced, and see how they apply to the text.

‘They’ (the ancient writers quoted by Bochart in his *Sacred Geography*) ‘will not allow that Babel was thus called from the confusion of languages. If Babel, say they, was to signify *confusion*, it ought to be called either *Belilab*, בלילב, or *Bilbul*, בלבל, which is the name still given to confusion by the Rabbins; but *balul*, בלל, *to confound*, being one of those verbs which double the second radical, *confusion* ought literally to be called *Mebilab*, מבילב, or

Tebitub, תְּבִיטֻב, and not Babel, which word, according to grammatical principles, cannot be derived from *Balal*, בָּלַל, or *Balbal*, בָּלְבַל, to confound.' P. 2.

Now, what says the text?—not a word of the confusion of languages, but of LIP, that is, of PRONUNCIATION; and so in ver. 6. 'They have all one LIP;' and ver. 7. 'Let us go down, and confound their LIP.' Till then this confusion in articulating shall be proved to have been reducible to grammatical principles, we see no reason for rejecting the statement that the city which, in consequence of it, this people had left off to build, was called BABEL; because the Lord did there confound the LIP of all the land.

Dr. Hager adds an observation which appears at first view to militate against this remark, but, when more nearly examined, will be found still in point.

'Others say that Babel was thus called instead of Balbel, by suppressing the letter *l*; so that the Hebrews pronounced it Babel. But, besides this being a forced derivation, it is to be observed that the Chaldeans give to their capital a quite different origin. They tell us that *Bel*, בֵּל, built first of all a great tower or castle, *βῆλῖς*, and that this was the origin of that immense city to which Babylon afterwards increased. Thus, says Pezronius, we find that Dido built first of all Byrsa, the citadel of the new town, which, according to the Punic language, was called Chartago. Romulus began the foundation of Rome by the Capitolium, and Cadmus that of Thebes by the Theban Fort; and, in like manner, the citadel of Athens in Greece was of much greater antiquity than the town itself.' P. 2.

Whether the Hebrews pronounced *Balbel*, by the suppression of *l*, *Babel*, or that this derivation of the word were forced, are neither of them at all to the question, so far as they tend to invalidate the passage in Genesis. The inquiry is not, how the Hebrews pronounced the name? but the founders of Babel? and that its derivation were a forced one, the very passage evinces; for their *lip*, or pronunciation, was so far confounded, as to render them unintelligible to each other.—The account given by the Chaldeans of the origin of their capital is by no means incongruent with the Mosaic; for authorities are not wanted to show that Bel and Nimrod were one and the same, nor that the Babylon of the Chaldeans in after times was erected where Nimrod and his adherents first settled, and began the tower, whose top was to reach unto heaven. As to the stories of Dido, Romulus, and Cadmus, with their byrsa, capitol, and fort, nothing can be less like evidence than the mention of them, in proof of what was done by Bel; unless it can be shown that Bel was posterior to these (perhaps, imaginary) personages, and professed to follow their example; besides that nothing can well be more wild than to suppose builders beginning and carrying

on a mighty work before they had habitations, or a settlement to live in.

Dr. Hager proceeds:—

‘ From Bel, then, Berosus and Abidenus, both Chaldean writers, assert that Babel derived its first origin, which, like Nineveh, was called after its founder, and signified either *the castle of Bel*, or *the court of Bel*; or, it might have some other meaning, (in which the Chaldaic language is not deficient), but not *confusion*, a term applied to the Babylonians, as it appears, by the jealousy of their neighbours, who envied their prosperity and glory.’ B. 3.

‘ If now, as this passage states, *Babel* might still have *some other meaning besides the castle, or court of Bel*; the doctor virtually gives up, as infirm, all he had rested upon that interpretation—excluding only what is built on *confusion*, which he now attributes to the *jealousy of their neighbours, who envied their prosperity and glory*. May we ask who these neighbours were? The doctor, by a note referring to Deuteron. xii. 3. in which it was commanded by the law of Moses to destroy the name of the foreign divinities, points out the Israelites as those neighbours; but what has this to do with the term Babel as the name of this tower, which was founded for ages before the Israelites existed, and was erected as the castle or court of Bel its founder?—It is evident, however, that Dr. Hager, on the whole he has advanced, does not think his objections tenable; for he subjoins—‘ But as it is not my purpose to enter into this dispute, I shall only add, that this town or castle, according to the same writers (*Berosus and Abydenus*) was of an immense height,’ &c.—thus again confirming the narrative of Moses, with which he began.

Having given a description of this celebrated tower according to Herodotus, and attempted to establish its antiquity as greater than that of the Indian pagodas, which, being all square like it, and looking to the four cardinal points, served the purposes of astronomical observations, Dr. Hager proceeds to show that the Chaldeans were the most ancient astronomers; and this he confirms by the remark of Lalande, that Ptolemy and Hipparchus, who lived in Egypt, found no-where observations of greater antiquity; and still further by the questions of Bailly: ‘ If a system of astronomy were really invented by the Egyptians, why did Ptolemy, who resided in Egypt, make no mention of it? Why did he quote only the Chaldeans? Why does he employ only the Chaldaic epoch of *Nabonassar*, and not a Greek or Egyptian one? and why does he use Chaldaic periods, Chaldaic elements, and Chaldaic observations?’ Astron. tom. i. p. 177.

The rest of this chapter, in support of the antiquity of the Babylonians, consists of observations in opposition to the claims of the Indians, Chinese, and Persians.

The extent of Assyria being the subject of his second chapter, our author commences it with observing on the name, that *Syria* and *Assyria* were originally the same, the former without the article *ἡ*; and the latter with it; and produces as proofs that Cicero called the country of the Chaldeans *Syria*, and Lucian, who was born in Syria, styles himself both a *Syrian* and *Assyrian*. Taking Aram, אֲרָם; for the common name of Syria of *Damascus*, and Syria beyond the *Euphrates*, and inferring the extent of a country from that of its language, &c., Dr. Hager includes Persia; and proceeding to support his argument on this ground, observes:

‘I could here adduce several other words, which Mr. Wilford, and others who have written on this subject, believe to be pure Sanscrit; which, however, are either Persian, or Chaldaic, and Hebrew. Nay, when future researches shall make us better acquainted with the Sanscrit language, I fear that a number of them, now supposed to belong to it, will be found borrowed from other idioms, and chiefly from the Persian—a circumstance which will considerably diminish its pretended antiquity. Thus, though its partisans maintain, that the Persian was derived from the Sanscrit, it may be asked, why are the Persian words always more simple and regular than the Sanscrit of the same sound and signification? Are not the simplicity and regularity of a language a proof of higher antiquity than the complex and corrupted language? And, if the Sanscrit was introduced into Persia, why do we not find the *Devanagari*, their most ancient characters, with which the Sanscrit was expressed, on the ancient monuments of Persia, before it had its own characters, as, for instance, on the ruins commonly called of *Persepolis*, where we find those celebrated inscriptions in unknown characters, the most ancient to be found in Persia, and which have no resemblance to any character of India? And why have the Hindoos themselves inscriptions on their ancient pagodas in characters which they do not understand?’
p. 16.

Having intimated that vestiges of Assyrian literature might be traced beyond the *Ganges* and *Indus*, Dr. Hager turns toward the west, and observes that ‘the Arabic language, that celebrated dialect which at present extends over half *Asia*, and almost all *Africa*, is a daughter of the *Chaldaic*.’ This the doctor—setting aside the genealogical argument drawn from the traditions of the Arabians, as claiming their descent from Abraham the Chaldean—observes, may be evinced from a slight comparison of the grammar and structure of both languages; which prove that the Arabic approaches much nearer to the *Chaldaic* than to the *Hebrew*. From a like similarity between the *Arabic* and the *Geez*; or most ancient language of *Abyssinia*, it is inferred that the Assyriac gradually extended from *Babylon* to the centre of *Africa* and the very sources of the *Nile*. As if, however, the doctor entertained some doubts on the validity of this argument, he adds—

‘ But the clearest proof of the influence, which the Chaldaic literature had in Arabia, appears in their numbers, for which, like the Greeks, they often use alphabetic letters instead of ciphers; and also by the names of the days of the week, which were used among the ancient Arabians, called Homerites. Both show their Assyriac origin, being exactly equal in number, and having the same order as the Syriac alphabet; which proves that they were not only acquainted with, but also used it. The same order of the alphabet is still common among the Arabians of Marocco, at the western extremity of Africa, who, being now so far separated from their brethren, the Oriental Arabians, and from their ancient neighbours, the Chaldeans, must have been in possession of this alphabet at a very early period.’ P. 17.

Other arguments, to prove the influence and extent of Chaldaic literature, are deduced from the *Cufic*, *Neski*, *Talik*, *Divani*, &c.; and the *Homeritic* alphabet, the oldest which the Arabians possessed, is stated, upon the authority of an Arabic MS. discovered by ADLER at Vienna, and denominated *Suri*, to have been deduced from the Syriac.

Dr. Hager next proceeds to show that *Canaan* or *Palestine*, and *Phœnicia*, belonged also to *Assyria*, and, from Strabo, that Syria anciently extended from Babylon to the Black Sea; after which, from the Phœnician language, and the colonies by which it was diffused, he applies his conclusion to the greatest part of the ancient world. But though we admit the consequence of the doctor, so far as concerns an agreement in language to the extent stated, there appears to be an evident deficiency of proof, whence to infer an equal extent, as to the empire of Babylon. If the whole earth were originally of one language, the agreements pointed out will be much more easily accounted for upon this ground, than the other. But, however the question be determined, the inference is substantially the same, so far as language is concerned, and Dr. Hager’s application of it to the object of his work.

(To be continued.)

ART. V.—*Supplement to the Third Edition of the Encyclopædia Britannica, &c.* By George Gleig, LL.D. &c. (Continued from Vol. XXXIV. p. 381.)

WE need not repeat our account of the plan of the work, the improvements of its third edition, nor of the design and assistants of the continuation before us. We have in general given our opinion of its execution, and shall speak more fully still on this subject before we conclude our analysis.

The remaining parts of the first volume of the Supplement

are conducted with the same care as the former; and we notice, chiefly from Dr. Anderson, some very useful remarks on the management of 'dairies.' They are not, however, sufficiently extended to the varying practice of different counties; and some valuable additions may still be made. The term 'dendrometer,' the appellation of an instrument whose use is the measurement of trees, has been applied somewhat unaccountably to another machine, for the purpose of measuring distances by a single observation; but we suspect that it will not answer the sanguine views of Mr. William Pitt, its inventor or improver.

The subject of 'draining' has been pursued with so much care, since the publication of the *Encyclopædia*, that a Supplement was peculiarly necessary. It is given with candour and ability; and though somewhat might have been added from still later experience, this by no means detracts from the diligence and abilities of the authors: indeed this *somewhat* is neither considerable nor important. We were much pleased with the very clear, comprehensive abridgement of Mr. Smeaton's account of the 'Edystone Light-house,' which we have had occasion to notice in its separate state; and the article of 'electricity' appears to us to be truly valuable, as it comprises the whole of the science at present known. The author adopts the system of *Æpinus*, acknowledging it, indeed, to be a hypothesis, but one that meets the numerous facts more completely than any other hitherto suggested.

A very satisfactory account of a new art, that of 'enameling culinary vessels,' to supply the temporary coatings of tin, and to prevent any ill taste from some metals, and danger from others, is also inserted. We have kept this subject much in our view, and think the improvement highly valuable. The coating does not increase considerably the thickness, nor retard boiling; and it resists the alternations of heat and cold very successfully. We perceive, that, like tin, it acquires a crust from some hard waters; but it is more easily removed from this than from tin coatings. We find some additions to the article of 'episcopacy,' chiefly as it relates to Scotland; and some very extraordinary details from later authors on the subject of 'fascination.' If the whole of these facts be true, this influence is really surprising and unaccountable: much, we suspect, may be fancy; but we dare not limit the influence of animal effluvia, as we so often experience the wonderful effects of those of vegetables.

To the article of 'felting' we find some curious additions, as well as to that of 'hat-making,' from Mr. Nicholson's valuable Journal. The article of 'felters' is also much improved; and to that of 'fire-balls' is an interesting supplement, particularly respecting the famous Greek fire, and the

means of extinguishing flame. With regard to the late French invention, which has so much alarmed some gentlemen of distinguished rank, viz. the improved diving machine, and the apparatus affixed, which is designed to blow up a line-of-battle ship, it belongs to this head. We think it by no means impossible; but may add, that the divers must necessarily be, in every instance, the victims; and the whole plan will be unsuccessful, unless the ship stand as steady as a rock, and unless, as action and re-action are equal, there be a very small depth of water under the ship. At any rate, however, there will be the same impediments to this plan, as to firing red-hot balls, or fighting under false colours.

The article of 'friction' is greatly improved, and that of 'Galvanism,' we believe, wholly new. This science has, however, been largely illustrated since the publication of the Supplement; and these illustrations it could not comprehend. Had the compilers been in possession of the more extensive views of later authors, they would not, we suspect, have denied the connexion of Galvanism with electricity; and had this connexion been established, it probably would have much influenced their opinion respecting the system of *Æpirius*.—The articles 'Gibraltar' and the 'Cape of Good Hope' are improved by useful additions, lately communicated to the public. In that of 'St. Domingo,' we find what may be styled a digression on the subject of the slave-trade, and the objects of the benevolent—but, in some respects, mistaken—society, entitled the 'Friends of the Blacks.' Whatever be the merit of the design, they, as well as the modern advocates of liberty and equality, have mistaken their ground. Neither the French nor the Blacks were prepared for emancipation. While we say this, however, not to break the subject, we shall remark, that the observations on 'Jacobins' and the 'Illuminés' in the present volume are equally unjust and unfounded. That the Encyclopædists were deists, and in several instances atheists, we will admit; but it was vanity only which led them to destroy Christianity, without any design of raising themselves into a superior rank of mortals. Their follies and their vices were too well known; and Frederic, whom they flattered into an oracle on a subject which he did not understand, soon left them, when he perceived the connexion between the destruction of religion and that of social order. We allow the 'connexion,' but deny that the abolition of the latter was any part of their design; and we deny it, not only from a view of their conduct, but from their dispositions. Not one of the whole set—the reader may supply a more opprobrious appellation—was capable of a deep design, nor of the conduct of such, if projected by another. Voltaire's profoundest schemes were planned to cheat the booksellers; and Diderot

never soared higher than to overreach Catharine in the sale of his boasted library. With respect to the Illuminati and the Freemasons, we have already offered our opinion. We cannot, indeed, contradict what authors of credit—for such we esteem at least professor Robison—have asserted; but they have never proved the connexion between these mystical sects and the late revolution. The whole is easily resolved without the aid of mysticism. We personally knew many of the original actors in the revolution, and were convinced of the purity of their views; but they were obliged to employ a force which they could not afterwards controul; and the combined power of the mob, which they used as an instrument, felt their own influence, when collected in the hall of the Jacobins. Weishaupt, in his new society, might have adopted the various degrees of honour here enumerated from the abbé Barruel or professor Robison; but the Jacobins of France were never to any extent or great degree under the influence of this society; and the frantic restless spirit of innovation was no-where, at one period, more alive than in this country. Why may not then similar causes have had similar effects in others, whatever may have been the doctrines of this mystical union? With respect to Freemasonry, some new ordinances may have been added; but the Masons of England know that they have not been received in *their* lodges; nor are there, in any order of society, better men, or better subjects. The world was ripe for innovation—unfortunately innovation has not amended their state,—and the little inconveniences which roused the spirit of resistance have been exchanged for misery, poverty, and contempt. Let even the individuals of France recount their gains, and soberly affirm what they have obtained in exchange for the destruction of their marine and the loss of their commerce—years of anarchy, and, perhaps, ages of restless doubt and suspicion.

In this progress we have overlooked, though not without design, an excellent article on ‘dynamics,’ chiefly that we may unite it with one of equal ability—the last in the present volume of the Supplement—‘impulsion.’ This subject we meant to have examined at length, but find it impossible within any reasonable compass. In general we can freely commend it; yet, when the writer considers impulse as ‘pressure,’ the idea requires some modification. It must be, indeed, ultimately resolved into pressure: but, as impulsion, it is pressure with momentum, and actuated, perhaps, by peculiar laws. Had we engaged fully, as we purposed, in this inquiry, we should from these principles have introduced some modifications in his views of the *conservatio virium vivarum*. We admit that the author has given the first demonstration of the theorem, and we admit also that it is the property of Newton. Indeed, in each article, he has shown himself laudably zealous for our

countryman's fame, and, without the petulance of a partisan, has with manly dignity asserted his rights. Were we *hypercritical*, we might remark that he has been rather too minute in his distinctions, and his introduction to the article of 'dynamics;' but when we reflect that the pages of his dictionary have heretofore employed as many volumes, when we consider that his luminous view of the subject gives a full, and at the same time correct, sketch of the subject, we may pardon what appears to us a little prolixity; and we the more readily pardon it, as we accede to the application in the second article of impulsion.

We regret that our author has not explained, more pointedly and comprehensively, a position which we think very well established, viz. that bodies, apparently in contact, are really not so, and that resistance is not owing to the immediate impulse of the particles of matter on each other. Our opinion we have often had occasion to explain. We shall add some of our author's observations, but cannot admit the consequence which he draws, that this doctrine excludes the supposition of an interposed fluid. We think it rather establishes its existence, since otherwise an effect appears to take place without a cause.

'It is hardly necessary now to say, that all attempts to explain gravitation, or magnetism, or electricity, or any such apparent action at a distance by the impulsions of an unseen fluid, are futile in the greatest degree. Impulsion, by absolute contact, is so far from being a familiar phenomenon, that it may justly be questioned whether we have ever observed a single instance of it. The supposition of an invisible impelling fluid is not more gratuitous than it is useless; because we have no proof that a particle of this fluid does or can come into contact with the body which we suppose impelled by it, and therefore it can give no explanation of an action that is apparently *a distant*.

'The general inference from the whole seems to be, that, instead of explaining pressure by impulse, we must not only derive all impulse from pressure, but must also ascribe all pressure to action from a distance; that is, to properties of matter by which its particles are moved without geometrical contact.

'This collection of facts conspires, with many appearances of fluid and solid bodies, to prove that even the particles of solid, or sensibly continuous bodies, are not in contact, but are held in their respective situations by the balance of forces which we are accustomed to call attractions and repulsions. The fluidity of water under very strong compressions (which have been known to compress it $\frac{1}{2}$ of its bulk), is as inconsistent with the supposition of contact as the fluidity of air is. The shrinking of a body in all its dimensions by cold, nay, even the bending of any body, cannot be conceived without allowing that *some* of its ultimate unalterable atoms change their distances from each other. The phenomena of capil-

lary attraction are also inexplicable, without admitting that particles act on others at a distance from them. The formation of water into drops, the coalescence of oil under water into spherical drops, or into circular spots when on the surface, shew the same thing, and are inexplicable by mere adhesion. In short, all the appearances and mutual actions of tangible matter concur in showing, that the atoms of matter are endowed with inherent forces, which cause them to approach or to avoid each other. The opinion of Bosovich seems to be well founded; namely, that at all sensible distances, the atoms of matter tend toward each other with forces inversely as the squares of the distances, and that, in the nearest approach, they avoid each other with *insuperable* force; and, in the intermediate distances, they approach or avoid each other with forces varying and alternating by every change of distance. Vol. i. p. 804.

We do not perceive that this difference in opinion affects the author's conclusions. Had we time, we could show that it only influences the language; if it be once allowed (as it must be *per hypothesin*) that this interposed fluid penetrates the most solid bodies, resisting only in consequence of its relation (we dare not say affinity) to different substances.

From all that has been said, we learn that physical or sensible contact differs from geometrical contact, in the same manner as physical solidity differs from that of the mathematician. Euclid speaks of cones and cylinders standing on the same base, and between the same parallels. These are not material solids, one of which would press the other out of its place. Physical contact is indicated, immediately and directly, by our sense of touch; that is, by exciting a pressure on our organ of touch when it is brought sufficiently near. It is also indicated by impulsion; which is the immediate effect of the pressure occasioned by a sufficient approximation of the body impelling to the body impelled. The impulsion is the completion of the same process that we described in the example of the magnets; but the extent of space and of time in which it is completed is so small that it escapes our observation, and we imagine it to be by contact and in an instant. We now see that it is similar to all other operations of accelerating or retarding forces, and that no change of velocity is instantaneous; but, as a body, in passing from one point of space to another, passes through the intermediate space; so, in changing from one velocity to another, it passes through all the intermediate degrees without the smallest *saltus*.

And, in this way, is the whole doctrine of impulsion brought within the pale of dynamics, without the admission of any new principle of motion. It is merely the application of the general doctrines of dynamics to cases where every accelerating or retarding force is opposed by another that is equal and contrary. We have found, that the opinion, that there is inherent in a moving body a peculiar force, by which it perseveres in motion, and puts another in motion by shifting into it, is as useless as it is inconsistent with our notions of motion and of moving forces. The impelled body is

moved by the insuperable repulsion exerted by all atoms of matter when brought sufficiently near. The retardation of the impelling body does not arise from an *inertia*, or resisting sluggishness of the body impelled, but because this body also repels any thing that is brought sufficiently near to it. We can have no doubt of the existence of such causes of motion. Springs, expansive fluids, cohering fibres, exhibit such active powers, without our being able to give them any other origin than the *FIAT* of the Almighty, or to comprehend, in any manner whatever, how they reside in the material atom. But once we admit their existence and agency, every thing else is deduced in the most simple manner imaginable, without involving us in any thing incomprehensible, or having any consequence that is inconsistent with the appearances. Whereas both of these obstructions to knowledge come in our way, when we suppose any thing analogous to force inherent in a moving body solely because it is in motion. It forces us to use the unmeaning language of force and motion passing out of one body into another; and to speak of force and velocity as things capable of division and actual separation into parts. The force of *inertia* is one of the bitter fruits of this misconception of things.' Vol. i. p. 805.

We greatly regret that we cannot follow our author more minutely. We have seen nothing more clear, more comprehensive, or more satisfactory, on this intricate subject.

The lives, in the remainder of this volume, are numerous and interesting, and form a very valuable part of the present collection. They are, in general, written with exact judgement and minute discrimination. We shall notice some of the more important.

The life of 'Sir David Dalrymple,' better known by his title of 'Lord Hailes,' is an excellent one, truly discriminative of his peculiar talents. Where so much commands our respect, we scarcely dare to hint at a fault; but perhaps we may ask, whether the accuracy of his judgement kept pace with the undeviating excellence of his heart? We should be sorry by such a question to offend his friends, or do an injury to his memory. His knowledge was extensive—his publications truly valuable; nor perhaps do they contain a line which he would now wish to erase.

There are some curious particulars of the frantic and suffering 'Daniens,' which show that the warmest enthusiasm is not peculiar to modern Frenchmen. 'Desault' was a surgeon of considerable abilities, and one of the innocent martyrs of the revolution. His terrors at least—for the idle story of his being poisoned himself, because he would not assist in the crime of poisoning the son of the unfortunate Louis, is absurd, since the jailors could more easily have destroyed the child than the surgeon—overcame him; and he died, like some other excellent men, from his apprehension of the villains who then assumed the regal power. Of 'Diderot' the account is very

satisfactory, excepting only the idea of his religious designs. As one of the leaders of the celebrated Encyclopedists, and an able assistant in that work, it of course shares the editor's attention. We shall transcribe some of his remarks.

'When a new edition of the *Encyclopédie* was resolved on, Diderot, the editor of the former edition; thus addresses the book-sellers who had undertaken to republish it. "The imperfections (says he) of this work originated in a great variety of causes. We had not time to be very scrupulous in the choice of our coadjutors. Among some excellent persons, there were others weak, indifferent, and altogether bad. Hence that motley appearance of the work, where we see the rude attempt of the school-boy by the side of a piece from the hand of a master; a piece of nonsense next neighbour to a sublime performance. Some working for no pay, soon lost their first fervour; others, badly recompensed, served us accordingly. The *Encyclopédie* was a gulf into which all kinds of scribblers promiscuously threw their contributions; their pieces ill conceived, and worse digested, good, bad, contemptible, true, false, uncertain, and always incoherent and unequal; the reference, that belonged to the very parts assigned to a person, never filled up by him. A refutation is often found where we should naturally expect a proof. There was no exact correspondence between the text and the plates. To remedy this defect, recourse was had to long explications. But how many unintelligible machines, for want of letters to denote the plates!" To this confession Diderot added particular details on various parts; such as proved that there were in the *Encyclopédie* subjects to be not only retouched, but to be composed afresh: and this was what a new company of literati and artists set themselves to work upon in the *Encyclopédie Méthodique*.

'This immense work is not yet completed; and therefore we cannot speak of it as a whole; but it is surely not less verbose than the former edition, nor do the aims of its editors appear to be purer. That it contains much valuable information in chemistry, and indeed in every department of physical science, no candid man will controvert: but its articles on abstract philosophy are prolix and obscure; and it betrays the same impiety, the same eager desire to corrupt the principles of the rising generation, and the same contempt for every thing which can make mankind happy here or hereafter, with the former edition.' Vol. i. p. 491.

'Of 'Dr. Enfield' the life is pleasing and satisfactory; and we read also with satisfaction the memoirs of the melancholy, the unfortunate 'Falk,' as well as of the learned but indolent 'Dr. Farmer.' We know that, in this emergency of time and limits, the life of 'Robert Fergusson' should not detain us. His poetical talents are undisputed; and the laxity of his moral and his religious opinions are generally notorious and lamented. Yet some observations of importance are introduced in a manner that may occasion their neglect; and they are of too much consequence to be lost. They are strictly just; and we could

add some similar, though less illustrious instances, from our own knowledge.

‘ That the law was a very improper profession for a man of his narrow fortune is indeed true ; but we trust that his two biographers will not consider us as intending any offence to them, if we embrace the present opportunity of exposing the folly of a very common remark, that a lively genius cannot submit to what is absurdly called a dry study. We might instance different lawyers at our own bar, who, with great poetical talents in their youth, have risen to the summit of their profession ; but to avoid personal distinctions at home, we shall take our examples from England. The genius of the late earl of Mansfield was at least as lively as that of Mr. Fergusson, and if he had pleased he could have been equally a poet ; yet he submitted to the drudgery of studying a law still drier than that of Scotland. To the fine taste of Atterbury bishop of Rochester, and to his classical compositions both in prose and verse, no man is a stranger who is at all conversant in English literature : yet that elegant scholar and poet, after he had risen to the dignity of dean of Carlisle, submitted to the drudgery of studying, through the medium of barbarous Latin, the ecclesiastical law of England from the earliest ages ; and declared, that by dint of perseverance he came in time to relish it as much as the study of Homer and Virgil. Whatever be thought of Milton’s political principles, no man can read his controversial writings, and entertain a doubt but that he could have submitted to the drudgery of studying the law.

‘ The truth is, and it is a truth of great importance, that a man of real vigour of mind may bring himself to delight in any kind of study which is useful and honourable. Such men were lord Mansfield, the bishop of Rochester, and Milton ; but, whether through some radical defect in his nervous system, or in consequence of early dissipation, Mr. Fergusson, with many estimable qualities, was so utterly destitute of this mental vigour, that rather than submit to what his friends call drudgery, he seems to have looked with a wishful eye to some sinecure place.’ Vol. i. p. 647.

The character of Dr. ‘ James Fordyce ’ is admirably drawn ; and the petulant irritability of ‘ George Forster ’ described with equal spirit and truth. One circumstance of his life, not generally known, we shall select ; our readers will see that he is a twin brother of Mr. Godwin, at least very nearly related ; and that Miss Wolstonecraft could find in a neighbouring kingdom her resemblance.

‘ Our biographer, after conducting his hero through these scenes of public life, proceeds to give us a view of his domestic habits and private principles. He tells us, that he formed a connexion (whether a marriage or not, the studied ambiguity of his language leaves rather uncertain) with a young woman named *Theresa Hayne*, who, by the illumination of French philosophy, had divested herself of all the prejudices which, we trust, the ladies of this country still consider as their honour, as they are certainly the guardians of do-

mentic peace. Miss Hayne was indignant at the very name of duty. With Eloise she had taken it into her head, that

Love, free as air, at sight of human ties,
Spreads his light wings, and in a moment dies.

‘ She was frank enough, however, says our author, to acknowledge the errors of her imagination ; and from this expression, and his calling her afterwards Forster’s wife, we are led to suppose that she was actually married to him. But their union, of whatever kind, was of short duration. Though the lady is said to have been passionately attached to celebrated names, the name of George Forster was not sufficient to satisfy her. He soon ceased, we are informed, to please her ; she therefore transferred her affections to another ; and, as was very natural for a woman who was indignant at the name of duty, she proved false to her husband’s bed. Forster, however, pretended to be such a friend to the modern rights of men and women, that he defended the character of his Theresa against crowds who condemned her conduct. Nay, we are told, that he considered himself, and every other husband who ceases to please, as the *adulterer of nature*. He therefore laboured strenuously to obtain a divorce, to enable Theresa Hayne to espouse the man whom she preferred to himself. Strange, however, to tell, the prejudices even of this cosmopolite were too strong for his principles. While he was endeavouring to procure the divorce, he made preparations at the same time, by the study of the oriental languages, to undertake a journey to Thibet and Indostan, in order to remove from that part of the world, in which both his heart and his person had experienced so severe a shock. But the chagrin occasioned by his misfortunes, joined to a scorbutic affection, to which he had been long subject, and which he had contracted at sea during the voyage of circumnavigation, abridged his life, and prevented him from realising this double project. He died at Paris, at the age of thirty-nine, on the 13th of February 1792.’ Vol. i. p. 665.

The life of the amiable ‘ lord Gardenstone ’ is pleasing ; that of ‘ Dr. Gerard ’ both entertaining and instructive. The account of ‘ Harriot,’ from professor Zach, is curious ; and, indeed, it reflects little honour on the English mathematicians that they have not defended the memory of their countryman from the imputation of some French philosophers, who have given the honour of Harriot’s improvements to Des Cartes. The plagiarism of Des Cartes is fully established from the Petworth manuscripts ; and it is shown from these that Harriot was also an astronomer of no mean talents and acquirements. The character of ‘ Hooke ’ is also ably defended from an imputation, too generally admitted, that he had adopted, without acknowledgement, the discoveries of others.

Of ‘ Dr. Horne,’ one of the most judicious of modern Hutchinsonians, the account is discriminated with peculiar judgement, and his real opinions placed in a very just—perhaps

a somewhat favourable—view. In the life of ‘John Hunter,’ little, we believe, is added, or could be added, to the memoirs already published. Yet, perhaps, his talents have not been accurately examined; nor has the confusion of his language, the perplexity of his views, and the unscientific style of his opinions, been properly pointed out. These all arise from the defect of early education, from a mind ill regulated, from a habit of amassing facts without mature and repeated reflexion; probably from a rather too much confidence in his own talents. There are few authors whose reflexions are, in many instances, more crude and unsatisfactory. Future critics will distinguish between the observer and the philosopher—between the anatomist and the physiologist. Of ‘Dr. Jebb,’ the life is well executed, the progress of his opinions properly pointed out, and his conduct stigmatised with a gentle hand. The unfortunate effect of political societies is forcibly insisted on; and of these Dr. Jebb, if not one of the first institutors, was an early patron. His attempt to practise physic after three years’ study, and with a mind distracted by religious and political controversies, is more silently condemned with a note of admiration only. It deserves, however, a severer reprobation: but medical knowledge is in general considered as a *datum*; and every physician is the same, while one is usually preferred, merely, perhaps, on account of talents most distant from his profession and his patient.

We must return to this work on a future occasion. We regret that we have not been able to make a more rapid progress; but the variety of subjects, and the talents displayed in its different disquisitions, have detained us in our examination beyond the period we had fixed.

(To be continued.)

ART. VI.—*The India Guide; or, Traveler's Companion through Europe and Asia. Part I. Vol. I. By Lieut. Col. Taylor, &c. 8vo. 10s. 6d. Boards. Wallis. 1801.*

OUR author is indefatigable in publishing treatises concerning India. In his preface, after mentioning the well-known advantages arising from the publication of books of voyages and travels, colonel Taylor thus proceeds.

‘That the real object and extent of this little manual may be rightly understood, two things are to be observed. First, that it is not only calculated for the purpose of persons traveling through Europe to India, or other parts of Asia, but also for that of those who confine their travels to Europe. I have not limited my design

to the most direct journey from London to Venice and Turkey in Europe, but I have occasionally diverged, not only to other parts of Germany and of Italy, but also to France, Spain, and Portugal, on the one hand, and to the northern kingdoms of Europe on the other.

‘Secondly, it will be found useful, in like manner, to the mere Asiatic traveler, whether he arrive in India, or on the coasts of Arabia or Persia, by land or by sea. Nevertheless, although this little volume is calculated for the use of the mere European as well as the mere Asiatic traveler, the object principally in view, is, the accommodation of travelers by land from the one quarter of the world to the other, whether from Europe to Asia, or Asia to Europe. Where all circumstances are favourable, it may be expected that the sensible and ingenious traveler will not, whether on his journey to the east or to the west, adhere to the post road, but make excursions, and expatiate freely in different directions.’ P. v.

The subsequent praise of Bailly's visionary letters on the Atlantis does little credit to our author's discernment. The remainder of the preface is occupied with prolix details concerning the inland intercourse with India.

After an advertisement of trifling importance, the author proceeds to give general directions for travelling over land to Hindustan, with regard to money, provisions, &c.

‘Lemon juice, or essence of lemon and water, is a cooling and agreeable drink, and extremely refreshing in sultry weather. Alum will purify and cleanse your water; it is of a nature equally cooling and bracing. The proportion is about a quarter of an ounce of powdered alum put into seven gallons of water, which, though ever so thick, will become in less than two hours clear and wholesome.

‘In regard to baggage, I would recommend as little as possible; and even in the most expensive way of traveling, the following articles, in addition to those already mentioned, including the articles on the person, would be sufficient,

‘A hat and traveling cap.

‘Two coats, one dark waistcoat, and three white ones.

‘One dozen shirts.

‘One dozen pair of stockings.

‘Two pair of pantaloons, and one pair of black silk breeches.

‘One pair of shoes.

‘Two pair of half-boots,

‘Black stock.

‘Six white cravats,

‘A great coat,

‘A pair of good plain-mounted pistols.

‘A pair of small pocket ditto.

‘A fowling piece.

‘A small drinking mug.

‘A tea pot, and to be used as a coffee biggin.

‘A tin boiler.

‘A deep dish with a cover, in which you dress or warm up your victuals.

- Tea cups.
- Powder, ball, and small shot.
- Plates, knives, forks, and spoons.
- A compass.
- A spy glass.
- A thermometer.
- A sextant.
- Phosphorus matches.
- Medicines.
- Bedding, to be put up in a painted canvass bag.
- Writing materials, razors, combs, &c. put up in a small convenient box.

• On your arrival in Asia or Egypt, you must provide yourself with a scimitar, and complete Turkish or Arab dress, and not be unmindful of warm under-clothing, for during the night and the morning it is extremely cold. The head and feet should in particular be kept warm.

• All the articles mentioned may very easily be put up in a small compass, and increased according to the number in the party. The wine is the only thing of a bulky nature, and to avoid its being so is totally impossible: the best way is to be sparing and moderate in the use of it. One thing you must be reminded of, that you cannot depend on either good wine or good tea, after leaving Europe: all the Levant wines are sweet and cloying; those of Syria full of sediment, poor, and without flavour. To a traveler who means to be economical, many articles in the foregoing list must be dispensed with, and which must be reduced to the following:

- One coat and waistcoat, with six shirts.
- A hat and traveling cap.
- A black stock.
- Two pair of half-boots.
- Two pair of strong pantaloons.
- A great coat.
- Bedding, to consist of a carpet, a blanket, and coverlid.
- Six pair of stockings.
- A pair of pistols and short fowling piece to sling over the shoulder, with the necessary ammunition.
- A drinking mug.
- Tea pot to be used as a coffee biggin.
- A dispatcher, for the purpose of cooking.
- A pocket compass and small spy glass.
- A knife, fork, and spoon, in a case.
- A few medicines.
- A razor, strop, soap, paper, and writing materials, put up in a small compass.
- Articles of living, as few as possible, without wine.

• All these must be packed up in the smallest way possible, and I would prefer a strong bag to any other mode of conveyance. On the arrival of the traveler in Asia, he must disencumber himself of all his European dress and any other superfluities, and, until his arrival in India, wear nothing costly or attractive: a stranger may in this manner reach India in the most perfect security. Should he prefer

a more magnificent style than either of those I have pointed out, it also may be accomplished by the means of much additional expense.

‘It will require little ingenuity to discover the mode by which the expense may be enhanced: it will be done by multiplying *ad libitum* the number of servants, tents, camels, horses, and luxuries for the table, with a long list of articles both expensive and unnecessary, and tending to stimulate the passion of avarice when it ought to be suppressed.’ p. 8.

He afterwards advances rules for the preservation of health, which seem to be useful and judicious.

‘*Colds*

Are common to all countries, from morning and evening air. The best remedy is a few grains of Dr. James’s powder; bathing the feet before going to bed in warm water with a little salt, or in sea-water.

‘*Coughs.*

‘Coughs succeed colds. If violent, bleeding is necessary; if not, a purge first, and then a little honey or syrup, and tincture of opium may be useful: 120 drops of the latter to two ounces of the former; a tea-spoonful three or four times a day.

‘*Fevers.*

‘If not of the infectious kind, but if inflammatory, bleeding, Dr. James’s powder every six hours in small doses, and half an ounce of nitre dissolved in a quart of water, as drink, will soon remove the complaint.

‘If delirium and other dangerous symptoms should attend, blistering the back, camphor and powdered snake-root will be proper, six grains of the former and fifteen of the latter every four or six hours. The intestines always to be kept open by a little salts and manna, magnesia and rhubarb, or senna tea.’ p. 26.

When our author, or the physician whom he consulted, describes, p. 32, the cholera morbus, as being a vomiting of bile, attended with obstinate costiveness, he surely mistakes the very nature of the disease.

The remaining calculations of expenses, &c. will be found useful by those who choose to travel over land to India; but being wholly uninteresting to others, the advantage must be of a very confined nature. The recollection must of course induce us to abridge our further extracts. Among the articles more generally interesting, may be placed the following receipts.

‘*Turkish Manner of making Coffee.*

‘Coffee to be good must either be ground to an almost impalpable powder, or it must be pounded as the Turks do, in an iron mortar with a heavy pestle. The Turks first put the coffee dry into the coffee pot, and set it over a very slow fire, or embers, till it is warm and sends forth a fragrant smell, shaking it often; then from another pot they pour on it boiling water (or rather water in which the

grounds of the last made coffee had been boiled and set to become clear); they then hold it a little longer over the fire, till there is on its top a white froth like cream, but it must not boil, but only rise gently; it is then poured backwards and forwards two or three times from one pot into another, and it soon becomes clear. Some put in a spoonful of cold water to make it clear sooner, or lay a cloth dipt in cold water on the top of the pot. Coffee should be roasted in an open earthen or iron pan, and the slower it is roasted the better. As often as it crackles it must be taken off the fire. The Turks often roast it in a baker's oven while it is heating.

'To make Yeast in the Turkish Manner.'

'Take a small tea-cup full, or wine-glass full of split or bruised pease, pour on it a pint of boiling water, and set the whole in a vessel all night on the hearth, or any other warm place; the water will have a froth next morning, and will be good yeast. The above quantity will make as much bread as two quartern loaves.' p. 112.

Colonel Taylor's account of his own journey in the East is amusing, and agreeably relieves the tediousness of some other details: nor can we wholly prætermitt his adventures at Antioch.

'In proceeding to the caravanserai, we were assailed by the people in the most vile terms of reproach. Mrs. Taylor was taken hold of by the arm, and, with a degree of brutal violence, attempted to be pulled from her horse: one of the servants luckily held her fast, but her arm bore testimony of the rude manner in which the fellow behaved.

'My Italian servant was seized by the coat, but a spirited stroke from his horsewhip made the fellow quit his hold. The black was more roughly treated, and he had the imprudence to present his pistol at one of the most daring. I severely reprehended him for his folly, considering the brutality of the people, and their dislike to Christians; if any accident had happened, it would most undoubtedly have proved fatal to the whole party. In turning the corner of a street, a young fellow attempted to snatch away my whip; neither did he relinquish it till after some struggle between us. I have given some features of the inhabitants of Antioch, and what a traveler may expect. I would advise avoiding the town, and rather to seek any shelter than that of so inhospitable a place. A tent would have been a thousand times preferable, but this we had not. Another thing that perhaps made against us, was the European dress; it would be therefore better to appear *à la Turque* as soon as possible after your arrival in Syria.

'The Armenian received us politely in his hall of audience. He was in company with two or three of his friends, smoking the Turkish pipe, with a bottle of aniseed water before him, from which they made frequent libations. Being seated on a carpet in the Eastern style, he ordered our baggage to his house, and a repast to be prepared. After having assisted us in settling with the gürde for the hire of our horses, he very civilly requested we would refresh ourselves for a day or two with him; this we declined, and requested

his interference to procure us conveyances in the morning at an early hour. Orders were accordingly given, with every promise of assistance on his part.

At seven o'clock supper was announced. It consisted of several dishes, composed chiefly of fish dressed in different ways, according to the mode of the country. They were placed on a large silver waiter, raised about a foot from the carpet, on which the company sat in a circular manner. Our party consisted of our host, the old Armenian, his son, one of his friends, and ourselves. Abundance of bread was thrown at the feet of the guests, but there was neither knife, fork, nor spoon. Our entertainer helped the company liberally with his right hand, which he had previously washed for the purpose. The mode in which this repast was conducted appeared to us truly laughable. The hearty manner in which our friend applied his hand, with the sleeve of his gown tucked up to his elbow, into a large dish, and transferred the viands, not without some violence, to our plates, and this too without asking or waiting our consent, formed a striking contrast to the delicacy of European manners.

Notwithstanding this seeming want of cleanliness, great regard was paid to ablution. Water from a silver ewer, and clean towels, were served to the company both before and after supper. Our drink consisted of the thick wine of the country, something resembling bad Madeira, before it is made fine; and upon the whole we made a very tolerable meal. Supper being ended, the company retired to the opposite corner of the room, where pipes were prepared, and we sat down to enjoy the Asiatic luxury of smoking.

After a short time spent in this way, we were visited by an itinerant Italian physician, dressed in a most whimsical manner: he wore a very formal wig, a cocked hat, large whiskers, with a red silk Turkish gown, under which appeared some other clothes, partly European and partly Turkish. He was extremely inquisitive for news, particularly of the war between the emperor and the Turks. He assured me that all Syria would rejoice at the success of the former, as it yielded the inhabitants a prospect of better times. This poor man seemed sensibly affected at the miseries of the Syrians, of whom he spoke handsomely, and added that their poverty prevented the effects of their generosity towards him. He was extremely desirous to return to Italy; but, alas! like many others, he had outlived his friends, and was now doomed to roam through the plains of Syria, in order to pick up a miserable pittance by his skill in curing the disorders incident to these inhospitable climes. He appeared to be respected by our host, though I afterwards understood, that, like a number of vagrants and wanderers of his country, some *faux pas* of his youth was more than an objection against visiting his native land. To the honour of the English nation, adventurers of doubtful history from foreign countries are every where to be met with, in all parts of the Turkish empire, whilst we rarely find an Englishman, who, like them, are [*is*] groveling in a country of slaves, exposed to scorn, and liable to every insult degrading to the human mind.

The physician having taken leave, with many compliments and wishes for our success, chairs were placed in the area of the building, which, like all the eastern houses of consequence, was surrounded by

a high wall, secured with a strong gate. Here the smoking was continued, and we were joined by an Armenian, who appeared as droll, or merry-andrew, a character common in all the coffee-houses in the Turkish dominions, whose business it is to divert the company. He displayed numberless antic gestures, and possibly expressed many witty sayings, if I may judge from the immoderate mirth of the spectators. This amusement continued till ten o'clock, when beds or mattresses were spread on the carpet of the hall, with comfortable pillows, and we laid ourselves down to rest.

‘The variety of this day would have afforded ample compensation for its fatigues, could the unpleasant sensation that remained on our minds, arising from the conduct of the people of Antioch, have been effaced. Safe and comfortable within our castle, for such is the house of every man in this country, we rejoiced in being no longer subject to those insults and impertinences to which remaining at the caravanserai undoubtedly would have subjected us; and we were happy to think that the morning’s sun would convey us from a place we had so much reason to dislike.

‘Early the next day coffee was served by a very pretty Armenian girl, daughter-in-law to our host. She was fair, and seemed, by her little attentions, desirous to please. Her fine black hair hung down her back in a hundred small plaits, whilst her forehead and breast were adorned with chequins. Her dress consisted of the Turkish drawers, and a long robe, which from her neck reached to her heels, made of a kind of silk and cotton stuff, intermixed with flowers of gold. She wore no covering on her head, and, unlike those of her sect in India, no handkerchief to cover her mouth. On her feet she had a pair of Turkish slippers, which she pulled off as she approached the company of the men. She did not eat, or even sit down to table with her husband; but what was to me still more astonishing, was, to perceive this seemingly delicate woman solacing herself in the morning with a plentiful cup of aniseed-water.

‘My fair countrywomen will no doubt condemn the slavery in which the eastern ladies are maintained, and pleasingly reflect on the difference of their situation, which at once stamps them the companion of man, formed to be the partner of his prosperity or his cares, a relief to his woes, and the support and comfort of his old age. Continue then by your conduct to deserve that admiration so deservedly your due, and to support that character which places you so distinguishedly above all your sex, whether in the courts of Europe, the sequestered apartments of eastern monarchs, or the more humble spheres of private life’ P. 167.

Our author’s knowledge of Persia only extends to a few miles round Abousheer: and a good journey through Persia is still much wanted.

We have had repeated occasion to mention colonel Taylor’s productions, and, upon the whole, must express our esteem for his spirit of enterprise and love of literature; but we have often had occasion also to wish that he would consult some literary friend before he commits himself to the public tribunal.

ART. VII.—*The Song of Songs, which is by Solomon. A new Translation: with a Commentary and Notes. By T. Williams, &c. 8vo. 6s. Boards. Williams. 1801.*

THE variety of interpretations given to the Song of Solomon, and the abuse to which it is liable from the levity of the profane, were sufficient motives to the Jews for prohibiting the perusal of it, till the powers of reflexion were matured by age and experience; and, among serious Christians, many have doubted whether it can be admitted with propriety into those writings which are destined for the edification of their families. The difficulties attending this question are certainly not inconsiderable; and we cannot hesitate to affirm, that the mind should be well instructed in the truths of religion in general, and the peculiar language and ardent phraseology in which they are frequently conveyed by the prophets in Scripture, before it venture to seek the benefits which the allegory in this poem is intended to convey. Far be it from us to entertain for a moment the profane and idle notion, that it is a mere licentious poem, composed by Solomon in the midst of his debaucheries, or that it was the effusion only of a poetical imagination in his happier days, when he was celebrating his nuptials with his Egyptian consort. In either case, the work could neither claim a place in our sacred writings, nor have been honoured with so much reverence by both Jews and Christians. We are constrained then to search for some more remote and allegoric meaning: and if we find in the Old Testament the relation between Jehovah and the Jewish church, and in the New Testament that between Christ and his own church, described in terms frequently similar, and equally derived from matrimonial intercourse, while the breach of that relation is compared to the breach of the nuptial vow, we may reasonably conclude, that the inditer of this song, in employing the figures of eastern imagery, by no means intended that we should confine ourselves to the figure itself: he hoped to elevate the mind to subjects of a spiritual nature, and of the greatest importance. In this view of the poem devout Jews and Christians agree—the one referring the allegory to the mystic union between the Messiah and the Jewish church, the other to the marriage of the lamb with the universal church. Allowing this, however, to be the chief scope of the poem, we still find it difficult to interpret each separate part. We see evidently that its plan is dramatic; but the persons of the drama are not always easily ascertained; the scene of action and period of time, in which it was performed, alike present almost insuperable bars to investigation.

Our author considers the poem as ‘a sacred allegory, de-

scribing the relation and communion between God, in the person of Christ, and his true church, or those individuals of which the church is composed.' This allegory is conveyed under the image of nuptial relations; and the characters, supposed to be introduced, are those which have so often been supposed before—the bride with her virgins or bride-maids, and the bridegroom with his companions. Contrary to the opinions of Bossuet and Michaëlis, the action is here asserted to begin with the first morning after the consummation of marriage, and to continue for the ensuing week, during which the speakers are introduced on the stage each morning and evening. In consequence of this division of the poem—for which we freely confess that we do not see the least ground of propriety—on the fourth morning the bridegroom is introduced with a speech or address, and immediately leaves the company without any reply; while on the sixth evening the bride performs a speech or a song in the same manner. In fact, we can see no reason in several places why the action should terminate at one time more than at another; and it would be just as easy to divide the time into three as into the more usual section of seven parts. But it has been long observed by the commentators, that, in the Jewish celebration of nuptials, festivity reigns for seven days; and it is probable therefore, it has been said, that music and songs may have opened and terminated each of these days. We admit the probability; yet in the poem itself we cannot discover any marks which sufficiently denote such breaches in the action; and the suggestion that the marriage is consummated before the song begins is not to be embraced without considerable hesitation.

We find then the same difficulties in this as in every other arrangement of the poem; and, in the language, the superiority to the received translation is by no means apparent. The introduction, however, and the notes, are entitled to more consideration. In the former are some excellent remarks on the language, poetry, and music of the Hebrews, and a copious account of the different translations that have preceded this before us. In the notes, the allegoric meaning is explained in a manner not to offend the ear of chastity and delicacy. The writer is of the sect now generally termed evangelical: but the peculiar notions of that sect are not very frequently obtruded; and there is much of that real spirit of Christianity of which we too often lament the want in many cold commentators on the Scriptures. It is obvious to expect from our writer sentiments like the following.

'The subject leads us naturally to add a remark on the importance of attending a Gospel ministry, where we possibly can, in preference to erroneous, or merely moral teachers. It is very true: that morality is inseparable from the Gospel; but it is equally true,

that it is not the Gospel itself. They should be distinguished, though not divided. We have no reason to expect Christ's presence, but where his Gospel is.' P. 171.

That a mere moral preacher is a terrible affliction to any church, we cannot doubt: but still we must keep in mind continually the danger of schism; and preaching must be considered as a circumstantial, not an essential, part of our religious service.

The view given of the church in one of the notes affords a specimen, by no means disadvantageous, of the author's talents and mode of commenting on his original.

'The church in her prosperity is the admiration and envy of the world. By her prosperity I do not so much intend her outward glory as her inward purity. In the golden days of primitive Christianity, when, in the language of the Christian prophet, she was 'clothed with the sun,' how much was she admired! 'See how these Christians love!' was a proverb among the heathen: but as admiration in base minds always produces envy, so the surprise of the heathen often ended in persecution—they admired, and hated Christians. Nor is this a circumstance to be referred only to ages back, or distant countries. The Gospel faithfully preached, and succeeded with the divine blessing, will produce, more or less, the same effects on the lives of its professors, and on the tempers of its enemies. A gracious character will always attract the respect and approbation of spectators; but it will not, of itself, subdue their enmity to holiness; they approve the character, but they hate the person, and his religion.

'The true church is a singular and distinguished character, she is an *only one*—the only one of her mother and of her beloved. There are many who assume that sacred character, who pretend to love and belong to Christ; but the true church is distinguished by her simplicity, purity, and attachment to her Lord. From this and the like passages, Cyprian [Epis. 75] undertakes to prove against the heretics of his time, the unity of the church; and this must be granted if properly explained: but the true unity of the church consists, not in a conformity in rites and ceremonies, and church government, but in being united to Christ the head, and in union of heart and spirit among the members. We have happily proved, in the present day, that there are some in almost all denominations, who, notwithstanding great differences in circumstantials, can unite heart and hand, to promote the common cause of Christianity.

'We have the true character of the church with her progressive glory. First, in the patriarchal dispensation, she looked forth as the grey dawn or morning dusk, with some gleams of light in ancient prophecy; then under the Mosaic dispensation she acquired the beauty of the moon; and as that planet reflects the beams of the sun, cooled and weakened in their effect, so that dispensation presents a faint though beautiful image of divine truth. At length, the path of the just, like that of the light, shining more and more unto the perfect day, the church was 'clothed with the Sun of righteous-

ness,' and under the Gospel dispensation shines forth in all its splendour. Still proceeding in her course, her light was partially intercepted by the clouds of persecution, and she became like the evening streamers of a western sky—shone gloriously in martyrdom and death—and sunk beneath the shades of papal ignorance and superstition, until the glorious morning of the reformation.

'The course of an individual believer is like that of the church, considered as a body. First, he receives the dawn of light, in the conviction of his sin and guilt—this light advances in the increase of knowledge, and gradual sanctification, till it assumes the beauty of the moon, and the glory of the sun; at length clouds arise, and obscure for a time, perhaps, his happiness and comfort, with affliction or persecution:—at length, he finishes his race with glory, like the setting sun; and sinks into the grave, to arise again in the morning of the resurrection.' p. 304.

On the whole, if this work do not abound in learned criticism, yet piety; extensive information, frequent application of the subject to moral and religious views, amply compensate for the want of it. The unlearned will peruse the work with increasing satisfaction and improvement; the learned will not find their time ill spent in comparing the opinions of the writer with their own on so very difficult a subject.

ART. VIII.—*A Survey of the Strength and Opulence of Great-Britain; wherein is shown the Progress of its Commerce, Agriculture, Population, &c. before and since the Accession of the House of Hanover: by the Rev. Dr. Clarke, &c. With Observations by Dean Tucker, and David Hume, Esq. in a Correspondence with Lord Kaimes; now first published. 8vo. 5s. Boards. Cadell and Davies. 1801.*

THE intention of this work is laudable. It is to show that the prosperity of the nation is unexampled, and fixed on a basis which may be almost said to be immovable. Provided we cultivate our waste lands, we may defy, we are told, the attacks of all our enemies. The high price of provisions is a blessing instead of an evil, as it is an evident proof of the abundant quantity of money which depreciates its value; and we ought not to restrain our gratitude from those who have run the nation so considerably into debt, because 'to the influence of the public funds upon commerce, and all their multiplied effects upon industry and finances, this nation owes some portion of its success.' Whilst the English are in this happy state, this millennium of politics, it is proved, with equal clearness, that 'France is unable to support herself,' and that the rest of Europe is in the most forlorn condition. We do not feel any inclination to oppose the principles of our author; if the nation

were ten times more prosperous, we should rejoice; yet we could have wished, that, in the progress of the work, there had not been such a manifest desire to depreciate one party, to whom most of the real success of the nation is owing, and to elevate the other, to whom every good man is willing to acknowledge his obligations, beyond the usual strain of panegyric. There is no need of making such a contrast between the people and the sovereign; both have co-operated in their attempts for the public good; and it may now be said, without fear of that arrogance which so lately endeavoured to controul all public opinion, that both were deceived in the unhappy contest which ended with giving to France a manifest superiority in the affairs of Europe.

The people have done little, it seems, towards the improvement of England.

‘The people opposed the warehousing of goods, the making of turnpike roads, the use of broad-wheel waggons, the inclosing and improving of lands, the freedom of trade in corporate places, the abridgment of labour by machines in manufactures, the admission of industrious foreigners, nay, the act for preserving public coins and their own property from debasement and adulteration. The uninformed multitude have been long the victims of impostors, who misguide them by their prejudices, and delude them into huzzas. These they blasphemously term the *vox Dei*, while they are sacrificing them as dupes to their knavery and low ambition.’ P. 40.

Here the writer, like all men who are led away by a preconceived opinion, asserts generally what can be affirmed only of particulars. To adduce but one instance, the resistance to the enlargement of the freedom of trade in corporate towns—how absurd is it to impute this resistance to the people, when it was evidently made by the people of corporate towns alone, whose interest, from being represented in parliament, was so much superior to that of the party which required admission into such towns to exercise their callings. Both people and sovereigns have doubtless been guilty; yet the author might have recollected the well-known truth—

‘Interdum vulgus recte videt; est ubi peccat.’

To a misconceived opinion the people have indeed sacrificed their own rights; they have acceded to the murder of their fellow-citizens at the stake, on the account of a difference in religious opinions; and, hurried on by fanaticism and faction, have run into various other excesses. But, instead of reproaching the people or the sovereign with past follies and vices, the great aim should be to instruct both, and to point out clearly to each that the rules of justice cannot be broken with impunity by either, and that ignorance and prejudice are equally enemies to both.

We may then observe, that, if some of the people opposed the making of turnpike-roads, it is to others that we are indebted for the pains, and labour, and expense employed in this great national convenience; and on the legislature we may bestow our thanks for not opposing the efforts of the people. The people cut our canals, excavate our docks, enrich our country by merchandise and manufactures, fight our battles, decide our causes, and, in spite of the insinuations of this author and his authority, dean Tucker, it may be asserted, that a people who is so strenuous in counsel, in action, in industry, does not deserve to be treated with contempt.

The strength and opulence of the empire are inferred from its ability to bear the taxes; and it is triumphantly asked, On whom are they burdensome; since the upper orders, the merchant, the farmer, the manufacturer, do not feel the weight, and the poor pay no taxes at all? The next generation will, we fear, answer this question too feelingly. Our grandfathers were industrious in raising fortunes for their children; but these were moderate fortunes. Now great fortunes, we admit, are made—but by a few alone; for the taxes consume that which in other times would have been laid up as a provision for the children of the rest. The whole argument also on the exemption of the poor from the effect of taxes is fallacious; and the increase in the poor's rates, accompanying every increase in taxation, is an evident proof that the poor suffer in common with every other rank in the burdens and distresses of the country. There is an unfeelingness in the manner of describing the effects of the increased postage of letters; since it is observed that 'the post-tax is so much cheaper than any other mode of conveyance, that it cannot be made a matter of complaint.' It should be recollected, however, that the convenience of receiving news from relations and friends is as gratifying to the poor as the rich; and it is much to be lamented that the distresses of the state should deprive any class of subjects of the advantages derived from good roads and the improved state of society. But our author shows more manifestly his disposition in his remark on the tax upon newspapers. 'If the ignorant populace will buy newspapers and commence politicians, they are not to be pitied, for they ought to pay for their folly.' To bring the English on a level with the Spanish populace, might to some persons be highly gratifying; but we shall not hesitate to affirm, that, if for the last hundred years the French populace had read newspapers, and been as great politicians as their neighbours in England, Europe would not have been a witness to the horrors which accompanied the late revolution. An ignorant is more unmanageable than a well-informed populace; and a free press is an object of terror only to the ignorant, the corrupt, and the unprincipled.

The increase in our navigation, revenues, and commerce, during war, is properly introduced as a strong proof of the comparative prosperity of this country; and it is to be hoped, that, though the cause be removed which prevented the interference of Europe in several branches of our commerce, new sources may be discovered, advantageous to all parties. The increase of foreign tonnage, during the war, was greater than that of this country; and the quantity of tonnage employed is a very great point with a nation which aims at maritime superiority. In concurring entirely with our author in his opinion on bounties, we cannot do better than to transcribe his own words; and the question will, most probably, when the nation is a little relieved from its present difficulties, occupy the attention of the legislature.

‘ Let us sift the nature of those bounties. They are in truth a tax taken out of the pockets of the nation, for the express and strange purpose of enabling them to buy corn dearer; that is, of raising the price of sustenance; that is, of restraining population; that is, of increasing, in a manifold manner, the price of labour, and thereby loading and checking the progress and consumption of manufactures. Such is the internal nature of those bounties, or the consequence of them within the kingdom. What is it without? The operation of our bounties is not less deadly without. By rendering corn cheaper abroad it reduces the price of sustenance abroad, and consequently the price of foreign manufactures; whereas it raises the price of sustenance at home, and consequently the price of home manufactures. And hence it naturally follows, that it not only lessens and tends to destroy, by the operation of this double advantage against us, all competition on our part in foreign markets, but may gradually and surely, however slowly, enable other nations to undersell us in our own market.

‘ These laws should be abolished, and the corn trade left to itself; if it be a good one it will support itself, if it be a bad one it cannot be abandoned too soon, and it were wise to employ our capital in a better.’ P. 137.

The comparison of our navy with that of France is an undoubted proof of our superiority; yet it should be always kept in mind that Carthage was mistress of the sea at a time when the Romans had not a galley; and if an Englishman, in writing to his countrymen, may be applauded for the boldness of his figure, that ‘ the navy of Great-Britain has proved the broad shield of the universe,’ foreigners will be tempted to ask, what defence it was to our allies, to Holland, to Italy, to Austria, to the empire, and to any other part of the universe, but its own limited shores? We would with pleasure follow our author, if we had space sufficient, in his encomiums on British valour, on our ability to resist the French, if attacked, and other points in which a difference of opinion cannot be entertained by

people of experience and reflexion. But our readers will find some difficulty in believing that 'another unerring proof of the progress of this nation is contained in the state of the coinage.' At a time when a banker makes it a great point of civility to part with a guinea, and coin has been dissevered by a violent act of authority from its representative, this is an unfortunate proof of prosperity. To what purpose is it to tell us that upward of sixty-two millions of pounds have been coined in the present reign, unless to excite our regret at its disappearance? The boldest man dreads to think upon the subject, and, having seen the effects of other governments countenancing the paper system, cannot but be alarmed at the little prospect there is of the usual circulating medium ever being restored to its ancient channel. Such thoughts, however, do not trouble our author; and being fully determined that almost every thing is right, it is a pity to disturb him in his reveries; and should they end in the cultivation of the waste lands, he will not have employed his leisure hours without benefit to his country.

ART. IX.—*Introduction to the New Testament. By John David Michaëlis, &c. (Continued from p. 11 of the present Volume.)*

IN the first article of this volume we endeavoured to gratify our readers by presenting them with an analysis of the work before us, interspersing such extracts as appeared more peculiarly interesting. Having gone through the accounts of the Gospels and their authors, we now proceed to the subsequent discussions.—Chapter the *eighth* has for its subject THE ACTS OF THE APOSTLES, which, as belonging to the historical writings of the New Testament, are treated immediately after the Gospels, agreeably to the order in which the book is placed in our common editions of the Greek Testament; though, in both ancient manuscripts and versions, it often follows the Epistles of St. Paul, as being necessary to their elucidation. The first sentence of this book, showing it to be not only the work of St. Luke, but also a continuation of his Gospel, induces Michaëlis to consider what light the history of this evangelist may afford towards determining the time when The Acts of the Apostles were written. This he fixes to the year 63, assigning such reasons for that decision as appear to be valid. These are followed by observations, to authenticate the history, taken from his having been an eye-witness to most of the facts it contains, and his competence, as a physician, to form a proper judgement of the miraculous cures. The object which St. Luke had in view, in writing this history, is next considered; and, after a masterly induction of particulars, is inferred to have been of a two-fold nature; namely,

1. To relate in what manner the gifts of the Holy Spirit were communicated on the day of Pentecost, and the subsequent miracles performed by the apostles, by which the truth of Christianity was confirmed. An authentic account of this matter was absolutely necessary, because Christ had so often assured his disciples, that they should receive the Holy Spirit. Unbelievers therefore, whether Jews or Heathens, might have made objections to our religion, if it had not been shown, that Christ's declaration was really fulfilled.

2. To deliver such accounts, as proved the claim of the Gentiles to admission into the church of Christ, a claim disputed by the Jews, especially at the time when St. Luke wrote the Acts of the Apostles. And it was this very circumstance, which excited the hatred of the Jews against St. Paul, and occasioned his imprisonment in Rome, with which St. Luke closes his history. Hence we see the reason, why he relates, ch. viii. the conversion of the Samaritans, and ch. x. xi. the story of Cornelius, whom St. Peter (to whose authority the adversaries of St. Paul had appealed in favour of circumcision) baptized, though he was not of the circumcision. Hence also St. Luke relates the determination of the first council in Jerusalem relative to the Levitical law: and for the same reason he is more diffuse in his account of St. Paul's conversion, and St. Paul's preaching the Gospel to the Gentiles, than on any other subject. It is true that the whole relation, which St. Luke has given, ch. xii. has no connexion with the conversion of the Gentiles: but during the period, to which that chapter relates, St. Paul himself was present at Jerusalem, and it is probably for that reason, that St. Luke has introduced it.' Vol. iii. Part i. p. 330.

To this the author subjoins another opinion, that it was perhaps St. Luke's plan to record only those facts which he had either seen himself, or heard from eye-witnesses.

The *style* of St. Luke, and *his mode of narration*, occupy the next section, and are both treated with advantage and precision. The section which follows is devoted to the *Chronology of the Acts*; in reference to which it is observed, that though St. Luke, like ancient writers in general, was but little attentive to dates, yet there are several parts of the Acts of the Apostles in which the ecclesiastical narration is so interwoven with historical facts, as to make the incidents of one determinable from the times of the other. Accordingly, taking it for granted that the Acts of the Apostles commence in the thirty-third year of the Christian æra, the professor presents us with the following chronological arrangement, and observations upon it.

1. The first epoch, after the commencement of the book, is at ch. xi. 29, 30.: for what happened between the first Pentecost after Christ's ascension and this period, is without any marks of chronology. But at ch. xi. 29, 30. we have a date: for the famine which took place in the time of Claudius Cæsar, and which induced the disciples at Antioch to send relief to their brethren in Judæa, happened in the fourth year of Claudius's reign, that is, in the year 44 of the Christian æra.

2. Second epoch. Herod Agrippa dies soon after he had put
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to death the apostle St. James: and about that time St. Paul and St. Barnabas return from Jerusalem to Antioch. Ch. xii. 21—25. This is still in the year 44.

3. Third epoch. Ch. xviii. 2. Shortly after the banishment of the Jews from Italy by Claudius Cæsar, St. Paul arrives at Corinth. Commentators affix the date 54 to this event: but it is uncertain, for Suetonius, the only historian who has noticed this banishment of the Jews, mentions it without date. For that reason I place no date in the margin.

4. Fourth epoch. St. Paul comes to Jerusalem, where he is imprisoned by the Jews, not long after the disturbances which were excited by the Egyptian. Ch. xxi. 37—39. This imprisonment of St. Paul happened in the year 60, for it was two years before Felix quitted his government of Judæa. Ch. xxiii. 26. xxiv. 27.

5. Fifth epoch. Two years after the commencement of St. Paul's imprisonment, Festus is appointed governor of Judæa. Ch. xxiv. 27. xxv. 1.

From this period the chronology of the Acts of the Apostles is clear. St. Paul is sent prisoner to Rome in the autumn of the same year in which Festus arrived in Judæa: he suffers shipwreck, passes the winter in Malta, and arrives in Rome in the following year, that is, in 63. Ch. xxvi. xxvii. xxviii.

The Acts of the Apostles close with the end of the second year of St. Paul's imprisonment in Rome: consequently, in the year 65. Ch. xxviii. 30.

To the events which happened between the epochs 33 and 44, and between 44 and 60, it is difficult to assign any determinate year: and all that we can positively say of these events, is that they happened in those intervals. It is true that chronologers have made the attempt: but none of them have met with success, not even the truly eminent Usher. Unfortunately, the two most important years, that of St. Paul's conversion, and that of the first council in Jerusalem, are the most difficult to be determined: for neither St. Paul's conversion, nor the council in Jerusalem, is combined with any political fact, by means of which the date might be discovered. Usher places St. Paul's conversion in the year 35, others in 38: but we cannot positively assert either the one or the other.

But though we cannot arrive at absolute certainty we can form in some cases a probable conjecture. For instance, St. Stephen hardly suffered martyrdom before Pilate was recalled from the government of Judea, for under Pilate the Jews had not the power of inflicting capital punishments. Now according to Usher, the year, in which Pilate was recalled, was the 36th of the Christian era. St. Stephen's martyrdom therefore probably happened after 36. If this be true, St. Paul's conversion must have happened likewise after 36, and therefore 35 is too early a date. But how long after 36, whether in 38, as some say, I cannot determine. Neither date agrees with the Epistle to the Galatians.

In what manner the chapters iii. iv. v. vi. are to be arranged between 33 and 36, I cannot determine; for what chronologers have said is here conjecture, and not calculation. The same uncertainty prevails in respect to ch. viii. and x.: for we can affirm nothing more, than that the one must be placed before, the other after 36. We are

likewise in the dark with respect to ch. xiii. xiv. and several other chapters. Of ch. xvi. we may assert, that it belongs to a period at least six years prior to the fourth epoch or the year 60: for a year and an half at Corinth, three years at Ephesus, and the time spent on several journeys, can hardly be pressed into a smaller compass, than that of six years. To ch. xvi. therefore the latest date, which can be assigned, is 54: and it is not impossible that a still earlier date should be assigned to it.' Vol. iii. Part i. p. 336.

As supplementary to his account of the historical books of the New Testament, a diligent study of the works of Josephus is particularly recommended by our author; and we fully concur with him in opinion, that, neglected as Josephus is, his writings furnish the very best commentary on the Gospels and the Acts. Of this, one example, selected as a proof, is of great importance, because not only a perplexed passage in the New Testament is explained by it, but a difficulty in point of morality removed.

' In the third chapter of St. Luke's Gospel, where the baptism of John is described, the evangelist says, ver. 14. *Ἐπηρώτων δὲ αὐτὸν εἰ στρατεύομενοι, λέγοντες· καὶ ἡμεῖς τι ποιῶμεν;* to which question John the Baptist answered, *Μὴδενα διασεύσητε, μὴδὲ συκαφανήσητε· καὶ ἀρκείσθῃ τοῖς ὄψωνιόις ὑμῶν.* In this passage, the word *στρατεύομενοι* is usually rendered 'soldiers,' as if there were no difference between the participle *στρατεύομενοι* and the noun *στρατιῶται*. Grotius supposes that St. Luke meant soldiers, who spent the greatest part of their lives in garrison, and did not take the field, except on the greatest emergencies. But *στρατεύομενοι* evidently denotes 'soldiers actually on service,' or 'soldiers actually engaged in war.' Now it appears from the relation of Josephus (*Antiq.* viiii. 5.) that Herod the tetrarch of Galilee was engaged in a war with his father-in-law Aretas, a petty king in Arabia Petraea, at the very time, in which John was preaching in the wilderness. Machærus, a fortress situated on a hill, not far from the eastern shore of the Dead sea, on the confines of the two countries, was the place, in which John was imprisoned, and afterwards beheaded. The army of Herod, then on its march from Galilee, passed through the country, in which John baptized: and hence we discover that these *στρατεύομενοι* were soldiers of Herod the tetrarch, who were marching to battle against Aretas. Further it is highly probable, that they were not native Jews, but foreigners taken into Herod's pay. As early as the time of John Hyrcanus, the Jews had foreigners in their service, who gradually increased to such a degree as to supersede the natives of the country. At least, if we may judge from the account given by Josephus, of the funeral procession of Herod the Great, the army of this Jewish sovereign consisted wholly of foreigners. For at the funeral of Herod the Great, according to Josephus, the whole army was drawn up in military parade, and consisted, 1st of the life-guard, 2dly of Thracians, 3dly of Germans, 4thly of Galatians. If we may argue from Herod the Great to his son Herod Antipas, the army of the latter consisted likewise of foreigners.

So far in regard to the question, who these *συνεταβοληνοί* were. With respect to John's answer it must be observed, that though Herod Antipas was engaged in an unjust war, the Baptist, who had sufficient courage to reprove Herod himself, did not say to the soldiers that it was *their* duty to examine the justice of a war, before they marched to battle, but cautioned them only in general terms against rapine and violence, adding that they should be content with their wages.' Vol. iii. Part i. p. 339.

The Epistles of St. Paul, as next in succession, are accordingly the next topics of discussion. The tenth chapter, treating of them *generally*, adverts to their order in the New Testament, as well as the position that St. Paul dictated his Epistles, and wrote a greater number than those now in existence: he proceeds to each in particular, commencing with *the Epistle to the Galatians*, which is asserted to have been the first written by St. Paul of the number at present extant; and, in opposition to most modern writers—especially Lardner, who hath rejected this opinion—Michaëlis proceeds to state at large the arguments on which it is founded. The first of these sets out with assigning reasons to show that St. Paul began to preach in Galatia soon after the council holden at Jerusalem: and pursuing the apostles' journey thence to Beroea, it is inferred that the Epistle to the Galatians was written on this journey; and not only in his own name, but in that of all the brethren with him—amongst whom were Silas, Timothy, and St. Luke, who all left him before his arrival at Athens. In confirmation of this opinion, the sixth verse of the first chapter is cited:—'I marvel that ye are *so soon* removed from him, that called you to the grace of Christ, unto another Gospel?'—and other circumstances pointed out, that materially correspond with it; of which one of considerable importance is, that the Galatians were on the point of celebrating the Jewish sabbatical year: accordingly Michaëlis places the date of this epistle—and we are convinced, rightly—in the year of Christ 49. From this investigation our author proceeds to the circumstances of the Galatian Christians, and of those who sought to seduce them from the faith.

Having terminated these discussions, he devotes the twelfth chapter to *the two Epistles to the Thessalonians**; and after inquiring into such incidents as might serve for a clue to the time when the former of them was written, infers it to have been about the year 51. A view of the circumstances of the church of Thessalonica induces him to conclude that the latter followed soon after.

The Epistle to Titus leads to researches concerning his person

* We use the word *Thessalonians* in conformity with the vulgar translation: it ought to be written *Thessalonicians*, as properly observed by Mr. CARY, in his *Latin Prose*,—a work, the merits of which have been but ill acknowledged. Rev.

and character—the time and place, when and whence, the epistle was written; accompanied by remarks concerning the Jews of Crete, which not only reflect great light on the epistle itself, but also on the apostolic labours, and the state of the church.

Ample scope for discussion is opened by the inquiries which relate to *the two Epistles to the Corinthians*. The state of Corinth, as a city, is briefly exhibited at the time when the apostle wrote his First Epistle (the date of which is placed about the year 57), and the persons to whom it was addressed. The circumstances of the Christian community at Corinth are elucidated in a very masterly manner. The epistle thence written to St. Paul is considered. Of his First Epistle a distinct analysis is given, and the effects of it are adverted to on the persons addressed.

‘ This epistle may be conveniently divided into the following sections.

‘ 1. The Introduction, ch. i. 1—9. St. Paul expresses his satisfaction at all the good, which he knew of them, particularly at their having received the gifts of the Holy Ghost, for the confirmation of the Gospel.

‘ 2. He rebukes the sectaries among them, and defends himself against his adversary, to whom most of the Corinthians adhered, ch. i. 10. iv. 21.

‘ 3. He orders them to excommunicate the incestuous person, and to acknowledge no public fornicator as a brother, ch. v. 1—13.

‘ 4. He rebukes those, who brought their accusations before heathen judicatures, ch. vi. 1—9.

‘ 5. He teaches the Corinthians that fornication is not a matter indifferent, ch. vi. 10—20.

‘ 6. He answers their queries relating to marriage, ch. vii. 1—40.

‘ 7. He instructs them how to act, in regard to idol offerings. He judges it sinful to go to an entertainment in the temple of an idol, but not so, to partake at another place of meats, which had been offered to idols. However he advises abstinence even from this, if a weak brother be present, who would take offence at it. He illustrates the case by his own example, saying that he abstained from many things, which in themselves were lawful, because he would not excite a prejudice against the Gospel even in weak minds. He takes this occasion also to show, why he had accepted no presents from the Corinthians, ch. viii. 1. xi. 1.

‘ 8. He censures the unusual dress adopted by both sexes in prophesying, ch. xi. 2—17. and

‘ 9. The irregularities committed at their love-feasts, ver. 18—34. and also

‘ 10. Their abuse of the extraordinary gifts of the Holy Ghost, ch. xii. 1.—xiv. 40.

‘ 11. He asserts the resurrection of the dead, ch. xv. 1—58.

‘ 12. He gives rules for the collection of alms, promises a visit to the Corinthian community, and salutes some of its members. Vol. iv. p. 68.

The Second Epistle is referred to the year 58; and from the known circumstances of the church at and after that time, there is great reason to conclude it was productive of much edification.

The contents of this epistle are the following.

1. St. Paul gives the Corinthians an account of his sufferings to the time of writing this epistle, and of the comfort, which he derived from meditating on the resurrection of the dead, ch. i. 1—23.

2. He vindicates himself against those, who refused to acknowledge him as a true apostle, because he had altered his resolution of going immediately from Ephesus to Corinth, ch. i. 12. ii. 4.

3. He forgives the incestuous person, ch. ii. 5—11. and on this occasion tells the Corinthians, how earnestly he wishes to hear an account of their amendment, ver. 12. 13.

4. He treats of the office committed to him of preaching redemption, and highly prefers it to the office of preaching the law, probably because his adversary had pretended to be a teacher of the law. This false teacher he at the same [time] rebukes for the innovation of reading the law, with his face covered. Further, he shows that the sufferings, which accompany the Gospel, are no disgrace either to the Gospel or its ministers, and gives a short abstract of the doctrine, which he preaches, ch. ii. 14.—v. 21.

5. He shows that it is his office not only to preach redemption, by Christ, but likewise to inculcate certain duties, especially that of renouncing idolatry, which duty he enforces against those, who attended the idol festivals, ch. vi. 1.—vii. 1.

6. He endeavours again to win the confidence of the Corinthians, by telling them how kindly he was affectioned toward them, and how greatly he rejoiced at their amendment, ch. vii. 2—16.

7. He exhorts them to a liberal collection for the Christians in Judea.

8. He vindicates himself against those, who contended that there was not sufficient proof of his divine mission, and who imputed his caution at Corinth to the consciousness of not being a true apostle, ch. x.—xiii. Vol. iv. p. 74.

The First Epistle to Timothy coming next to be considered, our author inquires when it was written; and agrees with Benson in placing its date about, or rather just before, the Second Epistle to the Corinthians, and at the time of St. Paul's journey into Macedonia, mentioned Acts xx. 1.

The Essenes having already inculcated their doctrines at Ephesus, when the first of these Epistles to Timothy was written; as also those to the Ephesians and Colossians; our author, as necessary to illustrate them, after presenting some general remarks on this sect, states distinctly their principal doctrines and customs, and closes his disquisitions concerning them by an inquiry into the more immediate cause of the propagation of the Essene errors.

Taking up in succession the Epistle to the Romans, the date and occasion of it become topics of inquiry, as also the person of

Tertius, who acted as St. Paul's amanuensis in committing it to writing. The foundation of the church at Rome, and its first teachers, are there briefly noticed; the false ideas which some of the Jews entertained concerning justification are detailed; along with their notions of election, and the general sentiments of the Jews on the subject of obedience to the Roman emperor. To these observations is annexed the subsequent analysis.

* The contents of the Epistle to the Romans may be reduced to the following heads.

* 1. The usual salutation, with which the Greeks began their letters, ch. i. 1—7. On this occasion, St. Paul particularly describes his apostolical office, because the authority of this epistle depended on it.

* 2. St. Paul endeavours, ch. i. 8—16. to pave the way for the subject, which he is about to discuss. He expresses his joy at the flourishing state of the Christian community in Rome, and his desire to come thither, and preach the Gospel, of which he was not ashamed, in the face of the whole world. After this he insensibly introduces the principal point, which he intended to prove, namely,

* 3. The subject of the Gospel, ver. 16. 17. This reveals a righteousness unknown before, which is derived solely from faith, and to which the Jews and Gentiles have an equal claim.

* 4. In order to prove this point he shews, ch. i. 18.—iii. 20. that both Jews and Gentiles are under sin, that is, that God will impute their sins to Jews, as well as to Gentiles. Here, it must not be imagined, that St. Paul meant by a chain of conclusions to prove, what every man's experience will suggest to him, that Jews and Gentiles have sinned: his intention was to prove that God will call the Jews to an account for their sins, and consequently, that they stand in need of justification by faith.

* His proof of this position may be reduced to the following syllogisms. "The wrath of God is revealed against those, who hold the truth in unrighteousness, that is, who acknowledge the truth, and yet sin against it, ch. i. 18.

"The Gentiles acknowledged truths, but partly by their idolatry, and partly by their other detestable vices they sinned against the truths, which they acknowledged, ch. i. 19—31.

"Therefore the wrath of God is revealed against the Gentiles, and punishes them.

"The Jews have acknowledged more truths than the Gentiles, and yet they sin, ch. ii. 1. 17—24.

"Therefore the Jewish sinners are still more exposed to the wrath of God," ch. ii. 1—12.

* Having thus proved his point, he answers the following objections, which might be made to it.

* Obj. 1. "The Jews were well grounded in their knowledge, and studied the law." St. Paul answers; If a knowledge of the law, without the performance of it, could justify, God would not have condemned the Gentiles, who knew the law by nature, ch. ii. 13—26.

* 2. "The Jews were circumcised." Answer. That is, they

were admitted by an outward sign to a covenant with God: but this sign will not avail those, who violate the covenant, ch. ii. 25—29.

Obj. 3. "According to this doctrine of St. Paul, the Jews have no advantages above the Gentiles, which is manifestly false." Answer. They still have advantages, for to them were committed the oracles of God: but their privileges do not extend so far, that God should overlook their sins, which the Scripture earnestly condemns even in Jews, ch. iii. 1—19.

4. "They had the Levitical law, and sacrifices." Answer. Hence is no remission, but only the knowledge of sin, ch. iii. 20.

5. From the preceding argument St. Paul infers that Jews and Gentiles must be justified by the same means, namely, without the Levitical law, through faith in Christ: and in opposition to the imaginary advantages of the Jews, he states the declaration of Zechariah, that God is not the God of the Jews only, but also of the Gentiles, ch. iii. 21—31.

6. As the whole blessing was promised to those, who were the faithful descendants of Abraham, whom both Scripture and the Jews call his children, he proves his former assertion from the example of Abraham; who was an idolater before his call, but was declared just by God, on account of his faith, long before his circumcision. Hence St. Paul takes occasion to explain the nature, and the fruits of faith, ch. iv. 1.—v. 11.

7. He proceeds to prove from the equity of God, that the Jews had no advantages above the Gentiles, in respect to justification. Both Jews and Gentiles had forfeited life and immortality, through the common father of the human race, whom they themselves had not chosen as their representative: If therefore it was the will of God to restore immortality by a new spiritual head of a covenant, which was Christ, it was equitable that Jews and Gentiles should have an equal share in the advantages to be derived from this new representative of the human race, ch. v. 12—21.

8. He shews, that the doctrine of justification, as he had stated it, lays us under the strictest obligations to holiness, ch. vi. 1—23.

9. He shews that since the death of Christ we are no longer concerned with the law of Moses. For our justification arises from our appearing in the sight of God, as if we were actually dead with Christ on account of our sins: but the law of Moses was not given to the dead. On this occasion he evinces at large, that the preceding consideration does not affect the eternal power of God over us, and that while we are under the law of Moses, we become perpetually subject to death, even for sins of inadvertency, ch. vii. 1—25.

10. From these premises he concludes, that all those, and those only, who are united with Christ, and for the sake of this union live not according to the flesh, are free from the condemnation of the law, and have an undoubted right to eternal life, ch. viii. 1—17.

11. Having described the happiness of all such persons, he is aware that the Jews, who expected temporal blessings, would object to him, that the Christians, notwithstanding what he had said, still endured many sufferings in this world. This objection he obviates, ch. viii. 18—39.

12. He shews, that God is not the less true and faithful, because he does not justify, but rather rejects and punishes the Jews, who would not believe in the Messiah, ch. ix. x. xi. His discourse on this subject is arranged as follows.

A. The introduction, in which he displays the utmost caution, ch. ix. 1—5.

B. The dissertation itself, which consists of three principal parts.

a). St. Paul shews that the promises of God were never made to all the posterity of Abraham: that God always reserved to himself the power of choosing those sons of Abraham, whom for Abraham's sake he intended to bless, and of punishing the wicked sons of Abraham: and that in respect to temporal happiness or misery, even their good or ill conduct did not determine his choice. Thus Ishmael, Esau, the Israelites in the desert in the time of Moses, and the greater part of that nation in the time of Isaiah, were rejected and made a sacrifice of his justice, ch. ix. 6—29.

b). He shews, that God had reason to reject most of the Jews then living, because they would not believe in the Messiah, though the Gospel had been plainly preached to them, ch. ix. 30.—x. 21.

c). Yet God rejected not all his people, but was still fulfilling his promises on many thousand natural descendants of Abraham, who believed in the Messiah, and at a future period would fulfil them upon more, since all Israel would be converted, ch. xi. 11—32.

C. The conclusion, in which the apostle expresses his admiration of the wise counsels of God, ch. xi. 33—36.

13. From the doctrines hitherto laid down, and particularly from this, that God has in his mercy accepted the Gentiles, he argues that the Romans should consecrate and offer themselves wholly to God. This leads him to mention in particular some Christian duties, ch. xii.

14. He exhorts them to be subject to the magistrates, ch. xiii. 1—7.

15. He recommends brotherly love, ver. 8—10.

16. He commands them to abstain from those vices, which the heathens considered as matters indifferent, ver. 11—14.

17. He exhorts the Jews and Gentiles in the Christian church to brotherly unity, ch. xiv. 1.—xv. 3. The Christian community in Rome appears to have been divided into parties, who purposely assembled in separate places of worship. But on this subject I shall say more, in my notes to this epistle.

He concludes, with an apology for having ventured to admonish the Romans, whom he had not converted; with an account of his intended journey to Jerusalem; and with salutations to those persons, whom he intended to recommend to public notice, ch. xv. 14.—xvi. 27. In respect to the salutations, it will be necessary to make the following remark.

When St. Paul desires a Christian community to salute certain members in his name, he thereby insinuates that he esteems those persons as his particular friends, and recommends them to the church. In the Epistle to the Romans this appears more clearly than in any

other of St. Paul's Epistles: for he not only bestows particular commendations on most of those, whom he salutes, but in the midst of his salutations he introduces a warning against those, whose society was to be avoided, ch. xvi. 17—20. Hence we see, that not even the salutations in St. Paul's Epistles were unworthy of a divine inspiration, or the direction of the Holy Spirit.' Vol. iv. p. 102.

The seventeenth chapter of this work consists of general remarks on some of the epistles written by St. Paul during his imprisonment at Rome; and on the imprisonment itself. These apply to the epistles which he addressed, and at the same time dispatched, to the Ephesians, Colossians, and Philemon; after which the question is examined, whether St. Paul were twice a prisoner in that city? and in the affirmative case, whether these epistles were written in his former or latter confinement? Having briefly mentioned what is known concerning *Philemon*, in considering the *Epistle to the Colossians*, Michaëlis describes the situation of Colossæ, and the circumstances of the Christian community there, as introductory to a view of the contents, design, and occasion of the epistle itself. To this subjoining a notice of the epistle for which St. Paul desires the Colossians (ch. iv. v. 16.) to send from Laodicea, and which is determined to have been one written by himself, our author passes on to the *Epistle to the Ephesians*, examines whether this epistle were really addressed to them, or to the Laodiceans; and concludes it probable, that it was not confined to any distinct community, but intended for the use of the Ephesians, Laodiceans, and some other churches in Asia Minor. The situation of the Christian community at Ephesus is also stated, and the contents and style of this circular epistle remarked on.

The city of Philippi, and the Christian community in it, become requisite objects of notice in elucidating the *Epistle to the Philippians*, which was written by St. Paul during his first imprisonment at Rome, whilst in expectation of a speedy release, and, as Michaëlis thinks probable, about the beginning of the year 65.

The order of our author now brings him to the *Second Epistle to Timothy*, and points to the question whence this epistle was written, and whether whilst St. Paul were a prisoner at Rome the first or second time. To a general illustration of its contents, an investigation succeeds, to determine whether St. Paul were an impostor, an enthusiast, or a messenger from heaven; this is closed by observations to ascertain from what trade the Apostle obtained his subsistence; which the familiar language of comedy explains to have been a *maker of mechanical instruments* — Τὸς δὲ ΜΗΧΑΝΟΠΟΙΟΥΤΕΣ καὶ ΣΚΗΝΟΠΟΙΟΥΤΕΣ ἡ γὰρ αὐτοῦ τέχνη. ΠΟΛΛΟΙ.

The *Epistle to the Hebrews*, being a subject of much importance, is introduced under some general remarks, accompanied

by a statement of questions to be examined. Of these, the first proposed is, Whether what we call the Epistle to the Hebrews be properly an epistle or a dissertation? and, if an epistle, Why it appears without the accustomed opening? Following this with the inquiry, Is the Epistle to the Hebrews quoted by St. Peter, 2. iii. 15, 16? our author proceeds to show that it was written for the use of the Christians in Jerusalem and Palestine, adding at the same time the opinions of other writers, on the question, Who the Hebrews were to whom it was sent? The situation of the persons addressed in it is then set forth, and the time when and place where it was written, considered; as also its original language, which, according to the most ancient tradition, was the Hebrew. Arguments in support of this opinion are produced, and enforced by a new one, drawn from the quotations out of the Old Testament which this epistle contains. The arguments alleged in favour of its having been written in Greek are in the next place confuted; and after an examination, whether the Greek epistle be an accurate translation of the original, remarks on the Greek style are offered. Pursuing the research as to the author, and, particularly, whether it were of St. Paul's writing, the opinion of the ancients on this subject is brought forward; the internal marks or characters in the epistle itself, whence any inference may be drawn, either for or against St. Paul's being the writer, are specified; the opinion entertained by some of the ancients, that Barnabas was the author, is examined; and, having adverted to the canonical authority of this epistle, the whole discussion is closed with this short sketch of its contents.

• The contents of this epistle I have represented at large in my commentary on it; at present therefore I shall only give a short sketch of them.

• In the first place, the author endeavours to answer objections, which the Jews had made to the Christian religion, and which had occasioned the Jewish proselytes to waver in the faith. He then points out the impending abolition of the Levitical law, and its inefficacy even to the Jews: which subject is treated in a more clear and comprehensive manner, than in any other book of the New Testament. The chief arguments are taken from Psalm cx. which relates to the priest after the order of Melchisedek, and from the prophecy of Jeremiah relative to a New Covenant. These arguments are produced in the seventh and eighth chapters, but the subject is still continued in the following chapters.

• Here it may be remarked, that St. Paul, though he never permitted the Levitical law to be imposed on the heathen converts to Christianity, and undoubtedly considered it as unnecessary, still permitted the Jews to continue the exercise of it: he likewise observed it himself, and in order to convince the Jews that he did not preach apostacy from the law, he made a Nazarite vow, and accompanied it with the necessary offerings at Jerusalem. The open declaration

therefore made in the Epistle to the Hebrews, relative to the abolition of the Levitical law, is to be ascribed perhaps to the circumstance, that it was written not long before the destruction of the temple, when the Jewish sacrifices ceased.' Vol. iv. p. 268.

(*To be continued.*)

ART. X. — *A Philosophical Treatise on the Passions.* By T. Cogan, M.D. 8vo. 8s. 6d. Boards. Cadell and Davies.

WE have never yet seen this subject examined in a manner which we consider to be philosophical; and the treatise before us scarcely meets the views which we have proposed for its due investigation. We cannot at present explain, with sufficient accuracy, our own opinions; but we will, nevertheless, briefly notice them, and point out what we consider to be the sources of former errors.

To begin with the latter, we may remark, that much inconvenience has arisen from the metaphorical language employed. Affections, emotions, and passions, have not been clearly distinguished; nor has it occurred to any author, that they are, in reality, degrees only of the same influence on the brain or the mind. Emotions and passions also implying active energies, cannot be reconciled with some impressions of a similar nature; such, for example, as fear, which depresses; terror, which annihilates for a time all the functions; or grief, that kills. In short, the passions have been considered as distinct affections; and in some measure they are so. They are occasioned by the sensible impressions, which excite ideas, or by the associations, or reminiscence, which recalls them; but they are mental actions, interposed between the idea and volition, influencing the latter apparently as distinct causes. Thus the passionate man, in his violent fury, is seemingly not agitated by the cause, which, to others, may appear trifling, but by the passion of anger excited by the idea; the jealous man, not by the actions or the words of his mistress, but by the suspicions which these excite. We have called these '*apparently distinct causes,*' to make our theory clearer, and to explain the step between the idea and the emotion. In reality, however, we do not think them distinct, but that the whole may be resolved into the principle of association.

If this view be correct, we would consider affections, emotions, and passions, as different degrees of mental affection; excited by sensible ideas, or by the recollection of their impressions; and as proceeding from undulations and vibrations of an easy pleasant nature, to more active and violent agitations. But what shall we say of the depressing passions? We can

neither place them at the head, nor at the bottom of the scale; nor can we assert, as we sometimes may with respect to the corporeal frame, that an excess of a stimulant becomes a sedative. We see indeed instances of the latter effect in very violent emotions; and the death of lord Chatham is strikingly in point: yet, as there are probably sedatives in nature, wholly unrelated to stimulants, so there may be causes which influence the mental powers with equal want of connexion. It is certain that fear and grief, on the one hand, cannot be any way related to the pleasing undulations of the gentler affections, and that they have as little affinity with the powerful transports of fury on the opposite side of the scale. These affections, nevertheless, seem to extinguish the powers, as much as the more violent passions animate them, and will sometimes kill without producing any bodily affection; more often, however, by impairing digestion, and morbidly affecting the liver. This is what is called a broken heart; though we recollect an instance—we believe in Dr. Whytt's works—of a person dying from grief, where there was a laceration in one of the ventricles of this latter organ.

Dr. Cogan, in his first section, treats of affections, emotions, and passions, but not very clearly nor comprehensively. Appetites are also noticed, as distinguished from the former; but he adds, that of these they are frequently the occasion; and undoubtedly they must be so, as well as every other impression or cause of sensation.

Dr. Cogan next considers the arrangement of the passions, according to different authors, and objects to each. His own arrangement is drawn from the ruling principle of the human mind, and an inquiry how it is affected by different causes. He first examines the leading principle of our natures, and then inquires into its influence, and in what manner we become chiefly interested by it. Thus he begins with considering love and hatred, desire and aversion; and from these he deduces his classification.

‘ In this labyrinth, an attention to the following facts may perhaps furnish us with something of a clue.

‘ Some of our passions and affections are inspired by circumstances which more immediately relate to ourselves, and to our own personal interests: that is, they belong to the principle of self-love: some of them belong to the social principle, and refer to our connexions with our own species, or to all animated natures.

‘ In some of our passions and affections, the ideas of good are obviously predominant, in others the ideas of evil.

‘ The passions and affections, which relate to self-love, and are excited by the idea of a good, may either refer to the good which is actually in our possession, and communicates various degrees of enjoyment, from simple gratification to ecstasies: or

‘The good we love may not be in our possession; but it may appear attainable, and become the object of our desire: or

‘Though it be not in our possession, circumstances may appear highly favourable to our attaining it, and it may thus inspire hope.

‘The state in which evil is the predominant idea, referring to ourselves, may relate:

‘To the loss of that good which we possessed, or to disappointments respecting the good we desired, and hoped to obtain; inspiring sorrow, with its various modifications: or

‘We may be apprehensive concerning the loss of what we possess, concerning the approach of some positive evil, or concerning the accomplishment of our desires, which introduces the family of fear.

‘The cause of both sorrow and fear may be some agent, whose designed conduct, or even whose inadvertency, may threaten or produce injuries, and thus excite anger in various degrees.

‘The causes and excitements of our passions and affections respecting others, may also be arranged under the predominancy of good, or evil in our ideas.

‘Under the former head may benevolence be placed, which will indicate itself either by good wishes, or good opinions; each productive of a large diversity of affections and passions, according to contingent circumstances.

‘The predominance of evil in our ideas will shew itself in actual malevolence of disposition concerning another; or in a displacency and disapprobation of conduct.’ p. 42.

‘But although these observations may suffice to justify the order proposed, yet it is acknowledged that they are not comprehensive enough to embrace every thing relative to the passions. There is a class of emotions, in which distinct ideas of good or evil are not present to the mind, and which in fact may with equal propriety enlist themselves under each division. They are vivid impressions, productive of effects which, strictly speaking, neither belong to the passions nor affections; and yet their presence frequently constitutes the difference between an affection and a passion.

‘This enigma will best be explained, by our attention to the manner in which our ideas of those influential and operative qualities, exciting passions and inspiring affections, are obtained.’ p. 46

The last are called introductory emotions, and consist of ‘surprise, wonder, and astonishment;’ the two latter perhaps differing only in degree. The passions themselves are divided as they respect the ‘selfish’ or the ‘social principle.’ These create the classes. The orders are derived from the predominant idea, whether good or evil. The leading passions and affections point out the genera and the complicated nature of some of the passions, with other contingent circumstances furnish the species in this new ontological system.

To this arrangement we need make no great objection: it is better perhaps than any other, as derived from the leading prin-

titles of the human mind; but it is somewhat too complicated; and, as the objects are so few, arrangement is of less importance. Classification is only of use to facilitate the reference, or for the purpose of distinction. Neither, in this instance, is required. Were it necessary, however, we should rather derive it from the degree of affection, dividing originally the passions, as usual, into animating and depressing. We should place in the first rank that pleasing sensation which arises from objects of taste: admiration, love, veneration, joy, and ecstasy, would follow in order. Of the depressing passions, grief might occupy the first place. To this would succeed fear, anger, and revenge;—the complicated passions forming the subdivisions.

In the subsequent sections of the first part, the different passions are very clearly and judiciously explained. We find little which can be the subject of animadversion; and nothing occurs, in so beaten a track, that can induce us to fill our pages with a quotation.

The second part is entitled 'Philosophical Observations and Inquiries, founded on the preceding Analysis.' Of this, the first chapter is entitled 'Observations respecting the Laws of Excitement,' in which the author endeavours to show, that affections are augmented into passions by 'surprise,' but that affections alone are permanent. Passions are undoubtedly animated into increased violence by surprise; but, as Dr. Cogan himself has noticed and replied to one objection, we shall add another, viz. that passion is frequently excited by events antecedently suspected. Surprise will certainly increase the animation; but all violent exertions are transitory, and the affections only can be permanent. As what relates, however, to surprise is a very favourable specimen of Dr. Cogan's talents, we shall transcribe it.

'Thus, for example, in *joy* the pleasing part of the impression owes its origin to the possession or undoubted expectancy of some desirable good. This in its lowest influence produces some degree of change in the corporeal frame. It is a sensation, and must be felt somewhere. The vividness of the impression occasioned by the impetus of surprise renders this sensation more vivid, diffuses its effects over the whole system, and occasions a delectable and ungovernable flow of spirits, which becomes conspicuous to every spectator. But as novelty is the exciting cause of surprise, in proportion as the novelty of the good subsides, surprise gradually diminishes, and leaves the mind under the influence of an affection, more proportionate to the real value of the object.

'Thus we may suppose the passion of anger to consist of that disagreeable sensation which a sense of injury will always occasion, quickened by surprise into an ungovernable emotion. The reluctance with which we part with any thing contributing to our benefit or enjoyment, will be quickened by surprise into the agonies of sorrow; which is also able to convert painful apprehensions into the excess of fear.

‘Nor does the acknowledged fact, that our passions are sometimes excited by deliberate contemplation, militate against this opinion. This can only take place in affairs of high importance; and in such cases the more deliberate survey consists in examining and reflecting upon every circumstance relative to the nature of the exciting cause; which necessarily produces a variety of new and unexpected combinations, each of which will be attended with a proportionate degree of surprise; and although there will not be in any one circumstance that *quantum* of novelty that so powerfully strikes the mind in cases which are sudden and totally unexpected, yet the combined influence of the aggregate number of novelties may finally produce the most extravagant passions. Thus may the mind calculate the variety of benefits accruing from some prosperous event, until it be transported with joy; enumerate the evils of privation until it becomes frantic with sorrow; dwell upon the number and magnitude of provocations which aggravate an injury, until resentment shall be converted into rage; and by ruminating upon the extent of danger, it may be driven into despair.’ p. 182.

The observations on the relation of the passions and affections are very ingenious: those on the seat of the passions are not equally important. Their seat is evidently in the brain; and the question must at last be referred to the materialists and immaterialists. Dr. Cogan’s remarks reach only the systems of other authors, and do not even remotely relate to this disputed question.

The diversity of our affections is influenced by many different causes, which are enumerated with great propriety and accuracy of discrimination. These are the influence of experience; the difference of sex and temperament; our progress from infancy to more advanced periods; national customs; the force of habit; the principle of self-love; the influence of education and novelty; the power of fashion; the love of singularity; popular prejudices; associated ideas; the manner in which information is conveyed; imitative tones and representations; rhetoric, oratory, and eloquence; the drama; and predisposing causes.

The influence of the different passions on the human body is the next subject of inquiry; and our author here presents us with the substance of his thesis, published at Leyden in 1767, when, as he observes, it was his professed object to theorise, chiefly in opposition to the system of Boerhaave. It contains principally the more obvious medical changes on the human body, in consequence of the different passions.

The second section of this part relates to the influence of the passions on thoughts and language, on character and happiness. Its first chapter comprehends the influence of imagination, as produced by exciting the passions, and contains some beautiful as well as just remarks. It is apparently designed to illustrate the language of the passions and affections, in opposition to that of reason.

The other two chapters, though not more original, are accurate and elegant.

On the whole, this publication, though it contain little novelty or depth of research, is judicious and interesting. It shows Dr. Cogan to be deeply acquainted with the human mind, and to have been an attentive observer of its influence on the different functions of the body. The mode in which this influence is exerted, or the great questions of materiality and immateriality, we have already observed, are not examined in the present work.

ART. XI.—*Analytical Essays towards promoting the Chemical Knowledge of Mineral Substances. By Martin Henry Klaproth, Professor of Chemistry, &c. Translated from the German. 8vo. 10s. 6d. Boards. Cadell and Davies. 1801.*

THE name of Klaproth occurs frequently in our journal; and he can never be mentioned without respect by any scientific chemical inquirer. We have lately seen, in M. Haüy's very excellent treatise on mineralogy, Klaproth and Vauquelin exclusively quoted, as authorities of the first rank. These essays are, of course, highly valuable; but what chiefly renders them so, will make them less interesting to the general reader. Chemical analysis, though a labour of great importance, can never become entertaining; and a minute account of the proportions of different ingredients is of all other subjects the least pleasing, except to the eager chemist.

The volume before us contains both the first and the second part of M. Klaproth's collection; and the essays in the latter are almost wholly new. Some of those in the former have been already published in different journals: they first appeared at Berlin in 1795 in their present form; and were succeeded by his second volume in 1797.

‘ With respect to those, who may possess patience and inclination sufficient to undertake a repetition of my experiments, I have described every particular management, as circumstantially as could be done, consistently with keeping within due bounds that prolixity which is hardly ever separable from the narrative of chemical processes. Those who are familiar with this subject, will perceive my endeavours to reduce the analysis of mineral bodies to methods which are simple in themselves, and lead to results that may be depended on. Among others, I flatter myself with having traced out a way of analysing gems, which seems to deserve being followed by skilful chemists.

‘ A circumstance, seemingly indifferent, often produces in chemical experiments, as in other investigations, unexpected consequences; which may be proved by comparing my former with my later analy-

tical experiments, made with the *adamantine spar*, and *circon* (jargon of Ceylon), which, on this account, I have placed next to each other in the respective treatises. Who, for example, would have imagined, that the application of caustic alkali in the *liquid* state should so exceedingly facilitate the opening of hard stony matter, and remove the greatest part of the difficulties with which I had to struggle, when employing the same separating medium in the *dry* state?

‘As many persons think that the preparation of a perfectly pure caustic lye is subject to more difficulties than it really is, I will here briefly state my method of preparing it.—I boil equal parts of purified salt of tartar, (carbonat of pot-ash, or vegetable alkali prepared from tartar) and Carrara marble, burnt to lime, with a sufficient quantity of water, in a polished iron kettle; I strain the lye through clean linen, and, though yet turbid, reduce it by boiling, till it contain about one half of its weight of caustic alkali; after which I pass it once more through a linen-cloth, and set it by in a glass bottle. After some days, when the lye has become clear of itself, by standing, I carefully pour it off from the sediment into another bottle. To convince myself of its purity, I saturate part of it with muriatic or nitric acid, evaporate it to dryness, and re-dissolve it in water. If it be pure, no turbidness will take place in the solution. The quantity of caustic alkali, which this lye contains, I ascertain by evaporating a certain weighed portion of the lye to dryness, in an evaporating dish of a known weight. I also take care, in the preparation of this caustic lye, that the alkali be not entirely deprived of carbonic acid; because, in that case, I can, with greater certainty, depend on the total absence of dissolved calcareous earth. By employing burnt marble, or, in its stead, burnt oyster-shells, I avoid the usual contamination of the caustic lye by aluminous earth; because lime, prepared from the common species of lime-stone, is seldom entirely free from argil.’ P. vii.

The vessels must be carefully made. Even platina is attacked; and the purest silver will sometimes lose little scales in the operation, which will give illusive appearances to the result of the process. The method of making the pure caustic alkali is a valuable one; but we have transcribed it already.

The first essay is on the ‘habitudes of various species of stones and earths in a porcelain furnace.’ The facts are chiefly important, as they destroy the usual classification into fusible and infusible earths; for many are fusible only in consequence of their containing extraneous substances, particularly iron.

‘Besides, the trials made with fire may be of some utility with regard to those fossils, concerning which the opinions of the learned are yet divided, with regard to the means employed by nature for their formation. I even think, that in this branch of geological researches, the experiments made by means of fire, are rather more decisive than the analysis in the moist way. Although it is quite contrary to my intention to enter into this dispute, yet I think myself obliged to state my own private opinion respecting this subject,

independent of the authority of others; which is, that I cannot rank among the products of fire, either the genuine basalt, or its kindred wacke, or the porphyric slate. In this persuasion I am confirmed by personal inspection of basaltic districts, especially of the Bohemian middle mountains; as well as by the habitudes of the above minerals in fire. No. 6—10; 105; 70.

‘ On the contrary, as to what relates to the generation of the obsidian (No. 58, 60), pumice-stone (No. 15), and pretended volcanic zeolite (No. 111), which last is reckoned by some among the pitch-stones, &c. I willingly renounce my own opinion; adding only, that, on considering the arguments for and against their volcanic origin, the circumstance of the obsidian and pumice-stone giving in fire exactly the same products, should not be disregarded; and also, that both these fossils not only accompany each other at Lipari, but likewise frequently occur actually blended.’ p. 37.

This essay, as well as the second analysis of black grey flint, is now, we believe, first published. Flint, in this analysis, appears to contain 0.98 of pure silex. The examination of the oriental sapphire, chrysoberyl, chrysolite, lapis lazuli, and olivin, are also new. The experiments on the adamantine spar, the examination of various silver ores, a small blue fossil from Vorau, and the jargon of Ceylon, have been already published.

The hyacinth, as we learn from a newly published essay, contains the circonia as well as the jargon, and is almost wholly composed of it and flint; the former in the proportion of 0.70. It was in the Hungarian red schist our author found his new metal, the titanium; and the examination is curious, as having led to that discovery. A new fossil, from the district of Passau, our author would call titanite, as containing also the titanium in a proportion of 0.33. The supposed molybdenous silver of Born our author found to be bismuth, mineralised by sulphur; and he tells us that the fossil he examined was a fragment of the very individual piece of which Born described the external characters. The native aluminous earth, from Schemnitz, is not of importance: it, as usual, contains a proportion of silex. The cimolite resembles, and has often been considered as, an argillaceous earth; but, like other earths of this kind, it contains a very large proportion of silex. The supposed native muriat of lime, called by Fichter *muriacite*, exhibits only soda, with the muriatic acid. Its chief contents are gypsum, with a sandy residuum. The native alum, from Miseno, may apparently be made a valuable object of commerce. The native nitre, from Molfetta, appears also likely to be an important production. We shall add a short reflexion, from our author, at present without a comment, but which we shall not lose sight of.

‘ By the computation of Prof. Vairo, the total mass of salt-petre in the *pulo* should amount to between thirty and forty thousand centners, at 100 lb. each; and the second reproduction of it to more than fifty thousand centners. As, therefore, the alkaline base of prismatic nitre constitutes nearly one half of the whole of that compound, it is obvious, that the question which I have intimated at the close of my last essay, concerning the origin of the vast quantity of vegetable alkali, becomes, in the present case, far more important and interesting to the naturalist. The conjecture, that nature possesses means of producing that alkali beyond the limits of the vegetable kingdom, nay, even without any immediate influence of vegetation, acquires, by this singular phenomenon, a very high degree of probability.’ p. 273.

The mineral waters of Carlsbad are of different temperatures; from $37\frac{1}{2}$ to $55\frac{1}{2}$ of Réaumur, 116° to 160° of Fahrenheit. They contain soda, united with carbonic, sulphuric, and muriatic acids, in large proportions; with a small proportion of carbonate of lime, and a very inconsiderable one of siliceous earth. Some curious reflexions on the causes of the heat of mineral waters are subjoined. M. Klaproth ridicules the idea of volcanic heat; and thinks that a great part of the heat, at least, is owing to decomposed pyrites, as we have always contended. He adds, however, another cause, which we think unfounded, as there is no supply of air to keep up the inflammation of the coal.

‘ Yet, on a maturer consideration, it will soon be evident, that the dissolved pyrites could not alone afford that quantity of caloric, which has heated the springs at Carlsbad, for several centuries past to this day, with unabated force; but, on the contrary, that, to the production and preservation of natural hot springs in general, another combustible matter is required, from which the subterraneous fire receives its food. And thus it will be obvious, that this fuel can be nothing else but mineral coal, that remainder of vegetable fragments of the ancient world, locked up in the bosom of the earth, which provident nature has wisely reserved.

‘ When a subterraneous store of mineral coal, such as occurs in various places in strata, of an enormous thickness, has been once set on fire, by ignited pyrites or other causes (as may easily happen, especially where the stratum comes out near to the day) the inflammation will then spread throughout the whole remaining mass, with a quicker or slower progress. A spontaneous extinction and complete refrigeration can certainly not be very soon expected in that case; for the larger the bulk of a burning body is, the longer will the heat, excited by it, continue. If, besides, it is considered, that this immense mass may possibly be inclosed by walls of rocks, impenetrable, and little capable of conducting heat, at the same time that the air finds access to it in but a very small degree; it is then easy to conceive, that ages must pass before the caloric disengaged from such an immense mass can be fixed again, and brought to a state of equilibrium with the whole.

' But that a mine of mineral coal had once been burning at Carlsbad is a fact, unquestionably proved by the earthy scoræ that have been erroneously taken for genuine volcanic lavas, by the porcelain-jaspers, and by the other species of stones and earths, more or less changed by fire, covering the fields at Hodorf, Lessa, and other places, in copious quantity, many of which perfectly resemble the pseudo-volcanic products of various countries; such, for instance, as the stratum of mineral coal even now burning at Duttweiler, near Saarbrück.' p. 291.

The comparison of the strontianite and witherite we have had occasion to notice in the *Annales de Chimie*; and the examinations of the lepidolite, of the magnesian spar (muricalcite), and of the salt springs of Königsborn, with their products, have been formerly published.

The first memoir in the second volume of Klaproth, forming the second part of the translation, is an examination of spinel, formerly confounded with the hyacinths. It is an aluminous earth with silex, containing 0.74 of the former, and 0.15 of the latter.

The emerald of Peru is next noticed, of a similar nature, but exhibiting the largest proportion of silex, viz. 0.66, and 0.31 of alumine. The Bohemian garnet, the next subject of inquiry, is nearly of the same kind; but the oxyd of iron is much more copious. In the latter, it is 16.50 in 100 parts; in the former, only 0.50. In the oriental garnet, this metal amounts to 0.36, the silex and alumine to 0.35 and 0.37 respectively. The Vesuvian gem,—by Werner styled absolutely Vesuvian,—the siliceous and calcareous earths are in the chief proportions, viz. in 0.35 and 0.33 respectively, while the alumine amounts only to about 0.22. The proportions differ a little in the Siberian Vesuvian; but the nature is similar.

The leucite is a substance almost peculiar to Italy, perhaps to be traced in no other country, if we except, chiefly from suspicion, Bohemia. It occurs almost wholly in volcanic substances, and was supposed to consist of flint and alumine; yet there was a considerable loss of weight unaccounted for; and our author's accuracy was not satisfied by supposing it, as usual, water and air. He traced it with more precision, and found this loss to consist of 0.21 of pot-ash—a substance supposed to be wholly appropriated to the vegetable kingdom. This will suggest various subjects of consideration. We have already alluded to it, and suspected that it might arise from a percolation of water, previously furnished with vegetable matter. Yet, when we reflect that the proportion is considerable; that it is constant in leucites found at different places; that in those species which have undergone the action of volcanic fires, this proportion is only lessened, we cannot attribute the appearance of the alkali to an accidental impregna-

tion. The lepidolite also contains a small but constant proportion of pot-ash.

‘ I now flatter myself with the hope, that, by the experiments here communicated, and several times repeated, I have fully demonstrated the existence of pot-ash in the leucite, as one of its chemical constituent parts. Nevertheless, I am contented to defer the general reception of this new discovery till several other chemical naturalists have re-examined and confirmed it. This trial may be the sooner expected, since my method of proceeding in the main object of this investigation is attended neither with laborious operations, nor with much loss of time.

‘ But if that alkali, as soon as it can no longer be considered as a substance, produced only in the juices of plants during their vegetation, be required to occupy a more suitable place among the original, simple mineral substances, it will then likewise be necessary to give it a more appropriate name.’ p. 366.

We may now add, that the experiments of other chemists have confirmed M. Klaproth’s trials; and that our general system of the three kingdoms of nature, as we formerly hinted, is subject to at least one considerable and striking objection.

The pumice-stone has, by every naturalist, been considered as a calcined asbestos. Our author’s analysis does not, however, confirm this idea. It contains of flint above 0.77, and of alumine 0.17, with a small proportion of oxyd of iron, and a faint shade of manganese. Perhaps the idea originally arose from its fibrous appearance.

The granular sulphurated barytes, from Peggau, resembles the Carrara marble, but is almost wholly the sulphurated barytes, with a very small proportion, 0.10, of silex.

The cross-stone (staurolite) is found in the Hartz, and denominated from its double crystals in the form of a cross. It consists of nearly one half of silex, with a small proportion of barytes and alumine; but as the experiments since the discovery of strontian were equivocal, our author repeated them. The suspected ingredient appears, however, to be really barytes.

The farther researches respecting witherite and strontian furnish nothing very remarkable; and the analysis of the sulphated strontianite from Pennsylvania is of less importance, since a similar mineral has been discovered near Bristol, and, as our readers may recollect, was the subject of some little controversy between Mr. Clayfield and Dr. Gibbes. This mineral consisted wholly of strontian, earth, and sulphuric acid.

The water of the boiling spring at Rykum in Iceland has been analysed by Dr. Black; and the analysis before us has been already published in the Berlin Memoirs. We should not now have noticed it, but to observe that M. Klaproth claims

the discovery of that property of siliceous earth, which enables it, when united with alkalis, to dissolve in water. Our author pretends to have published this fact in the Transactions of the Friends of Natural History at Berlin. We have not the work at hand; but, if our memory do not greatly fail us, it was hinted at, rather than explicitly pointed out. In the following passage our author has fully explained the source of the carbonic acid. It is impossible, except with peculiar and pointed precautions, to have prevented its attracting the acid from the air.

* Dr. Black asks, "How and by what means is the siliceous earth dissolved in water?—Is the hot water, of its own accord, possessed of the power of dissolving this earth? or can this be effected only by the means of the intervening alkali?"—In answering these questions, he does not approve of Bergmann's opinion, that the solvent power of water, assisted by heat, is alone sufficient for this effect. He rather thinks, that the alkali is the efficient cause of this solution, and the heat merely a means of promoting it. In his opinion, a chemical combination of the *silex* with alkali is always present, when water exerts a dissolving power on the earth; and this idea he supports by the example of the agency of hot aqueous vapours upon glass. The doubt, which might be raised against it, from the disproportion of these two substances to each other in the Icelandic hot springs, he wishes to obviate by stating, that the *silex* had originally been united in them with a much larger portion of alkali; but that, subsequently to the solution of this compound in water, part of the alkali had again been neutralised by acids, or acid vapours, that combined with the fluid. But there is no necessity for this mode of explanation; as it is manifest, by several facts, that siliceous earth alone, if under favourable circumstances, is soluble in water, without the concomitant aid of alkaline salt.

† Moreover, this opinion, that the *silex* exists in the above-mentioned springs in a state of chemical solution by soda, seems likewise to have led Dr. Black to presuppose this alkali in those waters in the caustic or pure state, that is, free from carbonic acid; because it is allowed on all hands, that, in this state only, is it capable of effecting this solution. Yet, not to mention that no proof is given of this hypothesis, there occurs no instance in nature, upon which to establish its probability. The very effervescence, that ensued on saturating with acetic acid the saline residue left by the evaporated water, would prove the contrary; unless, indeed, it be objected to this argument, that the alkali had attracted the carbonic acid, during the evaporation of the water.' P. 404.

The siliceous tufa, from the Geyser, is almost wholly *silex*, with a very little alumine. The noble opal, from Cscherwenitz in Upper Hungary, is a very brilliant stone, but differing very little from rock crystal or black flint, and contains 0.90 of *silex* and 0.10 of water. The yellow opal is of a simi-

lar kind; and the brown red semi-opal differs only in presenting less flint, and a considerable portion of oxyd of iron.

The semi-indurated steatites—the speckstein of Werner—consists of about 0.60 of flint, and about 0.31 of magnesia, with some other trifling ingredients. The soap-rock, from Cornwall, is very similar in its nature, but contains alumine with the magnesia: the analysis has, however, been already published by our author. The steatites from China, called the Chinese agalmatolite, offers flint, chiefly with alumine. The last must therefore be removed to the aluminous class, and placed with the lithomarga.

M. Klaproth describes some new titanites from Spain, from Aschaffenburg, from Cornwall (called at first menachamite), and from Ohlápian in Transylvania. The two latter, and one of the species from Aschaffenburg, are joined with iron; but they all contain a large proportion of titanium. As this metal seems to be found in many iron ores, these should be carefully examined; and it may appear to be almost as universally diffused as iron itself; and may perhaps, unsuspectedly, influence its properties.

The garnet-shaped ore of manganese is traced in the rocks of Spessart, near Aschaffenburg. It is found in small quantity; and is by no means rich in the metal, containing only 0.35, with as much flint. The native oxyd of tin (the tin-stone) is very rich, exhibiting near 0.78 of metal, and nearly 0.22 of oxygen. This article is an admirable example of dextrous and simple analysis.

Sulphuret of copper, the grey or vitreous copper ore, from Siberia, presents 78.50 of copper, and 18.50 of sulphur, in 100 parts: the variegated copper ore (the purple copper ore of Kirwan) contains also copper and sulphur, but in a less proportion, together with some iron. The malachites, from the Ural mountains, give copper almost pure, combined only with carbonic acid, oxygen, and water.

The bismuthic silver ore, from Swabia, contains 0.15 of silver, united with 0.33 of lead, 0.27 of bismuth, and 0.16 of sulphur, besides a little iron and copper. The antimoniated silver is peculiarly rich, affording generally 0.84 of silver, while the coarser kinds offer 0.76.

The crystallised bright white cobalt ore, from Tunaberg in Sweden, is a beautiful crystal of a metallic brilliancy. It contains 44 of *reguline* cobalt, 55.50 of reguline arsenic, and .50 of sulphur, in 100 parts. The cobaltic ore of manganese presents, as may be supposed from its appellation, both metals; but their proportions are not yet accurately ascertained, as the manganese is too closely united to the cobalt. The native sulphat of cobalt, from Herregrund in Hungary, has been sup-

posed to be a sulphat of manganese; but our author's experiments have decided in favour of the former.

Some of the chemical examinations in this second part have already been published; and several of them will be familiar to the reader. The analysis of the *terra Australis*, or the earth from Sidney Cove, and the detection of Mr. Wedgwood's error, is one of these. The discovery of the uranite is another. The elastic quartz has also been often described; but, as our author's account of it is short and peculiarly expressive, we shall subjoin it. From analysis, it is almost a pure quartz.

“On inspecting with a microscope the homogeneous or integrant parts of which this elastic stone is aggregated, and which may be easily separated by compressure or levigation, I found them all alike: that is, they were all flat, longish plates or scales, perfectly clear and pellucid. All their difference consisted in the variety of their outlines; some truncated more sharply; others more obtusely; others longer, but very thin; while others were broader and shorter; but most of them I perceived on one or both sides notably sinuated. I am inclined to think, that the elasticity of this fossil originates solely from the form of its aggregation. For, as may be distinctly seen at the first glance in the entire stone, all those longish lamellæ are interwoven in one single direction, and implicated in such a manner, that each junction resembles a vertebra, or hinge. With this idea also corresponds the particular kind of the flexibility of the stone, which is not tough or coriaceous. For, if the stone be held upright and shaken, it vibrates with some noise to and fro; but as soon as its agitation is discontinued, its parts conjoin again firmly by a force like a spring.” P. 410.

We find also, in the articles formerly published, a chemical examination of the testaceous sulphat of barytes from Friesberg; of the glass stone (hyalite, from Dauphiny; of the chrysoprase, and its concomitant green earth, which is the oxyd of nickel, and not cobalt, as was formerly supposed—a metal that gives a blue tinge; of the Saxon hydrophanes; of the white and green opal; of the menillite and its matrix—the polishing slate of Werner—which are siliceous; of the silicimurite from the Levant, chiefly consisting of flint and magnesia, with the carbonic acid; of the mineral springs of Imnau in Siberia, which afford an acidulous water, slightly purgative, by its impregnation with Epsom salt; of the tin pyrites (native sulphuret of tin); and of the yellow lead ore (molybdat of lead).

Such are the contents of this very laborious—and to the chemist very valuable—volume. Of the translation we cannot speak, as the originals of very few of the memoirs lie before us. The printing is, however, highly incorrect; and though a few errata be pointed out, numerous and important ones are not noticed. They are indeed generally such as the experienced che-

mist can rectify with attention, but to the student may be a source of much difficulty and confusion.

ART. XII.—*Sermons on various Subjects. By T. Baseley, A. M. &c. 8vo. 6s. Boards. Cadell and Davies. 1801.*

SEVERAL of these sermons might have been as well entitled Philosophical Essays as discourses from the pulpit; and in the former point of view they discover a considerable degree of ingenuity. The famous question on liberty and necessity is treated in two separate lectures; from which the hearers must in general have derived very little satisfaction, or they must have been of a very different class from the majority of Christian congregations. Indeed, in the silence of the closet, and with strict attention to the reasoning of the author, we are not always sure that we rightly apprehend the meaning, or perceive completely the distinctions he would draw between his own opinions and those of his opponents on this intricate subject. There is a little inaccuracy in the outset, which might very easily mislead, if not shock, many of the hearers. 'In discussing this subject' (says the preacher), 'let us first appeal to natural reason—the great test of moral and divine truth, next to the ever-sacred law of God itself.' Now to us it appears that the last inquiry is the only one of real importance among Christians; and all that belongs to mere natural reason may be well left to the disputers of this world, whose researches, as far as they are true, will, we have no doubt, be found consistent with the dictates of revelation. Besides, we cannot allow natural reason to be the great test of moral and divine truth; nor do we see how such an opinion can be reconciled with the Articles of the church. Reason may be duly exercised in investigating the evidence that a truth has proceeded from God; but then its province is at an end: and if it be allowed that God is the author of the assertion, the province of implicit faith commences; and reason is not to presume to argue from its narrow capacity against the dictates of superior wisdom.

The well known interpolation in the First Epistle of St. John, chapter V, verse 7, is made the text to one of these discourses; and as the volume is dedicated to the bishop of Lincoln, who has in the strongest terms expressed his conviction that these very words—'For there are three that bear record in heaven; the Father, the Word, and the Holy Ghost; and these three are one'—were not written by the apostle, but have been foisted into the text, we were curious to see in what manner the preacher would, in defiance of his patron, maintain their authenticity. Our curiosity, however, was completely baffled; for the first verse of the Chronicles would just as well have

suit his discourse; and we cannot doubt that the text was the thing least in the preacher's mind. The whole of the sermon is intended to show that the mystery of a doctrine is no argument against the belief of it; and in this there cannot be any dissent among Christians. The controversy, upon the subject of which the spurious text is supposed to be a proof, does not depend on its degree of mystery; but on the question, whether it be revealed or not in the Scriptures? We cannot approve our author's mode of treating 'the doctrine of the Holy Trinity;' for so this discourse is entitled; since it rather tends to unsettle the mind, than to afford a conviction either of its importance or its truth. From the tenor also of the dedication, we should have presumed it impossible that the author was unacquainted with the writings of his patron; and, indeed, had that been the case, we should have conceived it very improbable that a chaplain to the bishop of Lincoln should be unacquainted with the comments of sir I. Newton, Emlyn, Griesbach, Porson, and Marsh, on this evident interpolation; and much more, that he should have placed it, after a perusal of the controversy, at the head of one of his discourses. We had conceived that the text is no longer referred to by any one who has enjoyed the advantages of a liberal education.

ART. XIII.—*The History of France, civil and military, ecclesiastical, political, literary, commercial, &c. &c. From the Time of its Conquest by Clovis, A. D. 486. By the Rev. Alexander Ranken, one of the Ministers of Glasgow. Vol. I. 8vo. 9s. Boards. Cadell and Davies. 1801.*

THIS volume, which is printed in a compact form, extends to the death of Charlemagne, A. D. 814; and is introduced by the following preface,

'It is a reasonable curiosity which disposes men to inquire into the origin of nations, but it can seldom be gratified. The events which led to their formation, and attended their early progress, in a rude and dark age, pass unnoticed, or unrecorded. The purest traditions and fullest chronicles of the following ages are so imperfect, as to leave too much room for the errors of prejudice, and the fictions of fancy. Nor have we much reason to regret the obscurity which must consequently rest on these periods of history: we could derive neither much instruction nor entertainment from the desultory and wanton hostilities, and the perpetual and cruel ravages of barbarous tribes.

'For this reason I have not attempted to carry the History of France farther back than the conquest of it by Clovis. That era is the true origin of the French monarchy: the Franks before that time were German tribes, having no other sovereignty than over their

own families, without any certain or settled territory, and almost without a certain name. From the conquest of Gaul by Julius Cæsar, till its conquest by Clovis, the history of the Gauls belongs to the history of the Roman empire, and could not with propriety, nor with success, be detached from it. I have only made such inquiries, and mentioned such facts, respecting the previous state of these, and of the other people who composed the French nation, as are calculated to make us somewhat acquainted with their origin, their numbers, their degree of civilisation, and their general character and manners, about the æra at which the history of the French monarchy commences. Many of the facts, it is true, are remote from that æra: they do not, at such a distance, admit of any certain conclusion; yet they afford that degree of information which tends, even after so long an interval, to illustrate subjects which are important and interesting. We do not, for example, know the number of the people over the whole extent of Gaul at the time of Clovis; but we are able to reckon them, with some degree of accuracy, at the time of Julius Cæsar. The interval is about five hundred years; but there were no such wars, nor revolution of any kind, in Gaul, during all that time, as to give us reason for supposing that the number of the people ought to have been diminished. We are under the necessity of forming the same probable conclusion, from similar remote facts, respecting agriculture.

‘Many years have elapsed since I began my inquiries into French history, and to write essays on that subject. The plan which I preferred when I resolved to publish, required both that these essays should be considerably altered in their form, and that others more recently composed should be added: this will account for that variety which may appear in the style.

‘The plan was not suggested by Dr. Henry’s History of Great-Britain; but in attempting to arrange the several essays afterwards, a similarity was observed; and on farther deliberation I resolved to adopt his plan, and proceed in composing what was then wanting to complete it. I admire his work, and will be content if I shall be thought to have successfully imitated it.

‘The first book therefore, which this volume contains, is divided into seven chapters. The first chapter is the history of civil and military affairs; the second, is the history of religion and of the church; the third, is that of laws and government; the fourth, of literature; the fifth, of the arts; the sixth, of commerce; and the seventh, of language, customs, and manners.

‘In the execution of a plan so extensive, and requiring so much research and judgement, I am very sensible of much imperfection; but I beg leave to observe, that some deficiencies will appear which ought not to be imputed to the author, but to the want of materials in the original historians: many of the subjects treated in these chapters were scarcely at all regarded by them, nor indeed much even by more modern historians till later times. The plan of this history, though less capable of elegance, is obviously attended with many and important advantages: while it obliges the author to search with indefatigable industry for the materials suited to the subjects of the several chapters, and to separate and arrange them carefully, each

according to its own kind, it enables the reader to prosecute any one of them without perplexity or interruption. The composition of such a history, however, must be attended with the more anxiety and labour, that the scene of it is a foreign country. The author cannot feel the same interest in many questions and facts, as a person to whom, from his infancy, they have been familiar: he must remain totally ignorant of some things which residence on the spot might suggest, which converse with literary Frenchmen, or which easy access to the repositories of French literature, might illustrate. If the success of this volume should encourage him to proceed, he requests the literary aid of all who have it in their power to furnish him with hints, with information, or with friendly correction, as far as it may yet be profitable.

‘The French empire having attained its greatest extent and power under Charlemagne, his death, A. D. 814, after which it began rapidly to decline, appears to be a proper period with which to conclude this book and volume. The second book and volume, which is nearly ready for the press, if publication shall be encouraged, brings down the history, on the same plan, to the commencement of the third dynasty, or Capetian race of kings.

‘It is only necessary to add, that the utmost caution and fidelity have been used in examining every subject, and especially what seemed doubtful or controverted; and that, throughout the whole work, due reference is made always to the original and most approved authors.’

P. iii.

The plan is certainly too extensive for the history of a foreign country; and the author has displayed little judgement in its adoption. We shall not pretend to have perused a work of this prolix appearance. Upon dipping into it occasionally, we observe few features of solid learning, and no trace of the powers requisite for historical composition. Even old Mezeray is better; and the abridgement by Hénault, is far superior to such a history. But as the work has some pretensions, we shall extract a passage or two from the reign of Charlemagne, the period most calculated to call forth historical powers.

‘The state of Italy again required his presence. The pope, considering himself now a temporal prince, was more ready than formerly both to take and give offence; and whenever his pride and resentment rose higher than he could well support or gratify, he needed only to call on his lord paramount Charles, to hasten to his aid. The governor of Naples, still under the empire of Constantinople, had presumed to withhold some revenue from the church of Rome. Instead of spiritual, the holy father made trial of worldly weapons of warfare, and took possession of the city of Terracino by way of reprisals. The Neapolitan governor having dared to surprise and recover the city, the pope immediately complained to Charles; and in order to quicken his motions, informed him of an intended conspiracy of the duke of Benevento, and of the Greeks, to place Adalgise, son of the late king Didier, on the throne of Italy.

Charles's veneration for the pope was extreme. He was not only desirous of gratifying his wishes, but believed that his sacred character and office gave a peculiar sanction to the acts which he approved and confirmed, that nothing could violate. He was a daily witness too of the respect and deference universally shown to him by both laity and clergy. He readily resolved, therefore, to go to Italy; and had no doubt that his presence there, with even a small retinue which could not deserve the name of an army, would quiet the pope's apprehensions, and secure him a peaceful accommodation with Naples.

He carried a part of his family with him; the queen Hildegarde; and two of his youngest sons by her, Carloman and Lewis, neither of whom was yet baptised; the king had deferred the baptism of both, that it might be performed by the hands of the pope in person; and in the ceremony, the name Carloman was changed to that of Pepin. He had another object in view; he was desirous that his two sons should be solemnly consecrated by the pope. Lombardy and Aquitaine had each been accustomed to a resident sovereign. Carloman, now Pepin, was solemnly appointed king of the former, and Lewis of the latter. Thus he hoped to gratify the people of these countries respectively, and at the same time secure them as the patrimonial dominions of the younger branches of his family, against the ambition and usurpation of his elder sons, Pepin by a former marriage, and Charles. His intention was good, and it appears to have made himself, his family, and his subjects, contented and happy.

Thus young, for Lewis was but three years of age, his sons early acquired the language and manners of these countries, and were thereby the more likely to secure the affections of the people.

In the absence of Charles, the Saxons again rebelled. Witikind, a famous Saxon general, a man of superior talents and great influence, a zealous and determined patriot, had often united and frequently headed his countrymen in rebellion against the French government. When others offered and swore allegiance, his mind could not endure the thought of submission. They as readily violated their oath; but a manly, if not a religious dignity, constantly guarded him against a situation in which there was danger of violating his integrity. As often as he could assemble and maintain a Saxon army, he led them with skill and valour to the field. When he was deserted, or overcome by superior discipline or numbers, his active and daring mind found means of escape or protection till the rage of war abated. He glowed with the desire of rescuing Saxony from a foreign yoke, and embraced every opportunity which seemed to promise him success. Observing the zeal of Charles to convert his nation to the Christian religion, and persuaded that his motives were political, he did all in his power to counteract the missionaries, and to frustrate their scheme of civilisation. He assured the Saxons that the aim of Charles and of the French bishops, under the pretext of humanity and the desire of saving their souls, was to subject both their minds and bodies; and, in abolishing the religious rites and ancient customs of their ancestors, to impose on them a yoke, which, when too late, they would feel insupportable.

‘Inflamed by such a doctrine, addressed to them with simple but enthusiastic eloquence, the Saxons rose with a religious and patriotic fury, attacked the missionaries and every person of clerical appearance, forced them to flee from the country, razed the churches, and expressed the highest indignation against every thing connected with France.

‘Charles and his predecessors had employed every kind of expedient in vain, to subject and restrain this people. To have granted them absolute and independent sovereignty, was to have exposed the eastern provinces of France to perpetual incursions and plunder. There seemed nothing therefore remaining, but to adopt the severest possible measures, cut off entirely their leaders, deluge the whole country with the blood of the people, or transplant them, and repopulate the land with new colonies.

‘On these principles, and according to this plan, Charles proceeded from the beginning, or followed it, as new occurrences suggested, or rendered it eligible and necessary. Having received information of the persecution of the teachers of the Gospel, and of all the official persons under the government of France; of the return of Witikind from Denmark, whither he had formerly fled for refuge; and of the general revolt of Saxony; he sent orders to his kinsman, count Teuderic, to assemble as many troops as he possibly could on the banks of the Rhine, and without delay proceed against the rebels. Teuderic performed his duty with alacrity and promptitude; but three subordinate generals, envious of his superiority, and jealous of the reputation which he might acquire by sharing in their success, resolved to act without his orders, on their own principles, and for their own honour. Not waiting for his directions, they broke up their camp, and marched with precipitation against the Saxons, as an enemy whom they despised, and whom they were confident they must conquer.

‘Witikind with his Saxons was prepared for their approach. He had intelligence of their march, and of the disposition of their generals; and had his army drawn up in the order of battle before the camp, which the French in their folly expected so easily to storm and to plunder. He endured their first onset, which, as usual, was violent; then suddenly extending his line to both right and left, he attacked them on both flanks with such success, as threw them almost instantly into disorder. Great numbers were slain, and among others two generals, four counts, and twenty-four other persons of distinction. The remainder of the army fled to Teuderic’s camp, carrying the mournful tidings of their rashness and calamity.

‘Charles no sooner heard of the defeat, than he raised another army, and led it himself into Saxony. Every hostile appearance was dissipated as he approached. Witikind fled again to Denmark. The chief nobility and principal officers were summoned, and came, under awful apprehensions of their fate, within the lines of an immense French army. On being questioned about their perpetual violation of treaties, and their endless turbulence and hostilities, they endeavoured to exculpate themselves, and meanly throw the blame on their absent leader Witikind. “He could not have committed these outrages,”

replied Charles, "without your countenance and assistance. Too long-continued lenity, and my humane attempts to civilise and save you, have only encouraged your licentiousness and rebellion. An example of extreme severity seems absolutely necessary to subdue the ferocity, and to quiet the restless spirit of your countrymen." On a signal given, they were surrounded and disarmed; four thousand five hundred of them were selected, and being conducted to Verden, were beheaded.' P. 152.

Our next extract shall be from that chapter which contains the history of learning.

'As we descend through the seventh century, we can expect no improvement in learning. The rivalry and jealousies of Brunehaut and Fredegonde, and the almost constant civil wars which followed, occupied the minds of men generally with other subjects than those of learning. The reign of Dagobert afforded a short respite, and darted a faint gleam athwart the darkness of the age. At first he loved learning, and respected learned men; but his love of pleasure prevailed, and contributed rather to bring a reproach not only on letters, but on the learned men whom he had professed to patronise. The weakness of the government during the reign of the last Merovingian princes; the inter-reign of several years; the tyranny of the mayors; the civil wars; and the war against the Saracens, carried on by Charles Martel; were all unfavourable to study and learning: and so much did ignorance prevail, that the period from Dagobert to Charlemagne has been reckoned the darkest in the whole course of the history of France. A few monkish legends, a collection of letters by Boniface bishop of Mayence and others, and some attempts at versification, all bearing interval evidence of the ignorance and rudeness of the age, make up almost the whole catalogue of writings for more than a century.

'One of the great employments of the monks and nuns in this age, was to write out, in that beautiful manner, in letters of gold and of various colours, of which many examples still remain, the Psalms of David, the Gospels, the whole Scriptures, and some other ancient compositions. But in other respects, letters were so totally neglected, that the councils of the church repeatedly ordained, that the bishops and priests ought to know the canons of the church; that they ought to be capable of writing a fair hand; that they ought to know, and be able to read, their psalter, &c. And we may judge of the general state of letters in the country, from the great Charles himself not having been taught to write, till he acquired it by his own ambition for learning, after he was emperor, and considerably advanced in life.

'Under his patronage and direction, however, literature revived. He invited Alcuin from England, Clement from Ireland, and other learned men wherever he found them, to come and institute schools in France, to superintend the education of youth, and to take such other steps as were calculated to recover the spirit, and promote the study of learning: and during his life, his endeavours were not ineffectual.

* For the purpose of teaching the various branches of education, Alcuin assisted the emperor in establishing schools, or colleges, in different cities of the empire : and if the university of Paris owe not its origin to their joint endeavours directly, their zeal at least appears to have inspired the people of that city then, or soon after, to erect that ancient and celebrated institution ; for there is considerable evidence that it existed before the end of the ninth century.

‘ Besides the academy of the palace, which some writers have imagined to be the origin of the university of Paris, but which seems rather to have been ambulatory with the court, Charlemagne, in the year 787, wrote a circular letter to all the metropolitan bishops, recommending them to take the proper steps for establishing schools in all their dioceses, and to be particularly careful to place proper teachers over them : two years after, he even prescribed rules for their administration and discipline. There were two kinds of schools : —one for teaching children the psalms, church-music, arithmetic, and grammar ; the other, for teaching the more advanced youth, dialectics, rhetoric, geometry, &c. Charlemagne was anxious to give all the schools and branches of education a bias towards religion ; and he spared no pains, or cost, to bring suitable teachers, in all these branches of learning, from various countries, particularly from Italy.

‘ Some of the clergy encouraged and forwarded his plans with great zeal and success ; among whom Leidrade archbishop of Lyons, and Theodulph bishop of Orléans, are particularly mentioned : the latter appears to have instituted a kind of parish schools, for the purpose of educating the youth in general, besides four schools of a higher rank. But, as might be expected in so numerous a class of men, some misunderstood the design ; some were incapable of directing education, being themselves, even though bishops, uneducated ; and others were indolent or fanatical. They either made no exertion, or spent all their zeal and labour in teaching the children merely to chant, instead of to understand the daily lessons of the church.’
p. 367.

The introduction of Latin passages into his text is a practice which Mr. Ranken will not find authorised by any English historian of reputation.

Upon the whole, we must observe, with pain, that the author has undertaken a task for which he is little qualified ; and in this injudicious attempt to imitate Dr. Henry, he seems even to have forgotten the far superior interest which the history of our native country is calculated to inspire.

MONTHLY CATALOGUE.

RELIGION.

ART. 14.—*Bull Baiting! A Sermon on Barbarity to God's dumb Creation, preached in the Parish Church of Wokingham, Berks, on Sunday the 20th of December, 1801, (being the Day previous to the Annual Bull Bait in that Town,) and inscribed to John Dent, Esq. M. P. By the Rev. Edward Barry, M. D. 4to. 1s. 6d. Spragg. 1801.*

THE brutal and barbarous custom of baiting bulls continues to disgrace several parts of this island. At Wokingham the rabble are collected together every year, under the pretext of a legacy, to gratify themselves with this inhuman sport; and the worthy author of the discourse before us endeavoured, but in vain, the day anterior to this barbarous anniversary, to instil into the minds of the inhabitants of the town a better sense of their duty to God, and man, and beast. We cannot too much applaud the excellency of his intentions; we recommend him to persist in them 'in season and out of season;' we call upon all men, in every station of life, to unite in repeated entreaties and petitions to the legislature, and to every individual member of it, till this wicked and unnatural practice be abolished. Let any one reflect but for one moment on the tendency of this sport, and he must agree with the preacher on the effects here ascribed to it.

'The heroes of a bull bait, the patrons of mercenary pugilists, and the champions of a cock fight, can produce, I should think, but few, if any disciples brought up under their tuition, who have done service to their country, either as warriors or as citizens! but abundant are the testimonies, which have been registered at the gallows of her devoted victims, trained up to these pursuits.' P. 10.

'The monster, who can wilfully persevere to torture the dumb creation, would feel little or no compunction, to serve a purpose, in aiming his bludgeon at the head, or ingulfing the murderous blade within the warm vitals of his fellow creature. "Whoso is wise will ponder these things." P. 12.

This wicked custom does not tend to endue men with courage; nor does it appear that any one of the brave Highlanders, who eternalised themselves in Egypt, formed his character upon so savage a practice.

ART. 15.—*On preaching the Word. A Discourse, delivered at the Visitation of the Right Worshipful Robert Markham, M. A. Archdeacon of York, at Doncaster, June 5, 1801. By John Lowe, M. A. &c. Published at the Request of several of the Clergy. 8vo. 1s. Mawman.*

The preacher properly reminds his hearers of what ought ever to be pre-supposed in an audience consisting of ministers of the church of England.

‘I shall take it for granted, as a preliminary qualification for the effectual discharge of the office of a preacher, that we firmly believe the word we are appointed to preach, and are seriously affected with its important contents. I shall assume it also as indisputable, (for the contrary supposition is too horrid to be admitted for a moment,) that we receive the doctrines of our church, as contained in her Articles, to which we have solemnly subscribed; and as breathed in every page of our most excellent liturgy, to which we have publicly pledged ourselves to conform; that in our prayers and our discourses, we speak the same language, utter the same sentiments, and are actuated by one and the same spirit: In a word, I take it for granted, that we build our labours on the broad and firm basis of faith, and truth, and consistency.’ p. 5.

It was with pleasure we transcribed this passage; and we request our readers to contrast it with the Jesuitical notions which have lately emanated from high authority, on the nature of subscription to the Articles—*notions*, which, if we could accede to them for a moment, would be rendered futile by a multiplicity of passages in the liturgy, not to be read consistently by any one who does not *bonâ fide* subscribe to the Articles, and retain the belief of them in their plain, obvious, and grammatical sense. In opposition to such Jesuitical subscribers, this preacher presses on all to propound the word faithfully, earnestly, with plainness and simplicity, in humble dependence upon God, and attentively to make their example correspond with their preaching. These topics are enforced with due solemnity; and we have perused many discourses, on similar occasions, far inferior to this before us, which have been published, not at the request of a part, but of all the clergy who heard them.

ART. 16.—*A Sermon, preached to a Society of Protestant Dissenters, in the City of York, on Wednesday, December 31, 1800, immediately after the Interment of the Rev. Newcombe Cappel; with an Appendix, containing brief Memoirs of his Life. By William Wood, F. L. S. 8vo. 1s. 6d. Johnson.*

A just tribute of respect to the memory of a very worthy character, whose sermon on providence and the government of God has been noticed in our 58th volume, O. S. p. 313, and been received with great approbation by the religious public. Mr. Cappel derived his earlier instructions from the late Drs. Aikin and Doddridge, which he improved by a three-years’ residence in the university of Glasgow, at a time when Dr. Adam Smith and Dr. Leechman adorned the professorial chairs of religion and morality. Soon after he had quitted his college, he was invited to preach at York; and receiving ordination from some neighbouring presbyters, was ap-

pointed sole pastor of a meeting-house in that city. Here he lived a retired life—occupied entirely in study, which he diversified only by his ministerial duties and the publication of a few discourses. In the circle of his acquaintance, he was greatly esteemed and admired for his social talents and liberal principles. A particular trait in his character is well marked in the sermon before us; and we recommend it to ministers of every denomination.

‘No one had a stronger conviction of the divine authority of Moses and of Christ, than our departed friend. The more deeply he studied the sacred scriptures, the more clearly he understood, or thought he understood, the writings of the prophets and apostles, the more distinctly did he perceive, the more steadily did he acknowledge the consistence and beauty of the two connected systems. When he differed from others, he did not wonder at the difference. He was no more surprised to discover that those, whose talents he respected and whose esteem he valued, did not concur with him in all his sentiments, than to find that they were not of his own height, of his own colour, and of his own form. Instead of lamenting it as a misfortune that the same integrity, similar diligence, and equal mental discernment do not always lead to exactly the same point, he admired in it the wise appointment of infinite goodness. He knew that where all is easy, and where all men agree, there is little inducement to close and continued observation. He was aware that the mind calls not forth its whole strength till difficulties are to be solved, discordant opinions are to be compared, and a preference to one or the other is to be given. He was convinced that the influence of divine truth on the heart and life entirely depends upon the attention which it excites, and the ardour with which it is pursued. He therefore rejoiced in that variety of sentiment which keeps curiosity alive, creates an interest in the search after truth, and, by making it the object of repeated inquiry, gives it free access to the active powers, and produces religious obedience.’ P. 15.

ART. 17.—*A Sermon, preached at the Assizes held for the County of Cornwall, at Bodmin, before the Honourable Mr. Justice Le Blanc, and Mr. Baron Graham, on Tuesday the 4th of August, 1801; by the Rev. R. Polwhele, Vicar of Manaccan: and published at the Request of the High Sheriff and the Grand Jury. 12mo. 1s. Cadell and Davies. 1801.*

‘To a watchful administration, are we justly indebted for our property, our lives, our religion; in spite of the rapine and carnage and infidelity around us. But it is scarcely in the power of government, to provide a remedy for every evil that may arise in a state of society, highly polished and refined. In the various departments of literature, for instance, much evil is continually diffused. It would be impossible, however, to annihilate the press. But the press may be rendered the very watch-tower of religion. It is, therefore, a melancholy reflexion, that many writers, whose doctrines are no less fascinating than dangerous, should be permitted to disseminate their opinions, as they please; and that in very few instances, they meet with a determined opposition from our first professional characters.’ P. 13.

Mr. Polwhele is a controversialist :—Is he sore?—or does he wish to tie the hands of the opponent whom he cannot confute? ‘Innovators in religion, riots, sedition, insurrections, plots,’ are brought forward in this strange medley; which, nevertheless, received the thanks of the jury, who probably made no distinction between the address of a clergyman, and that of the foreman of a jury when retired with his colleagues.

‘If a dissenter or conventicler be attacked, his whole fraternity are at once in arms. But, how often is a regular clergyman left, to fight his battles, unassisted and alone! Highly necessary is it, then, that we should join our forces, in this momentous cause; and that, to rouse the slothful from their torpor, we should “blow the trumpet in Zion, and sound an alarm in the Holy Mountain.”’ P. 22.

Poor gentleman! We are really concerned that in his controversies he could not procure a bottle-holder.

A Sermon preached before the honourable the House of Commons, at the Church of St. John the Evangelist, Westminster, on Friday, Feb. 13, 1801, being the Day appointed for a General Fast. By Richard Prasser, D. D. 8vo. 1s. 6d. Rivingtons. 1801.

Our situation during the late unfortunate contest is thus represented by the preacher.

‘It presented abroad and at home much to be planned by talent; much to be gained or prevented by vigilance; much to be supported by patience; much to be surmounted by persevering and deliberate fortitude, or executed by prompt and timely valour: in a word, it demanded, through the wide range of public service, qualifications the most accomplished. Yet these requisites have been displayed by so many persons, in the various departments of public service, and in so many critical instances, that, on taking these occurrences together, crowned as they all are by the personal character of the sovereign, it may justly seem that a particular provision was made for that trying situation, through which the country was to pass; and that a gracious Providence raised up an agency to conduct and sustain us under this unprecedented struggle; and, as it should seem, specially adjusted great instruments to the danger and difficulty of the occasion. These indeed are striking signs of a Providence hitherto peculiarly and favourably present with us.’ P. 17.

Were we to judge from circumstances, from the successes attending our expeditions, and the gain of each party on the whole, the last sentence seems much more applicable to the French than to ourselves; and it is lamentable that we should so often be under the necessity of warning our public orators against entering upon political inquiries; into which if they ever introduce the divine providence, it is without any thought that God careth for all his creatures, and too often with a very narrow and confined view of their own king or country, or connections with the world at large.

ART. 19.—*An Inquiry into the Obligation of Religious Covenants upon Posterity. By George Paxton, Minister of the Gospel, Kilmaurs. 8vo. 1s. 6d. Ogle. 1801.*

An endeavour to enforce a Scotch covenant will in these days meet

with few readers. Scripture is quoted, without end, to justify a measure on which the New Testament is certainly silent; nor does it hold out any encouragement at all to persons to meet together to defend their religion. 'When they persecute you in one city or state, flee,' says our Lord and master, 'unto another.' The true religious covenant into which Christians may enter, is to abhor iniquity, to imitate their Saviour, and to bind themselves never to injure another in his temporal concerns on account of religion. The Scotch covenant went far beyond this, and consequently is not binding upon posterity. In sober truth, Christians have no power to bind posterity on any account; for the church is a society of men in which the ties of blood are of no avail.

ART. 20.—*The Necessity of the Abolition of Pluralities and Non-Residence, with the Employment of Substitutes by the beneficed Clergy; demonstrated in an Enquiry into the Principles and Consequences of the Establishment of Curates.* 8vo. 7s. 6d. Boards. Mawman. 1802.

The greater part of the work before us is irrelevant to the subject proposed in the title-page. Decisions of bishops and councils, in a church filled with superstition and fraud, are surely no proper guides to the church of England, as it is now established by law. Yet the inquiry into antiquity is made with great judgement and ability, and throws a strong light upon the state of the clergy in former periods. To deny the use of a substitute in any case whatever, is evidently absurd; for illness may render the incumbent incapable of discharging the duties of his function for a time; and it would be unjust to deprive him of his benefice, even if, through the dispensation of Providence, many years might elapse before his health were re-established. That substitutes may be employed without good cause, there cannot be a doubt; yet there is sufficient power vested in the ordinary to prevent the existence of such an abuse in any very great degree; but, if the bishop himself do not reside in his diocese, it cannot be expected that very strict attention will be paid to the residence of the inferior clergy. The plan suggested for the benefit of the curate we cannot but highly approve, and should be happy to see it adopted at large; we mean, that the curate of a living should divide its profits with the vicar or rector. In this case, it is presumed, however, that the incumbent employs a curate altogether in the duty of a parish on which he does not reside, whose dispensation from residence is thus considerably compensated. In cases where an incumbent actually resides, but who nevertheless finds it necessary or convenient to employ a curate, or where his absence from the parish is also a matter of necessity, a different arrangement, it is evident, ought to be pursued; but too much pains cannot be taken by a legislature, that the immense sums bestowed on a particular order of men should be expended in such a manner, that the most deserving should receive the greatest benefit, and that no man should partake of any share of the profits assigned to the order, unless he be fully qualified, by a knowledge of Hebrew and Greek, to investigate the original meaning of the Scriptures, and, by due powers of elocution, and knowledge of the English language, to communicate his instructions to his audience.

MEDICINE.

ART. 21.—*Observations on the Opinion of Doctor Langslow, that Extravasation is the general Cause of Apoplexy, in Letters to a young Surgeon. By William Crowfoot. 8vo. 2s. Robinsons. 1801.*

Few, who have read the medical periodical publications, can be ignorant of this dispute, which has not been conducted with the propriety and decorum that might have been expected. It would be improper for us to engage in it; though, if called on in our own sphere, we should not decline it: we mean, if called on by regular successive publications. At present, we must attend only to the observations before us.

The great questions are, whether extravasation be the general cause of apoplexy? and whether the case of the patient who occasioned the discussion was apoplectic? On the latter point it is impossible to decide; for the case is so imperfectly and slightly related, that no judgement can be formed. The look, the shape, the previous habits, the suppression of usual evacuations, if there were such, and the state of the system anterior to the time of attack, with many other considerations, should be fully detailed before we can determine.

With respect to apoplexy, we think extravasation or fulness is the general cause. If there be a compression on the brain, it is not of consequence whether the fluids be confined to the vessels, or not; the effect is the same. We do not deny that there are other causes; and that apoplexies, truly nervous, exist. They are, however, uncommon, and generally pointed out by the knowledge of the remoter causes, which are by no means obscure. Apoplexies from the state of the stomach seem to us always owing to compression from fulness of the vessels. Two subordinate questions of practice arise from this source, viz. the propriety of the evacuating plan, as well as its extent, and the exhibition of emetics. On these we shall not say much. For the sake, however, of the younger practitioner, we would add, that, even in strongly marked cases, the evacuations should not be carried far, nor perhaps (generally speaking) continued above thirty-six hours; in many instances not so long. It should not, however, be succeeded by a tonic, but by a cordial and stimulating plan. Of emetics we scarcely know what to say. The circumstances condemn them; and we cannot affirm that we should recommend them. We have, however, seen them often employed, and do not recollect that we ever saw them decidedly injurious.

The cause and source of the controversy is briefly this:—A lady was seized with what appeared to be an apoplexy, (and we suspect it to have been so,) when the apothecary, Mr. Crowfoot, ordered an emetic. Of this Dr. Langslow decidedly disapproved, as there was extravasation (or, at least, considerable extravasation) on the brain; and this he supposed to be the general cause of the apoplectic disease.

ART. 22.—*An Account of a new Mode of Operation for the Removal of the Opacity in the Eye, called Cataract. By Sir James Earle, F.R.S. &c.* 8vo. 3s. Johnson. 1801.

This method appears very ingenious; and a similar one has often occurred to us. The instrument consists of a pair of forceps, armed with a small lancet. The latter is designed to puncture the opaque cornea, and introduce the small forceps, which takes hold of the crystalline, and extracts it. The instrument, however, as to its principle, is by no means new; and too much merit seems to be claimed upon this score. The author has, moreover, been somewhat too diffuse in the introductory part; and, as he necessarily writes for practitioners, the superficial description of the eye, and the advantages as well as the disadvantages of couching, and the other methods of extracting, might have been omitted.

ART. 23.—*The new Chemical Nomenclature, selected from the most distinguished modern Writers on Chemistry, designed for the Use of Students in Pharmacy, Druggists, Apothecaries, and others. It consists of Two Parts: the First of which exhibits the Scientific Arrangements in English and Latin: and the Second contains the same in English, disposed in Alphabetical Order. In both Parts the Old Names will be found on the Right-Hand Column, opposite the New. By G. Pye, Chemist.* 8vo. 1s. 6d. Longman and Rees 1802.

We are not much pleased with the arrangement of this New Chemical Nomenclature; but a more essential defect is, that all the names of different reformers are confounded without distinction. The names of those who have invented, or chiefly employed the different terms, should have been added.

ART. 24.—*Heads of Lectures on the Institutions of Medicine. By Andrew Duncan, M.D. and P.* 8vo. Robinsons. 1801.

Dr. Duncan has given us heads only, scarcely more than the titles of chapters, of the subjects treated in succession. From various circumstances, however, we can fully appreciate the extent of his course, and perceive, that little, which modern experience or discovery can supply, seems to have escaped him. What relates to therapeutics is more full, and not greatly differing from his former publications on this subject. We perceive two additional topics, not entirely connected with the institutions of medicine, but which have been too much neglected in medical courses; viz. forensic medicine and medical police. On these points we perceive his observations to be sufficiently full. A work on the former subject by M. Mahon, a professor of forensic medicine in France, is now under consideration, and was intended for our last Appendix. It will appear in the next; and we may then enlarge farther on what has been much overlooked in this kingdom.

ANTIQUITIES.

ART. 25.—*Antiquities, Historical, Architectural, Chorographical, and Itinerary, in Nottinghamshire, and the adjacent Counties; comprising the Histories of Southwell (the Ad Pontem) and of Newark (the Sidnacester of the Romans). Interspersed with Biographical Sketches, and profusely embellished with Engravings. In Four Parts. By William Dickinson, Esq. Part I. Vol. I. 4to. 14s. Boards. Cadell and Davies. 1801.*

The various books published in England on the subject of antiquities, are, perhaps, of all others the most completely nugatory and useless, and the most unaccountable productions in the eye of sober reason and sound sense. This singular propensity to antiquarian trash seems to be a disease *sui generis*, but somewhat connected with hypochondriacism, or what Dr. Cheyne calls the English malady. It is to be regretted that our respectable society of Antiquaries does not proscribe this mania, and, in imitation of the French Academy of Inscriptions, only promote researches into such points of antiquity as are interesting to history or sciences of equal importance.

The very title-page of this threatened production, as the reader may observe, is certainly not sense, and scarcely grammar. *Itinerary* may perhaps be a dictionary adjective; but we do not recollect any writer of taste who has actually employed it in this sense; while *Sidnacester* is certainly not a Roman name. In the preface, the author tells us that a considerable portion of this treatise was published in 1787, under the title of a History of the Antiquities of Southwell. The remainder of the preface is occupied with much self-important lucubration and declamation; as it is a peculiar privilege of antiquarian quacks to bring all their grandmothers together, and to write a history of England in describing a tombstone. We shall not, however, follow this prolix performance through dozens of pages of quotations from common books. The church of Southwell in Nottinghamshire is certainly a large and beautiful specimen of Gothic architecture; but it might have been described in twenty pages as well as in two thousand:—and if all the churches in the world were delineated upon the present plan, books would equal in number the sands of the sea; and we should cordially pray for a new inundation of barbarians to sweep away such antiquarian trash, and such a collection of false knowledge. For, in truth, if we had an extremely minute and faithful description of every church which has been built in England, the whole library would not contain one atom of solid information—not one particle of that instruction which any well-informed and enlightened mind would wish to retain for one moment.

ART. 26.—*The History of Guildford, the County-Town of Surrey; containing its ancient and present State, civil and ecclesiastical; collected from public Records, and other Authorities. With some Account of the Country three Miles round. 8vo. 12s. 6d. Boards. Longman and Rees. 1801.*

This work, with some affectation of elegance, is nevertheless a

mean piece of typography; and being destitute of prints (at least in the copy before us) we cannot but regard the price as excessive for a book little better than the Guide, which used to be sold for one shilling. It begins in the following terms.

‘ Guildford, or according to the old Saxon appellation *Guldeford*, is a place of great antiquity, formerly belonging to the ancient Saxon kings; given by king Alfred, in his last will, to his nephew Ethelwald.

‘ Mr. Blount, in his account of ancient tenures, gives us an instance of some lands in this place, called Guildford, held thus, *anno* 1234, and 1254, viz. Robert Testard holdeth certain lands in the village of Guildford by serjeanty of keeping meretrices (which are interpreted laundresses) in the king’s court, rented at 25*s.* a year; and afterwards, that Thomas de la Puille did hold certain lands in Guildford, of the gift of Richard Testard, by which he was wont to keep the washers, or laundresses of the king’s court, and on that account he pays 25*s.* into the exchequer.

‘ William earl of Berkley had a fourth part of the moiety of the toll of this place at his death in 1491, which, with many other estates and manors he left (having first upon a pique disinherited his brother Maurice) to his master king Henry vii, from whom the marquis recovered it in 1493, with a fourth part of the manor of Dorking, and many other estates which he had been unjustly deprived of.

‘ The pleasantness of its situation invited kings to spend at Guildford their festival times, while they had a palace here; viz. K. Henry ii. *anno* 1187 kept his Christmas in this place; K. John *anno* 1201 kept his Christmas in his palace here. Also in the year 1339 K. Edward held his Christmas here. Several of our succeeding monarchs down to Q. Elizabeth sometimes resided here. And Strype gives us the following particular journal of K. Edward vi. who in his last progress visited this place, *anno* 1552. “ This summer in the month of June, K. Edward began his last progress. It had been resolved, the extent of the progress should be to Pool in Dorsetshire, and to come back by Salisbury. June 27, he removed to Hampton-court. Thence to Oatlands, another of the king’s houses, where he stayed about eight days. Thence to Guildford in Surrey. Thence to Petworth in Sussex. Thence to Cowdray, sir Anthony Brown’s house, where the king was nobly banquetted, &c.

‘ Guildford is the county-town of Surrey, is neat, large, and well-built, twenty-nine miles to the south-west of London; it consists of good houses, and is well-inhabited, having a market of great resort, which is kept weekly on Saturdays, accounted as good as any in England for wheat, barley, and oats, and plentifully furnished with almost all other necessaries. There are also held two fairs, viz. on May 4, and November 22, for horses, cattle, sheep, and hogs.

‘ Guildford is a corporation by prescription, had its first and second charters from Henry iii. A. D. 1256, and others from Edward iii, Richard ii, and Henry vi and vii. And renewed and confirmed in the twenty-fifth year of Q. Elizabeth.’ P. 1.

The situation of this town is well known as pleasing and romantic, on two chalk hills, sloping to the river Wye, which is navigable to the Thames. Of a few arches in the castle there are indeed little coarse wooden prints; but the scenes of an old play might well have been omitted. The palace at Guildford forms another object, which is followed by the churches, hospital, and grammar-school. There is also a biography of eminent persons educated at Guildford. We need not dwell on the account of the markets, nor of the earls of Guildford. What are called miscellaneous matters at the end consist chiefly of old regulations of little consequence; and the whole may be called a tasteless compilation by some common-place antiquary. The short account of places in the neighbourhood is unsatisfactory and uninteresting; and there are several confused pages of additions. In short, the present is the dearest, and, at the same time, the most miserable guide we ever met with.

ART. 27.—*Willis's Survey of St. Asaph, considerably enlarged and brought down to the present Time; with the Addition of the Names of the Canons and Vicars Choral of the Cathedral; and the Incumbents of the different Parishes in the Diocese, from the earliest Dates, with Memoirs of some of them. Also a Second Appendix, containing an Historical Account of the different Archbishoprics, Bishoprics, Religious Houses, Colleges, Dignities, London Churches, &c. referred to in the Body of the Work. With the Life of the Author prefixed. By Edward Edwards, A.M. &c. 2 Vols. 8vo. 18s. Boards. Baynes. 1802.*

This re-publication is of a very local and uninteresting nature. The life of Browne Willis, the author, is chiefly from a paper communicated to the Antiquary Society by Dr. Ducarel in 1760, the year of Mr. Willis's death. Catalogues of rectors and vicars would neither instruct nor amuse our readers; and the whole may be called one of those odd antiquarian books which rather disgrace than illustrate the national literature.

EDUCATION.

ART. 28.—*A Method entirely new of learning French; in which the Principles of that Tongue are set forth with such Order and Perspicuity as to promote the speedy Attainment of that universal Language. By J. Guisy. 12mo. 3s. Bound. Symonds.*

Mr. Guisy talks a great deal in his preface about the want of a proper French grammar, and the excellency of his own; but we can discover nothing in the latter except an abridgement of the grammar of Chambaud, and an imitation of his book of Exercises.

ART. 29.—*The French and English Idioms compared; wherein the Idiomatical Difficulties of the French are introduced in a Sentence, and elucidated in a Manner entirely new. By W. A. Bellenger. 12mo. 2s. 6d. Boards. Dulau. 1801.*

This exemplification of the two idioms will be of use to younger students in either language.

ART. 30.—*The Way to speak well, made easy for Youth; by the chief Words of the English Tongue classed in Sentences, according to the Number of their Syllables: with a short Dictionary at the End of each Book, containing four separate Divisions of Substantives, Adjectives, Verbs, and Particles.* 8vo. 3s. Bound. Cadell and Davies. 1801.

This volume is composed of two extreme ends, without any middle. The former part is too puerile for a child who has quitted his reading-mistress, and the latter is a vocabulary of words in the English, French, Italian, and German languages.

ART. 31.—*The Child's First Book improved.* 8vo. Without the Preface, 6d. With the Preface, 1s. No Publisher's Name.

As the title imports, this is a child's first book. It begins with the alphabet, and concludes with the spelling of one syllable.

ART. 32.—*Surveys of Nature: a Sequel to Mrs. Trimmer's Introduction; being familiar Descriptions of some popular Subjects in Natural Philosophy, adapted to the Capacities of Children.* By Harriet Ventum, Author of *Selina*, &c. 12mo. 2s. Half Bound. Badcock. 1802.

The author of these Surveys having found, in her business of teaching, that Mrs. Trimmer's introduction was principally serviceable to her younger pupils, has enlarged and extended it for the use of the elder ones. From the method of its execution, it appears well calculated to answer her purpose.

ART. 33.—*A Series of Geographical Questions; for the Use of Young Persons,* 8vo. 1s. 6d. Johnson.

ART. 34.—*An Introduction to the Use of the Globes, with Questions for Examination annexed. Designed principally for the Use of Schools. Second Edition, with Corrections and Additions.* 12mo. 4s. Bound. Johnson. 1801.

We can, with great satisfaction, recommend these two little treatises to the teachers of youth. The questions contained in the former are very important to young persons learning geography, and may all be answered by them, if they attend properly to the latter, together with their globes, and some proper descriptions of countries.

ART. 35.—*Tabula Linguarum. Being a Set of Tables, exhibiting at Sight the Declension of Nouns and Conjugation of Verbs; with other Grammatical Requisites essential to the Reading and Speaking of the following Languages, &c. In Eight Parts. Part I. containing the Latin, Spanish, Portuguese, Italian, French, and Norman.* 12mo. 5s. sewed. Hurst.

A part of the title-page here omitted contains the names of almost all the languages in the world. From the title on the back, we learn that the author's name is Clarke, and, from circumstances, infer that the work was printed at Bristol. The preface shows a considerable general acquaintance with many different languages, and is dated at Mount-Pleasant Academy, near Liverpool; whence, and from other indications, we judge that this work was printed eight or nine years

ago, but, falling dead-born from the press, has been furbished up with a few new leaves. The rules are generally taken from good authors, though sometimes antiquated; nor could we avoid smiling when we found the etymologies of Isidorus recommended to the student of modern Spanish and Portuguese. Yet the book is, upon the whole, tolerably decent; and the chief objection arises from the wild universality of the plan. The last leaf might well have been spared.

POETRY.

ART. 36.—*The Lamentation, a Poem. In two Parts. To which are added, other miscellaneous Pieces, in Blank Verse and Rhyme. 8vo. 6s. Boards. White. 1801.*

The rhymes contained in this volume are not worse than what we usually meet with: but when the author attempts blank verse, we discover the nakedness of the land. . . . The Lamentation is lamentable. Witness the following method of 'paying the piper.'

'Beneath the shade of a majestic oak,
Whose branches seem'd to reach the azure sky,
I here beheld an aged rev'rend swain,
Lolling with ease upon a wicker chair,
And sweetly playing on an oaten pipe,
Whilst those around him testified their joy
By joining in a merry rustic dance.
Maidens and youths the social ring compos'd,
Of diff'rent ages, but of equal charms;
And like the clusters of the favour'd vine,
Which dext'rous management has brought to bear,
The strong similitude which spread through all
Bespoke them children from one parent-stock.
Smiles of content and love illum'd each cheek,
Smiles which were not the produce of deceit,
But which were also living in the breast.
The glow of health and temperance adorn'd
Each lovely face, and added charms to youth.
They seem'd to dance because their minds were gay,
And not for fashion's sake; and each possess'd
A native, simple, elegance and grace,
Which far surpass'd the studied forms of art.
'Thus they beguil'd the hours of time away;
And when they ceas'd, each maid, in turn, approach'd
The good old man, and thank'd him with a kiss.
This was the only recompence he claim'd,
And, when bestow'd, he felt his labour paid;
For to a soul, unbiass'd by those views
Which flow from the contaminated source
Of interest, what incense is so sweet,
What off'ring pregnant with such heartfelt joys,
As that which tender gratitude presents,
Warm'd by the feelings of respect and love?

‘Ye trifling, despicable, worldly minds,
 Who know not what such blest emotions mean,
 Whose senseless bosoms never were disturb’d
 By such soft tumults, and who ne’er have prov’d
 The pure delights of sentiment refin’d,
 To you I need not labour to explain
 What souls like yours can never comprehend.
 But those whose dispositions still are sound,
 Whose breasts are still susceptible of worth,
 Whose hearts still glow with nature’s honest warmth,
 Will readily conceive what I would paint;
 To them I’ve said enough.—’ p. 28.

ART. 37.—*Miscellanies, in Verse and Prose, English and Latin, by the late Anthony Champion, of the Middle Temple, Esq. Published from the original Manuscripts by William Henry Lord Lyttelton. 8vo. 10s. 6d. Boards. White. 1801.*

* Anthony Champion, esq. author of these *Miscellanies*, was the son of Peter Champion, a gentleman of an ancient and respectable family, seated at St. Columb in Cornwall, who acquired a considerable fortune as a merchant at Leghorn: he was born February the 5th, 1724-5, at Croydon in Surrey, and received his first instruction in the Greek and Latin languages at Cheam School in that county; from whence in 1739 he was removed to Eton, and in February 1742 became a member of the university of Oxford; having been placed at St. Mary Hall, under the care of the Rev. Walter Harte, a celebrated tutor, selected at a later period by the earl of Chesterfield to finish his son Mr. Stanhope’s education in classical literature. After having passed two years at Oxford, he was entered as a student of law at the Middle Temple, where he continued to reside to the day of his decease; and was a benchet of that society, to which he bequeathed one thousand pounds. He served in two parliaments; having been elected in 1754 for the borough of St. Germans, and in 1761 for Liskard, in Cornwall: but the same great modesty and reserve restrained him from displaying the powers of his very discerning and enlightened mind in that illustrious assembly, which prevented him also from communicating to the world those effusions of his rich and luxuriant vein of poetry, that are now submitted to the judgement of the public.

‘He died the 22d of February in the present year, 1801, beloved and lamented by all who were acquainted with the brightness of his genius, his taste for the finer arts, his various and extensive learning, and the still more valuable qualities of his warm and benevolent heart.’ p. iii.

These poems are the trifles with which a man of polite learning sometimes amused himself. They are polished verses upon occasional subjects. The following is a fair specimen.

‘*Elegy on the Death of the Rev. Francis Coventry, Jan. 1750.*

‘As erst o’er Damon’s mournful bier
 The heaving sigh, the stealing tear,

My sleepless hours beguil'd ;
 Sweet Anna saw my tender grief,
 And in kind pity brought relief :
 She kiss'd me; and I smil'd.

• My fancy next ambition charm'd ;
 Adieu each softer care...alarm'd
 The fair enchantress came ;
 One kiss infus'd a gentler fire ;
 I felt the noble flame expire,
 And curs'd the phantom fame.

• Transfix'd with envy's poison'd dart,
 When late my inly fest'ring heart
 Consum'd in silent pain ;
 Like wounded Edward's generous bride,
 Sweet Anne her balmy lips applied,
 And drew forth all the bane.

• Strange to relate! the tigress rage
 Her magic kisses can assuage,
 And in soft fetters bind :
 Nor e'er did music's powerful strain,
 Nor proud philosophy attain
 Such empire o'er the mind.

• Come then, and, to secure my bliss,
 Sweet Anne, in one perpetual kiss
 Breathe in the healing balm...
 Cease, rather cease, too fond desire...
 Ah ! treacherous kisses, you inspire
 More passions than you calm.' P. 44.

ART. 38.—*The Pleasures of Retirement, in three Cantos. With other Poems, by John Jefferys.* 8vo. 3s. Boards. Longman and Rees.

The title of this poem sufficiently indicates its nature. A few lines will show its degree of merit.

• Why does the soldier, from his home afar,
 Tempt the rude dangers of the sanguine war ?
 Why does the merchant send his vessels o'er
 The seas of Europe to the Indian shore ?
 Watch the rich fleet, which bears with fortune's smiles
 Peruvian treasures to the British isles ?
 Why does the miser for his darling wealth,
 His life endanger, and destroy his health ?
 In hopes his labours and his toil engage
 A calm retirement for declining age.
 For this, the British tar, alert and brave,
 The storm despises, and defies the wave.
 He knows his country for her sons prepares,
 To bless the aged, and relieve their cares :

He knows a palace stands, where father Thames
 Rolls the strong current of his silver streams.
 Hail, grateful Albion! whose propitious laws
 Reward the patriot who defends thy cause!
 Long be thou just, and let thy warriors claim
 In age a refuge, and in youth a name.' P. 41.

ART. 39.—*The Peasant's Fate: a Rural Poem. With Miscellaneous Poems.* By William Holloway. 8vo. 5s. Boards. Verner and Hood. 1802.

Mr. Holloway's poem has more than common merit; but subjects so desultory never can form a good whole, though many of its separate parts may be beautiful. These are good lines.

' In that dark season, when around the skies,
 In dragon-forms, the clust'ring clouds arise;
 While roaring storms in drenching floods descend,
 And black-brow'd forests to their fury bend;
 When scarce the crow maintains his airy seat,
 Tost on the bough, where mingling tempests beat,
 The woodman, hid in some deep-shelter'd spot,
 Pursues his toil beneath his wattled cot,...
 There forms the faggot, or the hurdle wreathes,
 Alternate on his cold-nipp'd fingers breathes,
 And claps his hands, till tingling warmth inspires
 His glowing veins, and wakes their dormant fires.
 Secure, he hears the slanting hail rebound
 From the thatch'd roof, and rattle to the ground.
 In vain the vengeful North unpitied raves,
 His mustering wrath the thicket steep outbraves,
 And, like the billows of the rolling main,
 Yields to the blast, and sinks, and swells again.

' Nor you,...who, mid the dissipated round
 Of college lore, have trodden classic ground,
 Pursued by pedant scourge thro' Lily's rules,
 And all the thorny lab'rins of the schools,...
 Despise the truths the Muse delights to tell,...
 How in those woods the Sciences would dwell,
 On Nature's bosom nurs'd, by Genius taught,
 By Perseverance to perfection brought:
 In shades obscure, where ne'er the voice of Fame
 Blandish'd the peasant's unsuspected name,
 The sire with joy his hopeful boys beheld,
 In many an art beyond their fellows skill'd:
 No idle intervals of time they knew,
 Nor unimprov'd one heedless moment flew,
 In simple psalmody they own'd no peer,
 And oft would chaunt, with voices strong and clear,
 The loftier anthem, thro' the toilsome day,
 With variation sweet,...a heav'nly lay!...
 Constant at church, they led the village quire,
 Where sacred music set the soul on fire;

And well they knew to touch the breathing reed-
 To gayer notes, which sprightly dances lead,
 Beneath the sycamore's soft, rustling shade,
 When first the moon lights up the length'ning glade,
 Shows meads, and streams, in mildest beauties dress'd,
 And the young heart leaps lightly in the breast.
 In darksome nights, when all the vales were still,
 Their flute was heard, along the neighb'ring hill,
 In concert with the Attic minstrel's strain,
 Expressive of her gentle bosom's pain.
 E'en from the hour, that gives their frugal meal,
 Some little portion, sedulous, they steal,
 When Cocker's rules their studious minds engage,
 Rude chalk their pencil, the broad bill their page,
 With various, hasty statements, scribbled o'er,
 Till the bright surface would contain no more:
 The ignorant heard, with wonderment profound,
 How many grains would girt the globe around;
 How many hours in one long age appear,
 How many minutes constitute the year.
 Oft, sketch'd in outline, rustic landscapes rose,
 And hills and vales their various views disclose;
 Scenes rudely wild, of composition new,
 Devoid of art, and still to nature true.' P. 51.

One of the smaller pieces is amusing, from the unexpected absurdity of its conclusion.

'Impertinence rewarded.

'Tom Hoggard was a waggish lad
 As any in the village,
 And three lean steeds were all he had,
 For riding, draught, and tillage:

'With faggots, to the neighb'ring town,
 Oft crept his creaking waggon,
 While slow, along the dusty down,
 Behind the swain would lag on.

'And always, as that road he pass'd,
 A bonny Scot would meet him,
 With weighty pack his shoulders grac'd,...
 And thus was sure to greet him,...

"Ho, *Joslin!* laddy, what d'ye buy?
 I've mullins choice and plenty,
 Lawns,...laces,...cambrics,...purchase,...try,...
 I warrant I'll content ye."

'Thus, once or twice a week at least,
 He found himself embarrass'd,
 And studied hard to turn the jest
 On him who teiz'd and harass'd.

' One day, as usual, on his road,
 He met the merchant toiling;
 And hail'd him thus,... " Man, pitch your load,
 And cease from your turmoiling ;

" I want an article or two,
 Come let us zee your treasure."
 " Ay," said the Scotchman, " that I'll do,
 And that wi' muckle pleasure."

' With this the lumb'ring pack he pitch'd,...
 First loosen'd from his shoulders,...
 With wealth of either Ind enrich'd,
 The wonder of beholders !

' With two brown hands upon the lid,
 Tom stood, and lean'd him over :
 While Sawney rummag'd ev'ry thread,
 Its beauties to discover.

' He held his pieces to the sun,
 And, claiming due attention,
 His chapman told, of ev'ry one,
 The praise he scarce could mention.

" Nor this, nor that," Tom coolly cried,
 " Will suit my inclination ;"
 The trader's smile his heart belied,
 That rankled with vexation :

" But tell me plainly what you want ?"
 The testy Scotchman grumbled.
 " Why,...what your walking warehouse ha'n't,"
 The crafty Thomas mumbled :

' Then added,...with a sneering smile,...
 " Your search, you may forbear it ;
 I wanted a vore waggon-wheel,
 But you ha' nothing near it !" P. 119.

ART. 40.—*A Poem on the Peace between the United Kingdom of Great-Britain and Ireland, and the French Republic, Spain, and Holland.*
 By James Barrow. 4to. 1s. Jones. 1802.

' I sing of Peace, and all my song is new.'

' Britons rejoice, the news is great and good !
 Great-Britain for to close the scene of blood,
 And save our gold, and bless with peace our land,
 Has to the French republic given her hand,
 In peace, for general peace, Britons huzza !
 For Spain, and Holland too, the peace obey.' P. 4

' Britons! the bard essays to sing your fame,
 For he's a Briton, a tremendous name !

When of your feats done on the plain I hear,
 It shall be music to my list'ning ear;
 Your scarlet streamers flying on the seas,
 Are lofty beauties, that my fancy please!
 Your matchless bravery when your thunder's hurl'd,
 Has long ago made flight through all the world;
 Fame with her trump an hundred times has told,
 You've beat the French, and took the Spaniard's gold:
 This war has not been different from the rest,
 Fame keeps her camp still in the British breast!
 To hearts of oak she will be ever true,
 Huzza, she sails with us, and marches too!

' All who would know the fame by Britons won,
 Ask Neptune what in his empire is done,
 Learn from the East, what British arms can do,
 What in the West, the French for certain know:
 I'll speak the truth, and only truth depose,
 France, Spain, and Holland, dread Old England's blows;
 For on the plain, and on the briny foam,
 Britons do always, always do strike home.
 The Western Isles now to the French restor'd;
 Were taken first by British ball and sword;
 The restoration's generous, great, and good,
 'Tis done, and only done, to close the scene of blood.

' My pen, Hibernians, now shall tell your fame,
 So much neglected in poetic flame.
 Are not Hibernians like the Britons bold?
 And ought not then your glory to be told?
 What famous battle has been fought, and won,
 And no Hibernian standing at a gun?
 With us, you in our fleets, and armies twine,
 With equal glory, then, with us you shine.

' Your country's like to ours, with plenty crown'd,
 Thousands of sheep, and oxen, graze the ground,
 Your country feeds a thousand herds of swine,
 A sea of milk flows daily from your kine,
 Your fam'd potatoes, O how great the mass!
 Their weight, and measure, all account surpass:
 From you, we beef, and pork, and butter bring,
 You serve the merchants, and you serve the king.' p. 7.

This is the most amusing poem we have seen upon the subject.
 Others are dull; but this rises into absurdity.

ART. 41.—*The Mechanic, a Poem. By Thomas Morley. 8vo. 1s. 6d.*
 Jordan. 1801.

Mr. Morley is sorry that no one has undertaken to sing the praise
 of the labouring man. His design in attempting it is, no doubt,
 laudable; but we cannot praise his poetry.

ART. 42.—*Lachryma Hibernica, or the Genius of Erin's Complaint, a Ballad, with a prefatory Address to the Right Honourable the Earl of Hardwicke, the reported Viceroy elect of Ireland: and a Pair of Epigrams. By Laurence Halloran, D. D. 4to. 1s. 6d. Jordan. 1801.*

Dr. Halloran seems to be very much exasperated by the union lately effected between Great-Britain and Ireland. He also appears to be very much out of humour with lord Hardwicke and a certain dignitary of the church of England. In this state of ferment, he might have adopted as his motto:

— facit indignatio versum,
Qualicumque potest:—

and, happily for him, very poor verse it is: for, had his poetical talents been equal to his asperity, he would, in all probability, have been summoned before a much more formidable tribunal than that of literary criticism.

ART. 43.—*Opuscles Lyriques, présentés à Lady Nelson, par M. Cebry, Officier de Marine, au Service de sa Majesté Britannique. 8vo. 10s. 6d. Boards. Bookser. 1801.*

There are several very pretty little pieces in this collection, conceived with all the spirit and delicacy of the lyric muse. We suppose that the author's friends expressed a wish to have the music added at the end; else it is an unpardonable method of increasing the bulk of the volume.

DRAMA.

ART. 44.—*The Poor Gentleman: a Comedy, in Five Acts. As performed at the Theatre-Royal, Covent-Garden. By George Colman the Younger. 8vo. 2s. 6d. Longman and Rees. 1802.*

This is a comedy of the lighter kind, and, like many other of this author's productions, is more to be prized for the sprightliness of the dialogue than for the regularity of the plot. Mr. Colman accommodates himself to the trifling spirit of the times; but early education, and the example of his father, will not suffer him to become contemptible. He can stoop his flight to frolic in the middle air, but he does not dip his wing in the stagnant pool of coarse ribaldry. All the characters but one are familiar enough to us; but Mr. Ollapod has the merit of some originality; and the pert flippancy of his tongue must at least have tickled the audience.

• Enter OLLAPOD.

• *Olla.* Sir Charles, I have the honour to be your slave. Hope our health is good. Been a hard winter here—Sore throats were plenty; so were woodcocks. Flush'd four couple, one morning, in a half-mile walk, from our town, to cure Mrs. Quarles of a quinsy. May coming on soon, Sir Charles—season of delight, love, and campaigning! Hope you come to sojourn, Sir Charles. Shouldn't be always

on the wing—that's being too flighty. He, he, he! Do you take, good Sir, do you take?

'*Sir Cha.* Oh, yes, I take. But, by the cockade in your hat, Ollapod, you have added lately, it seems, to your avocations.

'*Olla.* He! he! yes, Sir Charles. I have, now, the honour to be cornet in the volunteer association corps, of our town. It fell out unexpected—pop, on a sudden; like the going off of a field-piece, or an alderman in an apoplexy.

'*Sir Cha.* Explain.

'*Olla.* Happening to be at home—rainy day—no going out to sport, blister, shoot, nor bleed—was busy behind the counter—You know my shop, Sir Charles—Galen's head over the door—new-gilt—him last week, by the bye—looks as fresh as a pill.

'*Sir Cha.* Well, no more on that head now—Proceed.

'*Olla.* On that head! He, he, he! That's very well—very well, indeed! Thank you, good Sir, I owe you one.—Churchwarden Posh, of our town, being ill of an indigestion, from eating three pounds of measly pork, at a vestry dinner, I was making up cathartick for the patient; when, who should strut into the shop, but lieutenant Grains, the brewer—sleek as a dray-horse—in a smart scarlet jacket, tastily turn'd up with a rhubarb-colour'd lapelle. I confess his figure struck me. I look'd at him, as I was thumping the mortar, and felt instantly inoculated with a military ardour.

'*Sir Cha.* Inoculated! I hope your ardour was of a favourable sort.

'*Olla.* Ha! ha! That's very well—very well, indeed!—Thank you, good Sir, I owe you one. We first talk'd of shooting—He knew my celebrity that way, Sir Charles. I told him, the day before, I had kill'd six brace of birds—I thumt on at the mortar—We then talk'd of physick—I told him, the day before, I had kill'd—lost, I mean—six brace of patients—I thumt on at the mortar—eyeing him all the while; for he look'd devilish flashy, to be sure; and I felt an itching to belong to the corps. The medical, and military, both deal in death, you know—so, 'twas natural. He! he!—Do you take, good Sir? do you take?

'*Sir Cha.* Take? Oh, nobody can miss.

'*Olla.* He then talk'd of the corps itself: said it was sickly; and if a professional person would administer to the health of the association—dose the men, and drench the horse—he could, perhaps, procure him a cornetcy.

'*Sir Cha.* Well, you jump'd at the offer?

'*Olla.* Jump'd! I jump'd over the counter—kick'd down churchwarden Posh's cathartick, into the pocket of lieutenant Grains's smart scarlet jacket, tastily turn'd up with a rhubarb-colour'd lapelle; embraced him and his offer; and I am now cornet Ollapod, apothecary, at the Galen's head, of the association corps of cavalry, at your service.

'*Sir Cha.* I wish you joy of your appointment. You may now distil water for the shop, from the laurels you gather in the field.

'*Olla.* Water for—Oh! laurel water—he! he! Come, that's very well—very well, indeed! Thank you, good Sir, I owe you one.

Why, I fancy fame will follow, when the poison of a small mistake I made has ceased to operate.

' *Sir Cha.* A mistake?

' *Olla.* Having to attend lady Kitty Carbuncle, on a grand field-day, I clapt a pint bottle of her ladyship's diet-drink into one of my holsters; intending to proceed to the patient, after the exercise was over—I reach'd the martial ground, and jallop'd—gallop'd, I mean—wheel'd, and flourish'd, with great *éclat*; but when the word "Fire" was given, meaning to pull out my pistol, in a hell of a hurry, I presented, neck foremost, the damn'd diet-drink of lady Kitty Carbuncle; and the medicine being, unfortunately, fermented, by the jolting of my horse, it forced out the cork, with a prodigious pop, full in the face of my gallant commander.

' *Sir Cha.* But, in the midst of so many pursuits, how proceeds practice among the ladies?

' *Olla.* He! he! I should be sorry not to feel the pulse of a pretty woman, now and then, Sir Charles. Do you take, good Sir, do you take?

' *Sir Cha.* Any new faces since I left the country?

' *Olla.* Nothing worth an item—Nothing new arrived in our town. In the village, to be sure, hard by, a most brilliant beauty has lately given lustre to the lodgings of farmer Harrowby.

' *Sir Cha.* Indeed! is she come-at-able, Ollapod?

' *Olla.* Oh no! Full of honour as a corps of cavalry; tho', plump as a partridge, and mild as emulsion. Miss Emily Worthington, I may venture to say——

' *Sir Cha.* Hey? who? Emily Worthington!

' *Olla.* With her father——

' *Sir Cha.* An old officer in the army?

' *Olla.* The same.

' *Sir Cha.* And a stiff maiden aunt?

' *Olla.* Stiff as a ram-rod.

' *Sir Cha.* (*singing and dancing*). Tol de rol lol!

' *Olla.* Bless me! he is seized with St. Vitus's dance.

' *Sir Cha.* 'Tis she, by Jupiter! my dear Ollapod! (*embracing him.*)

' *Olla.* Oh, my dear Sir Charles! (*returning the embrace*).

' *Sir Cha.* The very girl who has just slipt thro' my fingers, in London,

' *Olla.* Oho!

' *Sir Cha.* You can serve me materially, Ollapod. I know your good nature, in a case like this, and——

' *Olla.* State the symptoms of the case, Sir Charles.

' *Sir Cha.* Oh, common enough. Saw her in London by accident: wheedled the old maiden aunt; kept out of the father's way; follow'd Emily more than a month, without success;—and, eight days ago she vanished—there's the outline.

' *Olla.* I see no matrimonial symptoms in our case, Sir Charles.

' *Sir Cha.* 'Sdeath! do you think me mad? But, introduce yourself to the family, and pave the way for me. Come! mount your horse—I'll explain more as you go to the stable:—but I am in a flame, in a fever, till I hear further.

* *Olla*. In a fever! I'll send you physick enough to fill a baggage-waggon.

* *Sir Cha.* (*aside*). So! a long bill as the price of his politeness!

* *Olla*. You need not bleed; but you must have medicine.

* *Sir Cha.* If I must have medicine, Ollapod, I fancy I shall bleed pretty freely.

* *Olla*. He! he! Come, that's very well! very well, indeed! Thank you, good Sir, I owe you one. Before dinner, a strong dose of coloquintida, senna, scammony, and gambouge;—

* *Sir Cha.* Oh, damn scammony and gambouge!

* *Olla*. At night a narcotick;—next day, saline draughts, camphorated julep, and——

* *Sir Cha.* Zounds! only go, and I'll swallow your whole shop.

* *Olla*. Galen forbid! 'Tis enough to kill every customer I have in the parish!—Then we'll throw in the bark—by the bye, talking of bark, Sir Charles, that Juno of yours is the prettiest pointer bitch——

* *Sir Cha.* Well, well, she is yours.

* *Olla*. My dear, Sir Charles! such sport next shooting season!—If I had but a double-barrell'd gun——

* *Sir Cha.* Take mine that hangs in the hall.

* *Olla*. My dear Sir Charles!—Here's a morning's work! senna and coloquintida—(*aside*).

* *Sir Cha.* Well, be gone then. (*Pushing him.*)

* *Olla*. I'm off!—Scammony and gambouge——

* *Sir Cha.* Nay, fly, man!

* *Olla*. I do, Sir Charles—A double-barrell'd gun—I fly—the bark—I'm going—Juno, the bitch—a narcotick——

* *Sir Cha.* Oh, the devil! (*Pushing him off.*)

[*Exeunt.*]

ART. 45.—*Il Como, favola Boschereccia di Giovanni Milton rappresentata nel Castello di Ludlow nel 1634 alla presenza del Conte di Bridgewater allora Presidente del paese di Galles, tradotta da Gaetano Polidori.* 8vo. 3s. Boards. Dulau. 1802.

It is enough to announce this translation. Its merit can be properly appreciated only by Italians who are acquainted with the original.

MISCELLANEOUS LIST.

ART. 46.—*An Essay, or practical Inquiry concerning the hanging and fastening of Gates and Wickets. With Plates.* By Thomas N. Parker, Esq. M. A. 8vo. 2s. Lackington and Co. 1801.

We could scarcely have expected to have found so much sound science and satisfactory reasoning on so trifling a subject. It may truly be said, '*inest sua gratia parvis.*' The whole subject is well explained; and no one has reason to complain but the blacksmith, who unnecessarily accumulates the weight of iron, to enhance his own profits.

ART. 47.—*Letters on the Cultivation of the Otaheite Cane; the Manufacture of Sugar and Rum; the Saving of Melasses; the Care and Preservation of Stock; with the Attention and Anxiety which is due to Negroes. To these Topics are added, a few other Particulars analogous to the Subject of the Letters; and also a Speech on the Slave Trade, the most important Feature in West-Indian Cultivation. By Clement Caines, Esq. 8vo. 6s. Boards. Robinsons. 1801.*

We can recommend, very safely, the letters before us to the attention of the young planter, as containing much useful instruction, though in a form somewhat too prolix. The precepts are judicious and humane; nor will the want of immediate or extraordinary profit leave the cultivator, in the end, any reason to regret his having hearkened to the voice of reason and of mercy. The merits of the Otaheite sugar-cane are well known.

ART. 48.—*Duty of Officers commanding Detachments in the Field. By John Ormsby Vandeleur. 8vo. 5s. Boards. Egerton. 1801.*

This very clear and judicious account of what relates to videttes, outposts, and the other duties of officers detached from the main body, deserves the attentive consideration of every young soldier who aspires to command. We have examined it with peculiar care, and find nothing of real importance, which merits animadversion or censure.

It is singular, that colonel Vandeleur has not announced in his title the additional tract on the art of war. In this, he has brought together, in a very clear and comprehensive manner, a great variety of facts and rules from the best authors, and the events of the most brilliant campaigns. On the whole, this volume merits considerable commendation.

ART. 49.—*History of the Otaheitean Islands, from their first Discovery to the present Time: including an Account of the Institutions, Government, Manners, Customs, Religion, and Ceremonies, of the People inhabiting the Society, the Friendly Islands, and the Marquesas. With an historical Sketch of the Sandwich Islands. To which is added, an Account of a Mission to the Pacific Ocean, in the Years 1796, 97, 98. 12mo. 3s. Boards. Ogle.*

It appears from the preface that this publication arose from the late mission to Otaheite. It is a decent and amusing little compilation, and includes an account of the Marquesas and Sandwich Islands, and of the missionary voyage to Otaheite. We need not enlarge, as the subjects are so familiar and trivial.

THE
CRITICAL REVIEW.

JULY, 1802.

ART. I.—*Abdollariphi Historia Ægypti Compendium, Arabice et Latine. Partim ipse vertit, partim a Pocockio versum edendum curavit, Notisque illustravit J. White, S. T. P. &c. 4to. 1l. 11s. 6d. Boards. White. 1800.*

ABDOLLATIPH we expected for a long time in vain. From Dr. White alone could we receive the work with advantage; and the languor, the almost periodical torpor, which occasionally seizes literary men, and which seems to have fixed on our professor with an inveterate obstinacy, and with intervals short and distant, led us nearly to despair. The Diatesaron induced us however to hope the fit was already in its wane; and the *Ægyptiaca*, soon succeeded by the present work, supported the expectation. May its return be far distant!

The great utility of Abdollariph's *Compendium* is derived from the æra of the author, and his very peculiar opportunities of obtaining accurate information. Living in the middle age—for he was born in the year 1161—he forms a resting-place between the æra of Herodotus and Pococke; and, in the period of the crusades, he supplies what the ruder warriors, the unlettered princes, would overlook. They wandered over classic scenes and sacred ground with little animation—without the enthusiasm which must have been raised in minds once acquainted with the actions of which *Ægypt* was the theatre. Abdollariph, on the contrary, visited that once famous country to examine its antiquities and natural curiosities. He saw the middle period between its splendor and degradation: he witnessed the state of remaining monuments of greatness and of art, before they were yet lost to the admiring world.

About the same period flourished two authors of considerable character and respectability, whose remains are still with us—Abdollariph and Macrisi: the latter more copious and eloquent; the former possessing a greater extent of knowledge, and a more acute penetration. Abdollariph moreover resided in Egypt under the protection of the emperor, or his officers. His way

was open on all sides; and he had nothing to fear from either jealousy or superstition. To the inquiry to which he devoted himself, to the examination of the precious ruins of Egypt, he brought a mind already well stored with whatever the ancients had taught or remarked, and which the Arabians had already made their own;—for he seems unacquainted with the Greek language.

The History of Abdollariph is styled a Compendium; and, in fact, it is abridged from a larger work, and compacted with peculiar conciseness. Pococke, the son of the traveler, had, under the father's auspices, translated almost the whole into Latin. Hunt, who received this translation from Pococke's surviving son, declares that it was finished, and adds his testimony—no common one—of the excellence of the execution. Pococke had in reality begun the printing of his translation, but changed his resolution of publishing it, when he had reached the fourth chapter*. The remainder is therefore the work of Dr. White,—in the historical and narrative parts translated somewhat more freely; in the rest more literally: yet in no instance does he profess himself to be the '*fidus interpres*,' who renders word for word, but the writer of a work, as he remarks, '*strenua cujusdam inertia, et diligentia obscura*;'—a character perhaps pointedly adapted to Mr. Taylor's late version.

Some years since, Dr. White printed the Arabic text in an octavo form, without any translation or notes. He seems to have suppressed the edition in this country, but permitted its publication at Tubingen; and a preface was prefixed by Paulus, the professor of Oriental languages at Iena. A German translation was published at Halle by M. Wahl; and a specimen of this, with a less elegant and accurate translation found among the papers of Pococke—perhaps a first sketch—is added in the appendix. This specimen is a continuation of the fourth chapter, where the translation, which has been published, concludes.

The preface of Paulus to the octavo edition of the Arabic original is prefixed, as containing some account of the manuscript from which it was printed: it is followed by the life of Abdollariph himself.

The life of the author needs not detain us, except to remark, that he acquired all the learning which Bagdat could furnish, and attained a considerable knowledge of grammar, rhetoric, dialectics, history, poetry, and medicine. He did not neglect the studies essential to a good mussulman; and was no mean proficient in the Mahometan law and a knowledge of

* Pococke translated only six pages as they stand in the present edition; and the fourth chapter of the first book contains sixty-two pages. Pococke's work concludes at p. 99.

the Koran. He began his travels at the age of twenty-eight; went to Mosul, Damascus, and Jerusalem. From the latter city he turned towards Acre to visit Saladin, the rival and opponent of our first Richard. Saladin had however experienced a signal defeat at Acre, a town which has lately witnessed a second triumph of the Christian arms—we can scarcely say, opposed to Christians. He could not be introduced to the sultan; but he was kindly entertained by Bohaddin, the *kidilisker*, whose life he afterwards wrote by command of Saladin. Notwithstanding some temptations thrown in his way, he resolved to visit Egypt, which was indeed the object of his attention to the sultan at Acre; and received from some of his generals the warmest recommendations to the principal officers in that country, who assisted him in all his inquiries.

When Saladin had concluded a truce with the Franks, Abdollariph returned to Damascus, where he was liberally entertained by Saladin; and, after his death, he returned to Egypt with his sons. His various travels after this period it is not necessary to detail: he died at Bagdat forty-five years after he had first left it, consequently at the age of seventy-three. His writings were numerous; but the work before us alone remains. His biographer Osaida mentions more than one hundred and fifty tracts in medicine and natural history. The present treatise, as we have said, is an abridgement of his larger work; and there is reason to believe that in this he has only inserted what he observed himself.

The work itself consists of two tracts. The first contains miscellaneous information respecting Egypt; viz. the general properties of the country, its plants, animals, shipping, antiquities, curious buildings, viands, and cookery. The second an account of the Nile, the causes of its increase, and the laws by which it is regulated; together with a dreadful history of a famine occasioned by its failure.

To give an analysis of a work where the information is so closely compacted, is a very difficult task; and to select every fact, either of curiosity or importance, would be equally operose. We trust the period is not far distant when we may receive an English version from the luminous and comprehensive pen of the author. But as another paroxysm of languor may intervene—and the last was not a short one,—as additional rank and new honours, which he truly deserves, may open other views, we shall give some copious specimens of the work in its present state; and, to gratify readers of every class, some of these shall be in English.

The first chapter contains a general description of Egypt, and of its climate. The following passage—which we insert equally as a specimen of Dr. Pococke's elegant concinnity, and of

the author's comprehensive terseness—gives some new ideas of the climate of this singular country.

‘ Ex his etiam est, quod Eurus ab iis cohibeatur monte orientali, *Al Mokattem* dicto; ille siquidem ocludit ab iis ventum hunc benignum, et vix ad ipsos libere aspirat, verum obliquo tantum statu. Atque hinc elegerunt prisci *Ægyptii* sedem regni *Menuse* ponere, aut in ejusmodi loco, qui a monte hoc orientali, occidentem versus, longe abesset. Græci etiam *Alexandriam* elegerunt, et loco *Fostata* devitarunt, ob vicinitatem ejus ad *Al Mokattem*: siquidem mons magis illud obtegit, quod ad radicem suam est, quam quod longius distat. Deinde, quia sol ortum suum ipsis differt, raro in eorum aëre maturescunt fructus, et diu eos cohibet nox. Ideoque reperies *Ægypti* loca quæ Euro patent, melioris esse sortis quam alia. Et ob multam humiditatem ejus, cito ipsi obvenit putredo, et multiplicantur in ea mures, qui e luto nascuntur, multique sunt in *Cusa* scorpiones, et plerumque ictu interimunt, et culices foetidi, et muscæ, et pulices, quæ diu permanent.

‘ Ex his etiam est, quod Auster, cum ipsis hyeme, et vere, et postea afflet, valde frigidus sit; eumque *Al Marisi* appellant ob transitum ejus per terram *Al Maris*, quæ est e regionibus *Nigritarum*. Et causa frigiditatis ejus est, quod transcat per lacus et stagna. Argumentum autem veritatis hujus rei est, quod ubi per dies aliquot continuos duraverit, redeat ad calorem suum naturalem, et aërem calefaciat, siccitatemque in eo efficiat.’ P. II.

Of the plants of Egypt we have short, but generally satisfactory, accounts. Of our author's talents in descriptions of natural history, we shall give a specimen in that of the balsam-tree; and shall endeavour to render it in English. The greater number of the plants and animals mentioned are illustrated in the notes by the addition of the Linnæan names.

‘ The balm, or balsam, another plant peculiar to Egypt, is at this day only to be found in a place near Ain Shems, which is inclosed and carefully preserved, and takes in the space of about seven acres. This shrub grows to the height of a cubit, or more. It has two coats of bark; the upper red and thin, the under thick and green; which, when chewed, produces a kind of oiliness and aromatic flavour in the mouth. Its leaves are like those of rue. The oil extracted from this plant is procured at the rising of the dog-star, by making an incision in the bark, after the leaves have been shaken off. The incision is made with a sharp stone; and some skill is required in performing the operation, that the upper rind may be cut, and the under one slit, yet so that the fissure do not penetrate to the wood; for, if the wood be pierced, no distillation will follow. After some person has made the incision in the manner described, it is left till the sap begins to run and descend down the trunk, when it is stroked with a finger into a horn, which being filled, the contents are poured into glass bottles. This process is continued till the sap has ceased to flow. Whenever there

is a more than ordinary moisture in the air, the sap distils more freely, and in greater abundance; but in a dry season it is scarce. The quantity produced in the year 596 (which was a dry year) amounted to twenty rotals.

‘ The bottles, thus filled, are buried till the violence of the summer heat be past; when they are taken up, and exposed to the sun; in which state the sap is daily watched. An oil is then found to float on the liquid and earthy dregs; which being taken off, the remainder is again exposed to the sun: and thus the process is continued of exposing the sap to the sun, and extracting the oil from the surface, till the latter is wholly exhausted.

‘ The person who superintends this business, sublimates and prepares the oil (no one besides being suffered to behold the preparation), and then transfers it to the royal repository.

‘ The quantity of oil thus purified from the sap amounts nearly to a tenth part of the whole. A person, well informed of these particulars, acquainted me that the entire produce of oil amounted to twenty rotals. I know that Galen says, “ the best oil of balsam is that which is found in Palestine; for that which Egypt produces is weaker.” But we are at present acquainted with no such plant in Palestine.’ p. 23.

The third chapter relates to the animals of Egypt; and the author begins with the account of the Egyptian method of hatching eggs by artificial heat. The description is, however, somewhat different from the common one. We shall add the introduction.

‘ The hatching chickens by the *warmth of dung* is a part of this subject—for in Egypt we scarcely see them hatched by the incubation of a hen. Perhaps they are unacquainted with this method; but since the former is a peculiar profession, a lucrative trade, and an object of commerce, there are many places in each district assigned for the purpose. Each spot is styled *the manufactory of chickens*. This manufactory is a large area, where from ten to twenty cells are constructed, of which we shall again speak. In each of these there are about 2000 eggs, and it is styled *the house of incubation*.’ p. 61.

A particular account of the whole process follows.

The asses are very large and active, so as to excel even the horses in speed; and are nearly equal in height to the mules. The latter are, however, in great request; but those produced from the horse and ass are not so large as those whose dam is a mare—*mater enim est quæ dat materiam*.—The description of the crocodile we shall transcribe.

‘ Ex his etiam sunt *crocodili*: crocodili autem in Nilo multi sunt, præsertim in superiore *Thebaide*, et in *Gennadel*; illi siquidem in aquis degunt, et inter saxa *Gennadel* vermium ritu abundant; suntque tam magni quam parvi; magnitudine autem, ultra viginti cubitos longi evadunt. Reperitur in superficie corporis ejus, juxta ventrem, glan-

dula ad instar ovi, ex humore sanguineo composita, quæ est veluti vesicula moschi, et forma et præstantia; et narravit mihi fide dignus, quandoque ex iis esse, quæ summum moschi gradum exæquent, neque ipsi omnino cedant. Parit etiam ova crocodilus, ovis gallinaceis similia; et vidi in libro quodam Aristoteli attributo, verba quæ ita sonant. Crocodili, inquit, jecur excitat Venerem, renes vero, et adeps eorum ad hoc magis efficaces sunt; pellem ipsius ferrum non penetrat, et a vertebriis colli ejus ad caudam usque est os unum; ideoque si in dorsum resupinetur, nequit resurgere. Parit etiam, inquit, ova longa, veluti anserina, quæ in arena occultat; et cum prodit, est instar lacertorum, *hardhun* dictorum, corpore et forma; tum augescit, donec fiat decem cubitorum et amplius; parit etiam sexaginta ova, natura enim ejus sæxagenis gaudet; habetque sexaginta dentes et sexaginta nervos; et cum coit, sexagies semen emit, vivitque etiam sexaginta annos.' P. 73.

The skink our author supposes to be the terrestrial offspring of the crocodile; but in this he is evidently misinformed, as well as respecting its cardiac and Aphrodisiac virtues. The hippopotamus was once found in the rivers of Egypt, but the race is there extinct; and we believe this animal rarely occurs where the human form is numerous. Had not our author described it so carefully, and possessed so many opportunities of correct information—without the slightest temptation to mislead, and beyond all suspicion of being deceived—we should have doubted the existence of this animal in Egypt at any time. His brief description is admirably impressive.

‘Ex his etiam est *hippopotamus*: hic autem reperitur in inferioribus terræ tractibus, præsertim in fluvio *Damiate*. Estque animal mole magnum, aspectu terribile, robore præstans; naves assequitur easque submergit, et si quas earum invadat, pereunt: est autem bubalis quam equo similior, nisi quod non sint ipsi cornua. Inest voci ejus rauco, similis hinnitui equino, aut muli potius; estque magno capite, amplis faucibus, acutis dentibus, lato pectore, ventre tumido, curtis cruribus, insultu ferox, impetu fortis, terribilis forma, fraudulentia metuendus. Narravit autem mihi qui eos sæpius venatus est, dissecuitque, et membra eorum tam interna quam externa exploravit; esse eum porcum magnum, et partes ejus tam internas, quam externas, ne minimum quidem a porco forma differre, solummodo magnitudine dimensionis.’ P. 77.

The torpedo is described with equal spirit and forcible elegance; but in one or two circumstances our author seems to have been misinformed.

Abdallatiph next speaks of the pyramids; and remarks that there was formerly a much greater number, of a smaller size; and that several of the latter were destroyed to build the citadel Al Moskat at Cairo, and to support the two fountains called *Joseph's Well*; for, in reality, this single well merits the double name, since, at a certain depth, there is a platform, whence it

is again sunk deeper ; and to which the water is brought from the lower well, previous to its final discharge on land. The appellation of *Joseph's Well* is not derived, as some have supposed, from the patriarch, but from Salah Oddin Joseph Ebn Job, in whose reign the citadel was built and the well sunk.

The pyramids are described with our author's usual close perspicuity. ' They endure ' (he says) ' in opposition to the vicissitudes of time : nay, time endures in opposition to their changes.' The contrivance, he thinks, is admirable, and displays equal judgement and skill ; as the pyramid's centre of gravity is in the middle, against which the whole rests ; and the centre cannot be of course displaced. As usual, perhaps, the theory has been superadded to the observation.

The stone of which the pyramids are built is said to be red marble, mixed with white points : it was more probably the red granite of Upper Egypt. On the top is ' a plane, of which the dimensions each way are twelve (Æthiopian) cubits.' This was found by an arrow falling on it, which the inhabitants, who are reported to scale the pyramids with ease, brought down ; while at the same time they ascertained the measure of the plane. A stupid or an interested governor is said to have attempted the demolition of one of the pyramids ; and to have continued the labour with such perseverance, that ' if, says the historian, we look at the ruins, we should think he had succeeded ; if at the pyramid, it appears not to have been touched : '—a sublime representation of the immense mass ! Our author asked one of the surveyors of the workmen—for he was present at the attempted demolition—if he would engage to replace a single stone in its proper situation were he offered a thousand pieces of gold ; ' who swore, by the high God, that it would be impracticable, even were twice the sum proposed.' We must not leave these singular structures, without giving our author's description of their internal cavities. Those who have supposed that there are larger chambers than have been discovered, will find, from this account, that they must at least have been very carefully concealed by the first builders, which indeed may have been the case ; for no impediment of jealousy could have kept the secret from the historian. It may however be remarked, that the present opening is said to have been discovered by chance,

' Est etiam in una duarum harum pyramidum aditus, quo eam ingrediuntur homines, quique eos ad semitas angustas ducit, et cavernas profundas, puteosque, et loca periculosa, aliaque hujusmodi ; quæ mihi narravit qui eam ingressus est, penetravitque. Multis siquidem erga eam studium, et circa eam imaginatio est, ideoque in profunda ejus penetrant ; necessario autem eo perveniunt, ut progredi nequeant. Quod vero ad viam qua ingrediuntur, ea multum trita est ; locus autem lubricus ad superiorem ejus partem ducit, ubi

reperitur domus quadrata, inque ea sepulchrum lapideum. Hic autem aditus, non est porta, ipsi a prima structura apposita, verum perforatus est et fortuito repertus; memoraturque *Al Mamun* cum primo aperuisse. Præcipui vero qui nobiscum erant, cum ingressi sunt, ascenderuntque in domum quæ in superiore ejus parte est; cumque descenderent, magna narrabant quæ spectaverant, essequæ cam vespertilionibus, eorumque stercore ita plenam, ut fere ingressum prohiberent; vespertiliones autem ita magnos esse, ut mole columbas æquent: esse item ipsi prope summitatem, foramina et fenestras; tanquam illuc loci posita, ut permearent venti, et transmittetur lux. Ipse vero alia vice eam cum cœtu quodam ingressus sum; cumque circiter his tertiam spatii partem pertigissem, defeci animo præ terrore ascensus, et redii fere exanimis.

Hæ autem pyramides lapidibus magnis extractæ sunt; est enim lapidum longitudo a decem ad viginti cubitos, altitudo a duobus ad tres, cum eadem fere latitudine. Summum vero omnium miraculum est in concinna lapidum ad se invicem positione, quæ ea est, ut aptior fieri non possit, unde non reperiens inter ipsos quo acus ingrediat, neque pili interstitium. Est etiam inter eos cæmentum instar folii, quod non novi cujus generis, quidve sit. Sunt item in his lapidibus inscriptiones calami antiqui, ignoti, ita ut non reperiatur in urbibus Ægypti, qui asserat se de quopiam audivisse, qui illum calleret. Suntque hæ inscriptiones multæ admodum, ita ut si quod in his duabus pyramidibus solummodo est, in libros transferretur, conficeret numerum decies millium librorum. Legi autem in libro quodam *Sabeorum* antiquorum, unam e duabus his pyramidibus, sepulchrum fuisse *Agadhimuni*, alteram vero *Hermetis*: asseruntque hos prophetas magnos fuisse, *Agadhimunum* autem priorem, majoremque.² p. 97.

It is evident from the observation just now recorded—viz. that the inhabitants were able with ease to mount the pyramids—that their state must have been different at that time from the present. Indeed it has been said that they were faced with marble; and Abdollariph remarks, that the external stones were covered with marks '*calami ignoti*,'—most probably hieroglyphics; and that if these characters were transcribed, they would fill ten thousand volumes. The hieroglyphics still remain on the obelisks of Pharaoh; and we hope, from some late discoveries, that we may find a clue to that unknown tongue. But, whatever may have been the extent of the surface, we still think Abdollariph's calculation of the number of volumes erroneous. If, as Herodotus tells us, the inscription on one part contained an account of the garlic and onions consumed by the workmen, we shall not greatly regret the loss we now sustain. In the neighbourhood of the pyramids are the quarries from which the stone was taken; and in the vicinity are also ruins of buildings, covered with hieroglyphics.

In the neighbourhood of the pyramids, a gigantic head, of

admirable proportions, rises from the ground, supposed to have belonged to a statue of equal dimensions, which must have been at least seventy cubits in height. It was one of the immense works of the earlier kings, and is now known to be the head of the fabulous monster denominated the Sphinx; yet it is described as '*formæ pulchræ, in qua decus et elegantia ejus perfecte expressa est, quasi rideret diducto parum ore.*' Abdollatiph admires the symmetry of the face, and adds some judicious remarks on the proportions of the features, particularly as suited to different ages, which show that he possessed a very refined taste, formed by a contemplation probably of the most beautiful works of art, or of the 'human face divine,' in its most perfect form. The mutilated state of the Sphinx no longer admits that we should appropriate this description to it.

The obelisks of Pharaoh are next described. The base is said to be ten cubits, and the height of the column to exceed one hundred. Their summit is a blunt point, the top of which is covered with brass. There are two, apparently of equal size. Of Pompey's pillar we have already spoken sufficiently, in our account of Dr. White's *Ægyptiaca*.

The description of the city of Memphis, the ancient metropolis, is singular, not only from our author's account of the remaining temple and the divinities, but as it fixes the situation where the latest and best geographers have placed it. The following passage is in many respects curious; and we shall subjoin Dr. White's note. It leads us to regret that the notes in general are so few, and so short.

' Porro ex his sunt rudera quæ sunt in *Mesra Antiqua*; estque urbs hæc in Al Giza paulo supra Fostatam, Memphis nempe illa, quam habitarunt Pharaones, quæque sedes erat regni regum *Ægypti*. Ea designatur illo loco Alcorani, ubi sermo est de Mose (super quem pax): "Et intravit in urbem, tempore negligentie habitatum ejus." Item: "Exivit ergo ab ea timens, sibi que cavebat." Etenim habitaculum ejus (sit pax super eum) erat in pago aliquo Al Gizzæ, prope urbem dictam Demuh. In ea autem hodie synagoga est Judæorum, et spatium, per quod ruinarum ejus vestigia reperiuntur, extenditur ad iter quod sit circiter dimidii diei. Habitata fuit inde a temporibus in quibus floruerunt Abrahamus et Josephus et Moses, (super quos sit pax); tum ante eos (uti Deo visum est), tum infra eos, usque ad tempus Nabuchodonosoris. Hic enim devastavit regionem *Ægypti*; quæ per annos quadraginta conditione hac rerum pertristi est usa. Eam cur devastaret, fuit hoc in causa, quod sit rex illius opitulatus Judæis, in *Ægyptum* elapsis; ita ut Nabuchodonosor eos ditioni suæ subicere minus potuerit. Quapropter adortus eum Nabuchodonosor, regionem ejus evertit.' P. 117.

' Aristotelis locum, quem ante oculos habuit noster, dudum a me quæsitum, reperi tandem in libro primo cap. 5. *De Partibus Animæ*.

indicio viri doctissimi Samuelis Parr. Adjiciam Aristotelis ipsissima verba:—λοιπον περι της ζωικης φυσικης ειπειν, μηδεν παραλιποντας εις δυναμιν, μητε ατιμωτερον, μητε τιμιωτερον. Και γαρ εν τοις μη κεχαρισμενοις αυτων προς την αισθησιν, κατα την θεωριαν ομως η δημιουργησασα φυσικη αμηχανης ηδονας παρεχει τοις δυναμενοις τας αιτιας γνωριζειν, και φυσικη φιλοσοφει. Και γαρ αν ειη παραλογον και ατοπον, ει τας μεν εικονας αυτων θεωρωντες χαιρομεν, οτι την δημιουργησασαν συνθεωρημεν, οιον την γραφικην, η την πλαστικην αυτων δε των φυσικη συνεστωτων μη μαλλον αγαπωμεν την θεωριαν, δυναμενοι γε τας αιτιας καθοραν. Διο δει μη δυσχεραινειν παιδικως την περι των ατιμωτερων ζωνων επισκεψιν· εν πασι γαρ τοις φυσικοις ανωστι τι θαυμαστον. Και καθαπερ Ηρακλειτος λεγεται προς της ξενης ειπειν της βηλομενης αυτω εντυχειν, οι επειδαν προσιοντες ειδον αυτον θεωμενον προς τω ιππω, εστησαν· εκελευσε γαρ αυτης εισιεναι διαρρηντας· ΕΙΝΑΙ ΓΑΡ ΚΑΙ ΕΝΤΑΤΘΑ ΘΕΟΥΣ. Ούτω και προς την ζητησιν περι εκαστου των ζωνων προσιεναι δει μη δυσωπεμενον, ως εν απασιν οντος φυσικη και καλη· το γαρ μη τυχοντως, αλλ' ενεκα τινος εν τοις της φυσικης εργοις εστι, και μαλιστα. Edit. Du Val, tom. i. p. 975. p. 314.

The description of the temple is very interesting; and the contemplation of the object of adoration placed in it excites the historian's admiration. It is not, however, a blind admiration or indiscriminate praise; for he shows, as usual, an acute and accurate taste. His delineation of the human form, in its most perfect state, is very correct. It is a miniature nevertheless, though nicely finished*; and the subsequent reflexions are judicious and interesting. We regret greatly that we have not room to add them. Of the bulk of these idols we shall give some idea, by transcribing a short passage,

‘Sed ut revertamur ad historiam nostram primam; dicimus idola hæc, multa licet fuerint, tempus diffregisse, (paucissima si excipias) in fragmenta, et in frusta disjecisse. Vidi quidem ex iis magnum, cujus e latere excisus sit lapis molaris, diametro sua cubitos duos æquans; in ejus tamen figura haud apparebat notabilis deformitas, neque mutatio manifesta. Vidi quoque idolum, cujus inter pedes esset idolum, conjunctum cum eo, parvulumque, tanquam filius, si ad illud compareretur; nihilo tamen minus hominem æquabat vel longissimum; quin tanta ei inerat elegantia et pulchritudo, ut illud aspiciens quisvis desiderio afficeretur, nec quidem satiaretur aspiciendo.’ p. 139.

The causes of the destruction of the idols are (from the author's account) suspicions of hidden treasures; and every crevice in a mountain, every uncommon appearance in a building, has led to a minute and particular examination. We know that

* Dr. White supposes that Abdollariph is warmer in his praise of the Egyptian statuary, because the Mahometans admitted not of any representation of the human or any other figure. But we think this by no means the case, as he describes the former so very accurately and minutely.

the instruments which a person employed during life were usually in Egypt buried with the dead; but with the relation of these are mixed some idle tales, wholly unworthy of the historian's notice. Among the mummies, besides the birds, &c. generally known to be embalmed, we find a calf (probably a young Apis), and some small fishes called *siri*, perhaps from some fancied connexion with the dog-star, *seir*. Some other forms and kinds of mummies are described, but not of sufficient consequence to detail. Among the notes we observe a valuable and judicious abstract of Egyptian history; yet, we suspect, *non omnibus numeris absoluta*.—We find that we must return to this work on another occasion; and we shall then give a greater number of our specimens in English.

(To be continued.)

ART. II.—*The Metaphysics of Aristotle, translated from the Greek; with copious Notes, in which the Pythagoric and Platonic Dogmas respecting Numbers and Ideas are unfolded from ancient Sources. To which is added, a Dissertation on Nullities and diverging Series; in which the Conclusions of the greatest modern Mathematicians on this Subject are shown to be erroneous, the Nature of infinitely small Quantities is explained, and the TO 'EN, or THE ONE of the Pythagoreans and Platonists, so often alluded to by Aristotle in this Work, is elucidated. By Thomas Taylor. 4to. 2l. 2s. Boards. White. 1801.*

WE find it no easy task to convey a proper idea of this work. To immerse in the metaphysical subtleties of Aristotle, or even to engage, at any length, in several of the disputed questions suggested in the introduction and the notes, would fill a volume of no small magnitude. To bring these points also to the level of general readers, would greatly increase the labour, and add to the bulk of the article; which, after all the pains bestowed, might be little regarded by those for whom it would thus be designed. To hasten over the work by a short general character, would be equally unjust and injurious to the translator, whose labours are indeed vast, and whose errors are few. If indeed we except a too great veneration for the Stagirite, —a veneration scarcely short of a conviction of his infallibility, and which occasionally leads him to language and remarks that have excited sneers from those whose learning and talents were infinitely inferior to his own,—we scarcely find any thing materially faulty. If we remark that his translation, from too close a copy of the mysterious precision and involved obscurity of his original, is at times scarcely intelligible, it may be properly replied, that in this he only follows his prototype, and conveys an idea of

the manner as well as the substance of the work: nor do we perceive how a faithful view of the former could be otherwise conveyed at all. The terse energetic language of Aristotle could scarcely be rendered by prolix paraphrase; and his bold precision would be lost in a crowd of words.

We have more than once had occasion to meet some of the works of the Stagirite in an English dress, particularly in the translations of Dr. Gillies and the rival versions of Mr. Twining and Mr. Pye; and have then enlarged on his wonderfully comprehensive talents, the strength and depth of his conceptions, and the almost unbounded extent of his knowledge. Voluminous as his works are, they are rather apophthegms than treatises: they are the texts, which contain in a few lines what may be extended to volumes. Such is also the extent of his knowledge, that the selection of what he has written in natural history and natural philosophy would surprise a modern inquirer, and almost lead him to consider that science, in the early ages, had been supernaturally revealed. Mr. Taylor's character of Aristotle is judicious and comprehensive. We scarcely think the encomium too warm, except perhaps in the conclusion of the first paragraph, where the deluge and conflagration are images somewhat too strong and scarcely applicable.

‘ Among the prodigies of genius who have largely benefited mankind by disseminating philosophy, Aristotle maintains a very distinguished rank. When we consider that he was not only well acquainted with every science, as his works abundantly evince, but that he wrote on almost every subject which is comprehended in the circle of human knowledge, and this with matchless accuracy and skill, we know not which to admire most, the penetration or extent of his mind. For capacious indeed must that mind have been which embraced the vast orb of existence, and left nothing unexplored in the heavens or the earth, and penetrating that genius which arrived at the luminous boundaries of human knowledge, and rendered them accessible to others. With a bold, yet not impious hand, he appears to have withdrawn the awful veil of nature herself, to have detected her most secret mysteries, and ranged through every part of her variegated dominions. In short, he seems to have possessed and to have exercised the power of reasoning in the greatest perfection possible to man; and such of his works as have escaped the ravages of time will ever be considered by the genuine lovers of science, as treasures which from their singular excellence are destined to perish in no less a catastrophe than that of a deluge or general conflagration.

‘ But of all his works, the following, which is evidently from the nature of it the most sublime, perhaps no less excels in that accuracy of diction, skilfulness of arrangement, and fecundity of conception, for which the Stagirite is every where so remarkable; but, at the same time, it is equally distinguished from the rest by the profound obscurity in which the meaning of the greater part of it is involved.’ P. j.

Mr. Taylor next enumerates the works of Aristotle, dividing them into theoretic, practical, or instrumental. We do not greatly approve of this division, nor of the arrangement of the works under each head. The philosophical parts are by no means theoretic or contemplative; nor is the art of rhetoric, properly speaking, instrumental.

‘The end of Aristotle’s moral philosophy is perfection through the virtues, and the end of his contemplative philosophy an union with the one principle of all things: for he scientifically knew and unfolded this principle, as is evident from the twelfth book of the following work, in which he clearly pronounces that the domination of many is not good. The common end, however, both of his moral and contemplative philosophy, which man ought to pursue, is the last and most perfect felicity of which our nature is capable; and at the end of his *Nicomachean Ethics* he testifies that he who arrives at this felicity ought not to be called a man but a god. All the works of the philosopher lead us to the attainment of this end: for some of them unfold to us the art of demonstration; others, that we may become virtuous, instruct us in morals; and lastly, others lead us to the knowledge of natural things, and afterwards to those luminous beings which are placed above nature.’ p. iii.

If the notes or the introduction offer a single subject, it is the *ONE*, centring every thing in the first great cause; for by the ‘one’ is evidently meant, by the Pythagoreans, the principle and source of all—the Deity; and the sublimity of this conception, the awful reverence with which the subject is introduced, the respect and hesitation with which the *One* is mentioned, strongly impress us with the idea of the true piety of the earliest philosophic sects. It is the system, we know, of Pythagoras, who brought it from Chaldea, the seat of early and true religion. Of the language of Aristotle we have already spoken. It indeed cannot be praised too highly by the proficient in his philosophy; but it will give no little trouble to the student. Perhaps Mr. Taylor’s account of it, though somewhat partaking of the obscurity of his author, is correct and characteristic.

‘With respect to his diction, it is of that kind that the words may adhere to the sense and the sense to the words; a mode of writing both intellectual and admirably adapted to the profundity of his conceptions: for he either immediately gives a solution to a doubt, or, connecting many doubts, he briefly solves all of them by one and the same solution. He is likewise never willing to deviate from evidence, which being produced either by intellect or sense, he especially adduces and celebrates the latter when he disputes with those who in every thing consider sense as the standard of truth. Hence, there is such an irresistible strength in his demonstrations, that, when he cannot persuade by assumptions not rashly introduced, he at least procures assent by the force of necessity.

‘This, too, is peculiar to Aristotle, that he was never willing to depart from nature, but even contemplated things which transcend

nature through a natural habit and knowledge; just as, on the contrary, the divine Plato, after the manner of the Pythagoreans, contemplated whatever is natural, so far as it partakes of that which is divine and above nature: so that the former considered theology physically, and the latter physics theologically. He likewise never employs fables and enigmas, and never ascends into the marvellous and the mystic, but adopts obscurity as a substitute for every other veil, and involved mode of writing; the reason of which we proposed to investigate, as the fourth object of inquiry.' p. iii.

The Stagirite, it is remarked, is designedly obscure, instead of veiling science in the garb of fable and enigma; for the latter may admit of some interpretation, which, if false, will mislead and preclude farther inquiry. We have striking instances of this in some of the Pythagorean precepts, particularly the golden thigh, the ridicule of Lucian, and the nut not hitherto cracked, *abstine a fabis*. We have little doubt that important precepts were couched under each distinct head, though at present unfathomable.

Mr. Taylor next explains the qualifications which are requisite for his reader, strangely called 'auditor.' These are, 'a naturally good disposition, a penetrating sagacity, and an ardent love of truth.' Let no others enter the sacred temple!—Penetrating sagacity we allow to be very requisite; and though the other qualities are equally commendable, we do not fully see their application in a student of Aristotle's *Metaphysics*. It will require *peculiar* acuteness to perceive that there are objects *more real* than those of *sense*, to elevate the mental eye to the principles of things, and gaze on their dazzling splendor.

'The design of Aristotle in this work is to lead us from forms merged in, or inseparable from, matter, to those forms which are entirely immaterial, and which, in his own words, are the most luminous of all things. But he considers these forms so far only as they are beings; or, in other words, so far as they are the progeny of one first being, and are characterised by essence. Nothing, therefore, is discussed in this work pertaining to will or appetite, or any thing of this kind, because these are vital powers; nor to sensation, the dianoëtic energy and intelligence, because these are the properties of gnostic natures. Hence, we shall find that the *Metaphysics* of Aristotle unfold all that is comprehended in the great orb of being, so far as every thing which this orb contains is stamped as it were with the idiom of its source. The same thing is likewise effected by Plato in his *Parmenides*; but, as we have before observed, more theologically, conformably to the genius of his philosophy, which always considers nature so far as she is suspended from divinity. The *Metaphysics* of Aristotle are, therefore, the same with the most scientific dialectic of Plato, of which the *Parmenides* of that philosopher is a most beautiful specimen, with this difference only, that in the former the physical, and in the latter the theological, character predominates.' p. v.

We shall not follow Mr. Taylor in his explanation of the employment of scientific dialectics and their different energies. Indeed we fear that we could not easily render it intelligible. There is an error in all Mr. Taylor's explanations, that we must point out. Impressed with the idea, not indeed in every instance a clear one, he is often unhappy in his choice of words, and seems studiously to prefer the language of the schools, when he might render the subject much more explicit by adopting common terms. Absorbed also in intellectual energies, he treats experimental philosophy somewhat disrespectfully.

The arrangement of the books is that published by Aldus and Bessarion, adopted by the best of Aristotle's interpreters. To Dr. Gillies, who proposed a different arrangement, Mr. Taylor is not very complaisant, and points out the inconsistencies which would result from the alteration, if adopted; while, in another place, he accuses him of misinterpreting the Stagirite. Indeed Dr. Gillies's translations are occasionally too diffuse, and, in the passages quoted by Mr. Taylor, somewhat inaccurate.

Our critic next analyses the *Metaphysics* of Aristotle: but this part is too long to be transcribed; and it is not easy to abridge it. The defence of Aristotle, respecting the first 'mover,' is ingenious, but not very satisfactory. That which is generated introduces, he remarks, a temporal beginning of generation. This may be admitted, with some limitations, as the first, though not the first, cause. If, however, these be 'demonstrated' to be 'perpetual,' they can have no cause, because nothing can be antecedent. We shall select the whole passage, without any farther comment*.

'It has also been said, though unjustly, that, according to Aristotle, the first mover, whom he calls intellect, eternity, and God, is only the final, but not the effective cause of the world. That the first mover is, however, according to Aristotle, an effective cause, is evident from what he says in the second book of his *Physical* *Auscultations*, in the division of causes; for he there denominates an effective cause to be that whence the principle of motion is derived; and again, that whence the first principle of mutation or rest originates. Thus, for instance, says he, he who consults is a cause, and a father of his son, and, in short, that which makes of that which is made. In the first also of his books *De Cælo*, he says, "that neither God nor Nature produces any thing in vain;" and in another part of the same book he asserts, "that eternity from always subsisting receives the appellation of immortal and divine, whence also being and life are imparted to other things, to some more accurately,

* We have generally thought Aristotle inconsistent on this subject;—whether designedly so, those best acquainted with his writings will decide. The whole is certainly left in great obscurity: and we ought to add, that the book principally referred to in the passage here cited, *Περὶ Θαιμασίων Αἰσθημάτων*, is among the most questionable of those attributed to this great philosopher.

and to others more obscurely." In the first book, likewise, of his *Metaphysics*, praising Anaxagoras, and prior to him Hermotimus, as not only admitting material causes of the universe, but contemplating intellect as the effective and final cause, he observes as follows: "He, therefore, who asserted that as in animals, so also in nature, there is a certain intellect, which is the cause both of the world and of all order, will appear like one sober, when compared with those ancients that spoke rashly." And shortly after he adds, "Those, therefore, who entertained this opinion, together with establishing a principle of things, which is the cause of their subsisting in a beautiful manner, established also a principle which is the cause of motion to things."

'Should it be asked why Aristotle does not so openly call God an effective as he does a final cause, we reply with Simplicius, that since that which makes, makes that which is generated, and that which is generated at the same time introduces a temporal beginning of generation, hence he refuses to call the celestial bodies, which he demonstrates to be perpetual, generated, though he often and clearly denominates the cause of them an effective cause. And, perhaps, if some one should assert that the terms generator and maker are properly adapted to things in generation and corruption, because they introduce a partial time, he will employ different appellations when speaking of things perpetual. Aristotle, indeed, does not refuse to call motion perpetual, though its very being consists (*ἐν τῷ γίνεσθαι*) in generation, or becoming to be; but he is unwilling to say that it has a perpetual generation, because that which is generated appears not to have had a prior subsistence, and will afterwards be corrupted.' P. xxx.

We shall now turn to what Mr. Taylor says of his own translation.

'In translating the *Metaphysics* of Aristotle (for it is now time to speak of the following translation) I have endeavoured as much as possible to give the literal meaning of every sentence, without paraphrasing what I conceived to be the sense of my author, or expanding what might appear to be too concise. The studied obscurity indeed of Aristotle's diction in this work is perhaps without a parallel in any ancient or modern writer. Not daring, therefore, to impose on the reader by presenting him with my conceptions as those of the Stagirite, nor presuming to measure that mighty genius by my own, I have in general, after giving the most faithful translation in my power of dubious passages, either explained them by notes, or left them to the decision of the reader: for as I write, not with any design of procuring the fleeting and contemptible applause of the day, but with an eye to the approbation of more equitable posterity, I have endeavoured by acting the part of a faithful translator to procure for the following copy a duration co-extended with that of the original.' P. xli.

Dr. Gillies asserted, in the introduction to his translation of Aristotle's '*Ethics and Politics* *', that he 'had miserably

* Noticed in our Review, vol. 24, p. 43, New Am.

mis-spent his time in examining Aristotle's numerous commentators—Greek, Arabic, and Latin.' This was not likely to conciliate Mr. Taylor, who, next to Aristotle himself, adores the commentators who have written in the first of these languages, and has filled his notes with translations from the best of them. The assertion is of course treated with great indignation.—*Non nostrum est, &c.*

In our account of the work hitherto given, we have afforded sufficient foundation to enable the reader to judge of Mr. Taylor's merits. If a veneration of his author be requisite to enable a translator to give an adequate and spirited version; if close and repeated study can alone render him sufficiently conversant with the scope and meaning of his original; Mr. Taylor must be amply qualified for the task. We have not blamed him in either respect. Yet his translation is adapted for the esoterics rather than the exoterics; and it appears to us to be best fitted for those who want it least.

The notes, we have said, are chiefly selected from Aristotle's best commentators; nor, from their connexion with the text, and with trains of reasoning too long to be taken up in this place, can we give any adequate view of them. They are often explanatory, and, in many instances, a breviary of commentaries.

The dissertation on infinite series is a truly curious paper; and, what may appear surprising, it is designed to illustrate the *TO EN*, or 'THE ONE of the Pythagoreans and Platonists.' The principal mathematical point which the author attempts to establish, is, that the sum of the neutral series $1 + 1 - 1 + \&c.$ *ad infinitum*, is equal to 0; because Euler observes, if we stop at -1 , the series gives 0; if at $+1$, it gives 1. It is evident, therefore, adds our author, that the sum must be between both, viz. $\frac{1}{2}$. Why, however, it should be 1, divided by 2, rather than 0, divided by 2, we are not told. Indeed, to every person conversant with the summation of series, this determination is unfounded. We must confess, notwithstanding, that the application of these doctrines is not sufficient to induce us to enlarge on them; nor is the nature of the *One* to be illustrated by negations. Our author must, however, be permitted to speak for himself. We hope the reader will excuse the extract from Proclus, as too long for our limits.

'First then, we have demonstrated that infinitely small quantities are negations of infinite multitude; and a negation of all multitude is that which characterises the *one*, as is evident from the first hypothesis of the Parmenides of Plato. As all finite quantities likewise may be considered as consisting of infinite series of infinitely small quantities, it follows that infinite negations of multitude may be said to constitute all finite quantity. Admirable, therefore, is the nature of negation, as is beautifully shown by Proclus in the following extract from the fifth book of his most excellent MS. Commentary on the

Parmenides; for the length of which the intelligent reader will, I am persuaded, require no apology.' P. 459.

' Since too, infinitely small quantities,—which, from what has been said, are evidently analogous to the superessential unities, of which we have spoken so largely in note to p. 286, twelfth book, and the additional notes,—since, I say, they subsist infinitely in the monad, and may be considered as constituting the very nature of it,—hence, an infinitely small quantity, or *the one*, is superior to the monad; for infinitely small quantities compose, but are not composed from, the monad. And hence we see, that there is an evident distinction between *the one* and the monad, which, as we have observed, was one of the dogmas of the Pythagoreans. All number, too, is in like manner full of the nature of *the one*, or the infinitely small; for any number divided by an infinitely small quantity produces an infinite series.

' Again: when a finite quantity is subtracted from itself, an infinitely small quantity may be considered as the remainder. Thus, a subtracted from *a* is *a—a*, which conspicuously shows us as in an image, that when all multitude is taken away from beings, *the one* still remains: for numbers are images of beings, and an infinitely small quantity of *the one*.' P. 465.

On the whole, this is a work of infinite labour, and of very superior learning; yet, we think, of labour misemployed, and of learning not properly applied. Those, as we have said, can only appreciate either, who will have little occasion for any version. As there may be many, however, who, like lord Monboddo, and perhaps our author, see little merit in modern labours and modern discoveries, who think the Principia of Newton, or the discoveries of Herschel, mere trifles, when compared to the disquisitions on essences and energies either doxastic or dia-noëtic, we cannot regret that such investigations are generally diffused. To the initiated, they will be, in any form, interesting. To the speculative inquirer, who may not be able to explore the originals—'*antiquos accedere fontes*,' they will show what was the learning which engaged the ancient metaphysicians; which was once, and by some is still called, science. They must not however rashly decide. Even in these abstruse and apparently inexplicable disquisitions, there is much valuable matter, conveyed in a form at once accurate, concise, and comprehensive—many valuable materials on subjects most interesting and important to human beings, who would look to other regions and other worlds, when this visible diurnal sphere shall be at an end. For these reasons, we are, on the whole, pleased with this work, and with the author's information, that, under the patronage of a nobleman of high rank, we may expect a complete translation of the works of Plato in a handsome form. The present appears under the auspices of Mr. William and Mr. George Mercedith. The nobleman referred to, is, we understand, the duke of Norfolk.

ART. III.—*The Works of James Harris, Esq. with an Account of his Life and Character, by his Son the Earl of Malmesbury. 2 Vols. 4to. 3l. 13s. 6d. Boards. Wingrave. 1801.*

SINCE the general approbation of the learned has continued for many years to sanction the labours of Mr. Harris, it is no longer the time for praise or censure. Yet, since criticism has not been wholly asleep, and applause has not assumed the guise of indiscriminate adulation, we may perhaps add, that, with much to admire, subsequent inquirers have discovered some little errors which the best may commit, and of which the wisest need not be ashamed. To pursue these would now be useless; and indeed our chief object, in the present article, is the life of the very amiable and respectable author.

The life of Mr. Harris, by his son lord Malmesbury, is written with all the warmth of affection, which the virtues and tenderness of a father could inspire, conjoined with the laudable pride of being able to claim such a sire as his own. Mr. Harris was not a recluse or a sour student. After pursuing philosophy with the Peripatetics and the Stoics,—though the former appear to have been his chief favourites,—he would join the gay world in lively social conversation, animate it with sprightly remarks, convey his instructive information with judgement and delicacy, and join in the music whose powers he had augmented by his taste and his selections. He was for many years in parliament, and in several official situations. During the last six years he was secretary and comptroller to the queen. He died in 1780, at the age of seventy-two. His epitaph, written with singular elegance, we shall subjoin.

M. S.

Jacobi Harris Sarisburiensis,
Viri boni, et docti,
Græcorum Literarum præcipue periti,
Cujus Opera accuratissima
De Artibus elegantioribus
De Grammaticâ, de Logicâ, de Ethicæ,
Stylo brevi, limato, simplici,
Sui More Aristotelis
Conscripta,
Posteris laudabunt ultimi.
Studiis severioribus additus,
Communis tamen vitæ officia,
Et omnia Patris, Mariti,
Civis, Senatoris munia,
Et implevit et ornavit.

Obiit XXII. Die Decembris, M,DCC,LXXX.
Anno Ætatis LXXII.

Above this inscription, a female figure of Philosophy is represented

sented, holding over a medallion of my father a scroll, with the following inscription :

‘ To φρονην
Μονον αγαθον.
To δ’ αφρονην
Κακον. Vol. i. p. xxii.

Mr. Harris was bred to the law, as a part of an ornamental, perhaps useful, education; but his father dying in his twenty-fourth year, he followed ‘ the strong and decided bent of his mind,’ in pursuing the study of the Greek and Latin classics. This study he followed with great avidity in his retirement at Salisbury; but, after many years, he first attended to the works of Aristotle, having imbibed the usual prejudices against him. His three treatises were published in 1744; and his *Hermes* in 1751. The subject of the latter was suggested by the *Minerva* of Sanctius, a work which he always held in the highest esteem.

‘ From the period of his marriage’ (1745) ‘ until the year 1761, my father continued to live entirely at Salisbury, except in the summer, when he sometimes retired to his house at Durnford, near that city. It was there that he found himself most free from the interruption of business and of company, and at leisure to compose the chief part of those works which were the result of his study at other seasons. His time was divided between the care of his family, in which he placed his chief happiness, his literary pursuits, and the society of his friends and neighbours, with whom he kept up a constant and cheerful intercourse. The superior taste and skill which he possessed in music, and his extreme fondness for hearing it, led him to attend to its cultivation in his native place with uncommon pains and success; insomuch that, under his auspices, not only the annual musical festival in Salisbury flourished beyond most institutions of the kind, but even the ordinary subscription-concerts were carried on, by his assistance and directions, with a spirit and effect seldom equalled out of the metropolis. Many of the beautiful selections made from the best Italian and German composers for these festivals and concerts, and adapted by my father, sometimes to words selected from Scripture, or from Milton’s *Paradise Lost*, sometimes to compositions of his own, have survived the occasions on which they were first produced, and are still in great estimation. Two volumes of these selections have been lately published by Mr. Corfe, organist of Salisbury cathedral; the rest remain in manuscript in possession of my family. His own house, in the mean time, was the frequent scene of social and musical meetings; and I think I do not hazard too much in saying, that he contributed, both by his own conversation, and by the company which he often assembled at his house from various parts, to refine and improve the taste and manners of the place in which he resided.’ Vol. i. p. xy.

The ‘*Philosophical Arrangements*’ appeared in 1775; and the *Philological Inquiries*, one of the most varied and pleasing of

our author's productions, in 1781. Lord Malmesbury considers it only as 'a retrospective view of those studies which exercised his mind in the full vigor of his life, excepting that he regards it as a monument of affection to some of his most intimate friends *.' Perhaps it may be called collections from his commonplace book. It, however, contains many interesting facts, and some valuable information. The Philosophical Arrangements were noticed in our 40th volume, O. S.; and we there pointed out one great object of the author 'to establish the dignity of mind, and its objects, in opposition to the doctrines of chance, fatality, and materialism—doctrines which have sprung up in many parts of Europe, from the corruption and misinterpretation of the mechanical philosophy.' Vol. xi. p. 8.—The *Philological Inquiries* were noticed in our volumes 51 and 52.

Lord Malmesbury adds what he calls some farther particulars concerning his father's character, which we shall transcribe.

'The distinction by which he was most generally known, while living, and by which he is likely to survive to posterity, is that of a man of learning. His profound knowledge of Greek, which he applied more successfully, perhaps, than any modern writer has done, to the study and explanation of ancient philosophy, arose from an early and intimate acquaintance with the excellent poets and historians in that language. They, and the best writers of the Augustan age, were his constant and never-failing recreation. By his familiarity with them, he was enabled to enliven and to illustrate his deeper and more abstruse speculations, as every page almost of these volumes will abundantly testify. But his attainments were not confined to ancient philosophy, and classical learning. He possessed likewise a general knowledge of modern history, with a very distinguishing taste in the fine arts, in one of which, as before observed, he was an eminent proficient. His singular industry empowered him to make these various acquisitions, without neglecting any of the duties which he owed to his family, his friends, or his country. I am in possession of such proofs, besides those already given to the public, of my father's laborious study and reflexion, as, I apprehend, are very rarely to be met with. Not only was he accustomed, through a long series of years, to make copious extracts from the different books which he read, and to write critical remarks and conjectures on many of the passages extracted, but he was also in the habit of regularly committing to writing such reflexions as arose out of his study, which evince a mind carefully disciplined, and anxiously bent on the attainment of self-knowledge, and self-government. And yet, though habituated to deep thinking and laborious reading, he was generally cheerful, even to playfulness. There was no pedantry in

* It is singular that this expression occurs at the conclusion of our second article in vol. 52, O. S. Whence arises the coincidence? Is it borrowed by Lord Malmesbury, or originally written by him?

his manners of conversation; nor was he ever seen either to display his learning with ostentation, or to treat with slight or superciliousness those less informed than himself. He rather sought to make them appear partakers of what he knew, than to mortify them by a parade of his own superiority. Nor had he any of that miserable fastidiousness about him which too often disgraces men of learning, and prevents their being amused or interested, at least their choosing to appear so, by common performances and common events.

‘It was with him a maxim, that the most difficult, and infinitely the preferable, sort of criticism, both in literature and in the arts, was that which consists in finding out beauties, rather than defects; and although he certainly wanted not judgment to distinguish and to prefer superior excellence of any kind, he was too reasonable to expect it should very often occur, and too wise to allow himself to be disgusted at common weakness or imperfection. He thought, indeed, that the very attempt to please, however it might fall short of its aim, deserved some return of thanks, some degree of approbation; and that to endeavour at being pleased by such efforts, was due to justice, to good-nature, and to good sense.

‘Far at the same time from that presumptuous conceit which is solicitous about mending others, and that moroseness which feeds its own pride by dealing in general censure, he cultivated to the utmost that great moral wisdom, by which we are made humane, gentle, and forgiving; thankful for the blessings of life, acquiescent in the afflictions we endure, and submissive to all the dispensations of Providence. He detested the gloom of superstition, and the persecuting spirit by which it is so often accompanied; but he abhorred still more the baneful and destructive system of modern philosophy; and from his early solicitude to inspire me with a hatred of it, it would almost seem that he foresaw its alarming approach and fatal progress. There is no obligation which I acknowledge with more thankfulness; none that I shall more anxiously endeavour to confer upon my own children, from a thorough conviction of its value and importance.

‘My father’s affection to every part of his family was exemplary and uniform. As a husband, a parent, a master, he was ever kind and indulgent; and it deserves to be mentioned to his honour, that he thought it no interruption of his graver occupations, himself to instruct his daughters, by exercising them daily both in reading and composition, and writing essays for their improvement, during many of their younger years. No man was a better judge of what belonged to female education, and the elegant accomplishments of the sex, or more disposed to set a high value upon them. But he had infinitely more at heart, that his children should be early habituated to the practice of religion and morality, and deeply impressed with their true principles. To promote this desirable end, he was assiduous both by instruction and example; being himself a constant attendant upon public worship, and enforcing that great duty upon every part of his family. The deep sense of moral and religious obligation which was habitual to him, and those benevolent feelings which were so great a happiness to his family and friends,

had the same powerful influence over his public, as his private life. He had an ardent zeal for the prosperity of his country, whose real interests he well understood; and in his parliamentary conduct he proved himself a warm friend to the genuine principles of religious and civil liberty, as well as a firm supporter of every branch of our admirable constitution.' Vol. i. p. xxiji.

Such is the life of a revered father by an affectionate son!—of an amiable, worthy, and learned man, from a writer best able to appreciate his talents and admire his virtues! It has by some been thought too prolix, and occasionally egotical; but we have perused it repeatedly, and are convinced that the reader will not easily assent to such a charge. It has our full and unqualified approbation.

ART. IV.—*Transactions of the Society instituted at London, for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year 1801. Vol. XIX. 2vo. 10s. 6d. Boards. Robson. 1801.*

AS we have always wished well to this society, and constantly commended the liberal and patriotic views with which it has conducted itself, we observe with pleasure its increasing prosperity. The extending of its premiums to Ireland is a measure which merits our warmest praises; and this well-meant liberality has been received by the Dublin society with cordiality and gratitude. The nineteenth volume is illustrated with a plate of Owen Salusbury Brereton, Esquire, one of its late vice-presidents; and the life of this gentleman is detailed in the preface, without the meanness of fulsome adulation, or those meretricious ornaments still common in a neighbouring nation; and which, with other novelties, seem to gain ground in this. Mr. Brereton himself might have read his own biography, as here detailed, without a blush, and with a consciousness of his truly deserving the commendations which it contains. The rest of the preface offers a brief and comprehensive abstract of the contents of the volume.—Mr. Barry's explanatory account of the alterations made in the pictures, which adorn the society's great room, follows. It is ingenious, but replete with vanity and egotism.

The premiums have been revised with great care; and many trifling ones are omitted. Some still lie open, as the period for which they were offered is not concluded. The new ones we shall notice particularly. Of these, the first (here marked the 14th) is entitled 'Comparative Tillage;' and its object is to ascertain the advantages of trench-ploughing, analogous to

trenching among gardeners, above the repeated ploughing and harrowing generally employed. The second (No. 22) respects the 'Rotation of Crops,' designed for those who shall cultivate the greatest quantity of land with winter tares, turnips, and wheat, in succession; and applying the two former to the rearing, supporting, and fattening cattle and sheep. The three next, viz. Nos. 26, 30, and 31, are designed to reward the best methods of preserving the drum-headed cabbages, carrots, parsnips, beets, or potatoes—particularly during the months of February, March, and April—so that they may be fit for supporting cattle, or for the table. The ensuing (No. 44) is for a more effectual and expeditious threshing machine: and the following new premium is for preparing tallow so as to burn clear with wicks as small as wax candles, at a less expense than spermaceti candles. The 72d premium is for extracting the *tannin* from oak-bark, &c.; the 73d and 74th, for a red and a green colour, more durable, cheap, and expeditious, than those commonly employed, for the use of calico-printers; the 77th, for the preparation of an artificial ultramarine; the 98th, for the best stroke-engraving published in 1801; 100th and 102d, for chintz and copper-plate patterns for calico-printers; the 103d, for the best engravings on wood, capable of being worked with letter-press; 105th, for the best drapery figure cast in bronze; 125th, for an improved ventilation of hospitals and workhouses; 148th, &c. for the cultivation of hemp in Upper and Lower Canada; the 160th, &c. for curing herrings (white herrings) by the Dutch method. It will be obvious that many of these objects are truly important, though some of them appear trifling. Together they constitute, however, the only new objects.

The first communication in the class of agriculture relates to the plantation of English elms by Mr. Vernon of Hilton-park. The plantations are extensive, and the trees thriving. This claim is followed by one from Mr. Selby of Orford-castle, Kent, for the plantation of osiers on wet, and otherwise barren, ground. All these attempts, however, disappear, in comparison with Mr. Johnes's plantations at Hafod in Cardiganshire. He has made the barren wastes of that part of Wales the most beautiful spots in Europe, by very extensive and judicious planting. From October 1795 to April 1801, he has planted upwards of two millions of trees, of which somewhat more than half are larches. His dairy is also considerably improved, and his sale of cheese and butter annually increasing to a great amount.—Mr. Brown's account of the management of spring wheat is peculiarly interesting in a climate so variable as ours. The result of his experience we shall transcribe. We believe his trials are confirmed by the experience of farmers in many English counties.

‘ The inferences which may be drawn from the above statement, are,

‘ First, That wheat may be sown with advantage in the spring months, till the middle of March, if the weather is then dry, the land in good condition, and the succeeding summer moderately warm.

‘ Secondly, That under the above circumstances, the period of harvest is not retarded above ten days by the late sowing, especially in favourable seasons.

‘ Thirdly, That the grain produced from spring crops of wheat is equally good in quality, as that sown in the autumn and winter months.’ p. 85.

The Courland method of making hay is interesting in many respects. To render hay perfect, some fermentation must necessarily take place, as is evident from the smell of acetous æther in the best hay: but, when put together hastily, the fermentation is too rapid; and the stacks, as is well known, sometimes take fire. The Courland method consists in checking the fermentation, by treading the cocks closely while the grass is but partly dried; and by spreading the grass again on the ground when the fermentation has begun. It is afterwards cocked, and may be kept in the cocks for many days, if the weather be uncertain.

A new method of housing corn in wet weather is also described by Mr. Palmer. It depends on threshing the corn immediately on its being cut, and drying it on a malt-kiln. His threshing machine appears to be improved, and to answer very well.—Mr. Fogg of Lancashire has very properly been rewarded for inclosing and improving some very barren waste land at Bolton in the Moors in Lancashire. He propagates potatoes by cutting out the eyes with a cheese-trier; and thinks the young plants equally vigorous and thriving with those planted in the usual way.

The duke of Bridgewater’s drain-plough appears to be a most valuable invention. It is adapted for surface draining, and is said to succeed very well, as it destroys but little herbage; and no loss of land arises from the small drains, as the natural grasses appear early in the spring.—Mr. Knight’s drill-machine for sowing turnips seems useful, as it makes the furrow, drops the seed, and again covers it by one operation. The same author furnishes some judicious remarks on the blights of fruit-trees. These arise from aphides; and Mr. Knight thinks, for some good reasons assigned, that the honey-dew is the production of these insects. They may be destroyed by suspending a canvas against the tree, and introducing under it the smoke of tobacco. Parasitical plants also occasion blights. These are the mildew, and a brown kind of the same genus, mucor; the red and white mould on hops; and the rubigo of wheat. The

most extensive causes of blights, however, are the variations of our climate, particularly sharp cold, with succeeding warm or wet weather. Our author advises us to shelter the tree with a double or triple net. The effects usually attributed to lightning, he thinks, may be owing to the excessive heat which generally accompanies it. Some judicious remarks on pruning and thinning the bearing wood are subjoined.

Mr. Lester's 'cultivator' is an instrument designed to pulverise tenacious soils, and must be employed in the driest seasons.—Whatever becomes of the question respecting the drill and broad-cast sowing in general, Mr. Munnings seems to have shown that, for turnips, the former method is preferable. His machine is simple, and the seed is immediately covered. With a one-horse plough he moulds up the turnips in the manner of 'two-furrow' work, which he thinks will protect the young plants; and in this way the ground may be easily weeded. It is a neat scientific method, and promises, we think, to succeed.—Mr. Eccleston's peat-auger makes a drain by cutting out a column of peat in proportion to its diameter; and this drain is not so soon obstructed by the pressure of the surrounding water. Why are not attempts made to work the auger in every kind of boring by machinery? It would facilitate the labour, and shorten the time employed. We have seen the model of a very useful machine for this purpose.

A method of rendering barren soils productive, by planting, is exemplified by Mr. Ashton, near Liverpool, who has planted 133 acres of moor waste land near the forest of Delamere, in the county of Chester. The trees planted are about 487,000, and nearly one-half of these are Scotch firs. Of oaks he has planted only 16,200.

Mr. Jones's communication respecting moles is highly curious. It relates to the destruction of the grubs of cockchafer by moles, which entirely destroy them; and contains some valuable facts respecting the latter.

'Some notice of the habits of moles may be acceptable to the society, as it has been said "that they penetrate deep into the earth, in dry weather; rarely quit their subterraneous dwellings, and have few enemies;"—and "that they do great mischief in gardens and corn-grounds."

'I have always found that in hay and pasture grounds, as soon as the grass is high enough to cover them, they run upon the surface, where they find their food in the numerous caterpillars and insects which in the early part of the summer crawl out of the earth; and they continue above ground till the harvest. They are frequently cut by the scythe; and I have seen them at various times come out of deep hay grass into places recently mown, and, perceiving their exposure, endeavour to conceal themselves in the short grass.

‘ I have also often seen moles on very close mown grass, and bare spots in pasture land, plunge, when alarmed, among the roots; following their path (which was discernible by the heaving of the surface), I have forced them out occasionally, to try the depth of the covering, which was only a few shreds of roots.

‘ There are two circumstances that may oblige moles sometimes to penetrate deeply:—disturbed soils in summer, such as in gardens; and ploughed light lands, where the moles delve in pursuit of worms; and, in their course, they must unroot and destroy some plants; but a vigilant gardener and husbandman will prevent much damage.

‘ The other cause of their digging deep is frost, which they avoid, or it would kill them. I have found them in winter, in peat soil, two and three feet below the surface; and in the hard frost of 1794-5 (cutting deep trenches to separate grounds), I found moles several mornings, that had worked through and fallen into the trenches, frozen to death.

‘ Their summer emersion is proved by the birds of prey: they destroy great numbers of moles. This year there were taken out of one kite’s nest twenty-two moles, and out of another fifteen, some of which were putrid; besides many frogs and unfledged birds.

‘ The rapacity of the kites shews that they are destructive enemies to the moles, which, if moles are serviceable to man, should be known, that he may stay his arm.

‘ Moles are frequently found dead upon the grass in summer, with marks of having been bitten, as if to suck their blood, but with no part of their bodies consumed. This, I suppose, is done by weasels; and the following (not very common) occurrence, which happened in the summer of 1789, tends to prove it:—

‘ A kite was observed rising from the ground with some prey, and instead of flying to an adjoining wood, he soared almost perpendicularly. After remaining a short time stationary, he came gradually down, with his wings extended and motionless, and dropt very near the place from which he had risen.

‘ Several persons who were near, and saw the flight and descent, ran immediately to the spot, and a weasel darted from the kite, which they found dead; and they discovered, on examination, that the kite had been bit in the throat, and bled to death. Near it they found a dead mole, yet warm, which was bitten in the neck; and they concluded that the weasel had caused the death of both.’
p. 177.

The last communication in this division is a very valuable one, as it shows that a strong rich manure may be produced from lime and peat-earth. We would, however, advise the experiment to be repeated.

In the class of chemistry, we find an account, from Mr. Bentham, of a method of keeping water sweet during long voyages. This gentleman’s idea is, in many respects, a very correct one, that water is tainted by the wood. He proposes, therefore, to keep the water in tanks, made of tinned copper sheets, or rather in wooden vessels lined with these sheets, soldered so

nicely, as to prevent the access of the water to the wood. This method will, undoubtedly, be an effectual one; the tanks can be more conveniently stowed, and there is not so much danger of the water starting, as it sometimes does by the casks rolling. But as charring the staves on the inside is a precaution equally successful, it remains to be determined, whether the conveniences stated are equal to the difference of expense. The only other communication in this class respects the inspissated milk of lettuces. It seems, in one solitary instance, to have produced all the effects of opium, given in about a double dose. It produces, however, its disagreeable effects also. Mr. Cartwright supposes, that, if the juice of lettuces can be rendered valuable in this way, the vegetable may be afterwards useful for feeding hogs.

Mr. Sheldrake's paper in the class of polite arts, though subservient to these, is chiefly chemical, and has, in substance, appeared in the former numbers. The principle of our author's discovery is, that in drying oils there is a mucilaginous substance, which separates spontaneously; and that they act as such, by the mucilage rising to the surface, when employed in painting, and there hardening. Metallic calces, and every substance which increases the drying power, increase the separation of the mucilage alone, and injure the colours. Our author substitutes amber and copal with success; and the methods of dissolving these substances have been copied in our journal. Mr. Sheldrake's observations on this subject, and his arguments to show that this was really the varnish employed by the painters of the Venetian school, if not perfectly satisfactory, render his opinion highly probable.

Under the class of manufactures we find a very good common paper, almost as good as is employed in printing some of the German classics, prepared from a vegetable substance, which in Bengal is used for making coarse bags, ropes, &c. It is called the *paut plant*. Of this there are two species, the *corchorus olitorius* and *capsularis* Linn. It certainly may be advantageously resorted to in the coarser papers; but the price of rags has now fallen, in consequence of the peace—though we mean not most remotely to insinuate that our continental neighbours are more ragged than ourselves.

The root of the chicoree plant is employed in Germany as a substitute for coffee. It is the *cichoreum intybus* L. and is cultivated for that purpose. The cultivation and manufacture are described at length in the paper before us, but are not sufficiently interesting to detain us.

Under the head of mechanics is a very simple machine for raising water, by Mr. Serjeant: it is described and illustrated by a plate. This is followed by an account of three whales struck by the gun-harpoon; but we see no evidence to prove

that they might not have been killed by the common harpoon.—Mrs. Besant's improvement of the undershot wheel, chiefly adapted for back water, deserves the attention of mechanics, as possessing some advantages over the common wheel, and having greater powers of action.—Mr. Phillips received the gold medal for his improved method of driving copper bolts into ships, without bending them or splitting the heads: his method, as well as his punch and tubes, are particularly described.—A description and plate is also inserted of Mr. Arkwright's machine for raising ore from mines.

Mr. Evans has discovered a quarry of the burr-stone in Montgomeryshire, equal to the French burrs. It was found on the western confines of Montgomeryshire, bordering on Shropshire, about a mile and a half distant from the Severn, whence the conveyance is easy to every part of the kingdom.

Mr. Terry received the silver medal for his mill, calculated for grinding hard substances, as bones, ashes, coffee, &c. A description and plate are annexed.

The advantages of Mr. Bullock's drawback-lock for house-doors—of which there are also a description and engraving—consist in the great facility with which the bolt shoots. The door, in falling fast, therefore, always catches with little noise; and it is very easily opened, viz. with one-twenty-fourth part the force necessary to open common locks of this kind.

Mr. Gent's crane, or machine for raising heavy weights, and ore from mines, has a double advantage; viz. of making a perpendicular draft, and discharging the load without any intermediate space; and, 2dly, of raising it to a sufficient height, so as to place the article in a cart or carriage.

Sir George Onesiphorus Paul's communication, on the ventilation of hospitals, is truly valuable, as equally simple and ingenious. It consists in communicating the ventilating funnels with the fire, and thus increasing their power by the rarefaction of the heat. Sir George's letter is however somewhat verbose. The real substance might be comprised in three pages. M. de Lafon's account of the merits of his new escapement for watches we cannot give in shorter words than his own.

“ Having considered the perfection of chronometers to consist more in giving an equal impulse to the balance than to any other general cause, I present, in hopes of the approbation of the society, the model of a new escapement, which has not only the property of correcting the errors of the main-spring, train of wheels, &c. and giving an equal power to the balance, but likewise the wheels are locked, without spring-work, perfectly safe from getting out of order, and are unlocked with less power than in any escapement I know, as the wheels do not bear against the locking with more than a tenth part of the whole pressure from the main-spring; a circumstance I believe to be perfectly new.

‘ Although the giving an equal impulse to the balance has been already most ingeniously done by Mr. Mudge, and by Mr. Haley (from whose great merit I would not wish to detract), yet the extreme difficulty and expense attending the first, and the very compound locking of the second, render them far from completing the desired perfection.’ p. 331.

In the department of colonies and trade, we find a valuable communication respecting the application of myrobalans, as a substitute for galls. The astringent power of these nuts resides almost exclusively in the pulp; and they furnish all the different shades of buffs, with different mordants. There were many kinds of myrobalans formerly employed in the *materia medica*. That most useful, as a dying substance, is the *phylanthus emblica* of Linnæus.

Stick-lack has also furnished a very valuable lake, little inferior to cochineal. A very interesting account of the insect, and the different manner of separating the beautifully red fluid, is given in a letter from Dr. Bancroft. The following extract deserves particular notice.

‘ I had found, more than twelve years ago, that the *true* or *natural* colour of cochineal when given to wool by dying, with the common solution, or nitro-muriate of tin, which the dyers invariably employ for dying scarlet, was not a *scarlet*, but a bright *rose* colour, as N^o I. of the samples which accompany this paper; and that in the usual process it only became a scarlet from the chemical action of the acid of a considerable portion of tartar, which the dyers invariably use; though without knowing the particular effect resulting from it.

‘ N^o II. is a sample of a very beautiful *scarlet*, dyed by the successor of the late Mr. Nash, in Gloucestershire, and like all *true* scarlets is a *compound* colour, of about three portions of the rose of N^o I. and one portion of pure yellow; though in this instance the effect or colour results not from the addition of a *foreign yellow*, but from such a conversion of the cochineal rose colour towards the yellow as is equivalent to about one fourth of the whole. Reflecting on this fact, and considering the great difference in price between the colouring-matter of cochineal and that of the purest known yellows, I concluded that a great saving of expense might be obtained by employing the former without tartar, so as only to produce that portion, which is necessary, of the *rose* colour, and superadding a suitable portion of yellow from some of the cheaper yellow dying-drugs; among which the *quercitron-bark* naturally occurred to me as producing, with the solutions of tin, one of the purest and brightest yellow colours; of which a sample may be seen at N^o III. Upon this principle the sample N^o IV. has been dyed; by first giving the cloth a yellow ground, with a suitable quantity of the usual solution, or nitro-muriate of tin, and of the quercitron-bark, and then superadding the cochineal *rose* colour, by dying it in the usual way with cochineal, and a like solution of tin as for a scarlet;

taking care only to omit the tartar, which would otherwise have carried the colour so much farther towards the yellow hue as to produce an *aurora*.' p. 361.

The colour of lake is about one quarter of that of cochineal; four pounds of the former being required to perform the office of one pound of the latter.

An account of the rewards bestowed by the society, and the list of the members,—which is much more extensive than appeared in the former publications,—conclude the volume.

ART. V.—General View of the Agriculture of the West Riding of Yorkshire. Surveyed by Messrs. Rennie, Brown, and Shirreff, 1793. With Observations on the Means of its Improvement, and additional Information since received. Drawn up for the Consideration of the Board of Agriculture and internal Improvement. By Robert Brown. 8vo. 6s. sewed. Robinsons.

OUR author will not find that the majority of farmers agree in every part of his eulogium on the Board of Agriculture; nor will critics, in general, admire the wisdom of entrusting surveys to strangers. To strangers, indeed, who are free from local prejudices, every custom will appear in a more new and striking light; yet prejudices in favour of their own practice may, on the other hand, improperly bias their judgement. A great source of error however will be, that a stranger is on these occasions viewed with a little jealousy and mistrust. Many will be cautious of giving information; and some, we fear, may mislead. A stranger cannot always appreciate his authorities; nor can he easily decide when discordant opinions—as, on agricultural subjects, such will often happen—are offered to him. Perhaps what was done in the survey of Lincolnshire—though we must still blame the rejection of Mr. Stone's labours without having assigned a reason—may be most advantageous; viz. after receiving the account of a resident surveyor, a direction that the whole be re-examined by a man of real knowledge and competent judgement. Had Mr. Rennie and his companions enjoyed an anterior survey, they would have executed their task more successfully than they have done—the path before them being in this respect new and unexplored.

The western district is on the west and south of the other parts of the county; bounded on the west chiefly by Lancashire; and on the south by Nottingham and Derby shires. It is in itself a considerable county, containing more than a million and a half of statute acres. The county, except on the east, in the neighbourhood of the Ouse, is high, and catches the clouds from the Atlantic in common with the mountains of West-

moreland; but in a less degree; the average quantity of rain at Sheffield being thirty-three inches annually. The rivers are not large, but numerous, and generally navigable. These, with canals in many different parts, render the conveyance of goods easy, and add greatly to the prosperity of the county, by the scope and extent they afford to its various manufactures. Their coal, their iron, stone, and lead ores, are sources of considerable wealth. The manufactures of Sheffield are too well known to enlarge on; and many similar establishments are highly flourishing. Within the last thirty years, also, the woollen manufacture has considerably increased in this part of the kingdom.

The account of the 'tenures and state of property' is very unsatisfactory; and indeed much of the information is so vague and inexplicit, that it might have been written in a garret in London, assisted by a tolerable map of the county. Under the head of farm-houses and offices, we have an account of lord Hawke's farm, and some remarks on what farms should be. The only information relative to Yorkshire is, that the barns are too large, for that stacking is more advantageous than housing; and that the cottages are too few. The general apology for the defect, that they were strangers, we cannot admit; for why were strangers sent?

The farms are in general small; and this leads to a discussion of the greater advantages arising from large or small farms. Our author is in favour of the larger divisions. Respecting rent they give very scanty information, and we should average it at about thirty-five shillings an acre. With respect to the poor, we find as little instruction, and have rather a declamation against the poor-laws than an account of the proportion of the rates. The want of leases—for the greater part of the land is let from year to year, and the tenant is subject to a removal at six months' warning—is justly reprobated. This custom effectually shuts the door against every attempt to improve. The covenants in the leases that exist do not appear to us much more favourable to amelioration.

Respecting the implements of husbandry, we find the Rotherham plough particularly described, and have a copious eulogy on threshing machines, with their history from the time of Moses. The seventh chapter is on inclosing: and we find much of this part of the county is inclosed, 'except common-fields and moors;' but that the inclosures are too small. Almost the whole of the remaining pages are employed in defence of inclosures. We should be glad of information where the passage quoted from the great Linnæus, in favour of inclosing, occurs. Every part of the paragraph translated is totally different from his style and the objects of his research.

The land is chiefly in grass, and tillage is not practised in its improved state. Fallowing is warmly commended, and, as usual,

the author steps out of his way in the disquisition. The rotation of crops offers nothing very interesting. It is cramped in this district by injudicious tenures. Respecting the crops commonly cultivated, we have little new information: of those not usually cultivated, we have some hints not very generally known. What relates to flax we shall transcribe.

‘ This is a plant which has never been popular in Britain, and, notwithstanding the premiums which have been so long bestowed upon those who raised it, the quantity annually sown does not appear to be upon the increase; many parts of this island are naturally fitted for producing it, and none more than that large tract of ground, upon the banks of the Ouse, situated in this Riding. In the neighbourhood of Selby, a considerable quantity is annually raised, and from the list of the claims given in to the clerk of the peace, for the West Riding, it appeared that the parliamentary bounty was claimed, in the year 1793, for no less a quantity than 59,000 stones. From our own experience (having formerly sown many acres with flax,) we can say with confidence, that, upon a proper soil, no other crop will pay the farmer better than flax; and if due pains and attention are bestowed upon the pulling, watering and skutching, flax of as good a quality may be produced at home, as what is imported from Holland, or the Baltic.

‘ The produce of an acre of flax will be from 24 to 40 stone aveirdupois, after it is clean skutched. This operation is performed by the hand, in the West Riding, there being no mills erected in that part of the country for this purpose. Some of the flax is allowed to stand for seed, which of course renders the flax of less value.

‘ We have found inferior soils, such as new broken up muirs, as well fitted for raising seed as others of a better quality; and they have this advantage, that while the rent is but small, the trouble of weeding them is equally trifling. Besides, seed and flax ought never to be attempted together; when the former is intended, the ground ought to be sown much thinner, so as the plant may have sufficient air to fill the bolls; whereas, when the flax itself is considered as the object, it ought to be sown much thicker, to prevent it from forking, and becoming coarse; we believe a neglect of these things has contributed to render this valuable and necessary plant not so profitable as might, from the public support bestowed upon it, have been expected.’ p. 101.

Flax, however, has been generally considered as a crop which impoverishes the land; and our author admits it to be a ‘ scourging crop.’ Licorice is one of the uncommon crops. It grows in sand, but is subject to be rotted from the wet. Woad is cultivated, but seemingly in no great quantity.

Though this is a feeding district, the chapter on grass contains little information of importance, and that on orchards and gardens still less. The subject of woods and plantations is very shortly discussed. Much oak and ash wood grow in this district, which

The ninth number contains an account of the different townships in the wapentake of Claro; and the tenth (misprinted eighth), statistical information respecting different parishes. These two numbers afford some valuable facts; but they are of local importance only. The eleventh number, the last, gives us a statistical account of the parish of Drax, on which we need not enlarge.

ART. VI.—*History of the Rebellion in Ireland, in the Year 1798, &c. containing an impartial Account of the Proceedings of the Irish Revolutionists, from the Year 1782 till the Suppression of the Rebellion. With an Appendix to illustrate some Facts. By the Rev. James Gordon, Rector of Killegny, &c. twenty-five Years an Inhabitant of the County of Wexford. 8vo. 8s. Board.* Hurst. 1801.

THIS work appears to have been printed in Ireland, and is a decent and interesting account of the recent commotions. There is no preface or introduction of any kind; and the narrative is continued without subdivision—a plan which we cannot recommend. There is, however, a tolerable index.

The author traces the progress of the rebellion from the year 1782, when, by the exertions of the Irish volunteers, the legislature of the sister kingdom became in some measure independent. Mr. Gordon is little capable of profound and extensive views; else he might, with a steady and rapid pencil, have delineated the destinies of Ireland from the commencement of the English conquest. He might have explained the singular character of the native race, who are certainly marked by a peculiar stubborn obliquity of intellect, and by a train of ideas very remote from those of industrious and civilised nations. If any benefit be conferred, they argue from their own sensations; whence they conclude that it must proceed either from fear, or some design of assuming a future advantage. If you ask an Irish peasant, whether it will rain to-morrow? he hesitates a long time, and summons up his whole wisdom to divine what can be your object in asking such a question. You are examined whether you intend to go, and what business you mean to transact; but your design appears so profound to his bewildered ideas, that you are answered in a very doubtful and irregular manner. This zig-zag oddity of apprehension branches out into many subdivisions, and often produces an equal eccentricity of conduct. In these observations we do little more than repeat those of a medical gentleman, a native of Ireland, who had a considerable estate in the western parts,

and was intimately conversant with the character of the Irish peasantry. He always ridiculed the idea of any concession whatever; and used to say, that, if Ireland were resigned to the natives, they would insist upon the complete possession of England and the East-Indies. As an example in point, he mentioned, that, having abated one-third of the rent to an Irish tenant in consideration of some losses he had sustained, the tenant went home and told his relations—'Arrah, our landlord is afraid of us: in future I shall only pay him one-quarter.'

This singularity of character equally surprised and disgusted the French invaders; and their officers loudly swore that they would never again visit such a country. As it seems to vanish when the Irish are transplanted to other regions, and become mingled with other nations, emigrations cannot be greatly regretted. But, as it possibly might be cured by education, particularly of the mathematical kind, it is most deeply to be lamented that the English, many centuries ago, did not introduce an universal system of education, by parochial and other schools, as was wisely ordered by the Scottish government with regard to the Highlanders, whose quiet and contented character forms a striking contrast. It may indeed be affirmed, without any degree of rashness or presumption, that the Irish commotions were as unavoidable a consequence of the want of attention to this grand and radical object, as the vices of an uneducated or neglected son are to an improvident parent.

Having premised these reflexions, arising from a warm and patriotic regard for the United Kingdoms, we return to Mr. Gordon's narrative; from which we shall be contented with offering a few extracts for the amusement of our readers, as the general series of facts is trivial and well known; and there is nothing in the arrangement or style to challenge particular observation. He informs us (p. 10) that a petition of the Irish catholics in 1792, fraught with gross misrepresentations, was presented to his majesty through 'the influence of Edmund Burke, a most determined champion of the Roman-catholic church, though a protestant in external profession.' In p 13, we are told that earl Fitzwilliam, a disciple of Burke, was a warm friend of the Romanists.

The view of the organisation of the United Irishmen is interesting.

'The association consisted of a multitude of societies, linked closely together, and ascending in gradation, like the component parts of a pyramid or cone, to a common apex or point of union.—The lowest or simple societies consisted each originally of thirty-six, afterwards at most of only twelve men, as nearly as possible of the

same neighbourhood, that they might be mutually under the inspection one of another. An assembly of five secretaries, severally elected by five simple societies, formed a lower baronial committee, which had the immediate superintendence and management of these five societies. Ten delegates, elected one from each of ten lower baronial, composed an upper baronial committee, which in like manner directed the business of these ten lower committees. With the same superintendence over their constituent assemblies, delegates from the upper baronial, one deputed from each, formed in the counties, county committees, and in populous towns, district committees; and the provincial committees, one for each of the four provinces, were composed of delegates from the district and county committees, two from each, sometimes three, when the extent and population of the district seemed to require a more numerous representation. The supreme and uncontroled command of the whole association was committed to a general executive directory, composed of five persons, unknown to all excepting the four secretaries of the provincial committees; for they were elected by ballot in these committees, the secretaries of which alone examined the ballots, and notified the election to none except the persons themselves on whom it fell. The orders of this hidden directing power were conveyed through the whole organised body by not easily discoverable chains of communication. By one member only of the directory were carried the mandates to one member of each provincial committee, by the latter severally to the secretaries of the district and county committees in the province, by these secretaries to those of the upper baronials, and thus downward through the lower baronial to the simple societies.

The military organisation was grafted on the civil of this artfully framed union. The secretary of each of the simple societies was its non-commissioned officer, serjeant, or corporal; the delegate of five simple societies to a lower baronial committee was commonly captain over these five, that is, of a company of sixty men; and the delegate of ten lower baronial to an upper or district committee, was generally colonel, or commander of a battalion of six hundred men, composed of the fifty simple societies under the superintendence of this upper committee. Out of three persons, whose names were transmitted for that purpose from the colonels of each county to the directory, one was appointed by this executive body to act as adjutant-general of that county, to receive and communicate all military orders from the head of the union to the officers under his jurisdiction.—To complete the scheme of warlike preparation, a military committee, instituted in the beginning of the year 1798, and appointed by the directory, had its task assigned to contrive plans for the direction of the national force, either for the purposes of unaided rebellion, or co-operation with an invading French army, as occasion should require. Orders were issued that the members of the union should furnish themselves, where their circumstances allowed it, with fire-arms, where not, with pikes. To form a pecuniary fund for the various expences of this great revolutionary machine, monthly subscriptions, according to the zeal and ability of the sub-

scribers, were collected in the several societies, and treasurers appointed by suffrage for their collection and disbursement.

‘ From this fund were supplied the demands of the emissaries commissioned to extend the union. Of these considerable numbers were dispatched into the southern and western counties, in the beginning and course of 1797, where, though many had been sworn into the union, little progress for the effectual promotion of the system had been made before the autumn of 1796; and so little was made for some time after, that in May, 1797, at the eve of an intended insurrection, the strength of the association lay, exclusively of Ulster, chiefly in the metropolis and the neighbouring counties of Dublin, Kildare, Meath, Westmeath, and King’s county. This body of political missionaries received instructions to work on the passions, the prejudices, and feelings of those to whom they should address themselves.’ P. 26.

The Orangemen appear to have originated in Armagh, being protestants who united to defend their property against the Romanists. Our author (p. 56) justly blames the burning of houses by the British troops at the beginning of the commotions; because that severity spread desperation among many classes of men, who, having nothing to lose, became the most violent actors in the insurrection.

‘ The attack of Prosperous, a small town in the county of Kildare, intended for a seat of cotton manufactures, seventeen miles distant from Dublin, was made an hour after midnight, on the night of the 23d, or morning of the 24th, by a large body of men, supposed to be conducted by John Esmond, a Romish gentleman, first lieutenant of a troop of yeoman cavalry. The small garrison was assailed by surprise. The barrack was fired, and twenty-eight of the city of Cork militia, with their commander, captain Swayne, perished in the flames, and by the pikes of the enemy. Nine men also of a Welch regiment of cavalry, styled Ancient Britons, were slaughtered in the houses where they had been billeted, and five were made prisoners. Many of the perpetrators of this atrocious butchery were, by the trembling loyalist inhabitants, recognised to be the same who on the preceding day had surrendered to captain Swayne, and, in the presence of a Romish priest, had expressed the deepest contrition for having engaged in the conspiracy of United Irish, and made most solemn promises of future loyalty—a melancholy instance of dissimulation, practised elsewhere in similar circumstances! Here, as in all other places where the insurgents had success, in the early part of the rebellion, while their hopes were high, a tumultuous and frantic exultation took place, with congratulations of Naas and Dublin being in the possession of their associates; the conveyance of such false intelligence, to inaspire their followers, being a part of the policy almost constantly practised by the leaders of the revolt. Loud shouts were heard, especially from a multitude of women, who always followed the men on such occasions, of *down with the Orangemen!* and, which marked the object of insurrection

at its very commencement in the minds of the common people, *down with the heretics!* They accordingly murdered with deliberate ceremony, and mangled their bodies in a horrid manner, two gentlemen of the names of Stamer and Brewer, and an old man who had been serjeant in the king's army. That a slaughter of the remaining protestant inhabitants would have been perpetrated, is highly probable, if it had not been prevented by the approach of a body of troops, through fear of whom the rebels fled. Richard Griffith, esq. with part of his troop of yeoman cavalry, and forty of the Armagh militia, who had repulsed the assailants at Claine, pursued them almost to Prosperous, three miles distant, which caused much terror to the rebels in possession of that town.' P. 72.

Though Mr. Gordon may be reasonably supposed to be biassed in favour of that church of which he is a member, yet, upon a careful perusal of his work, we find many unaffected proofs of impartiality. We are therefore inclined to credit this part of the narrative, and, in consequence, to infer that the catholics really intended to avail themselves of the presence of general freedom to seize the supreme authority—and that their toleration would have been, at least, questionable.

' Discouraged by defeats, many of the rebels began to wish for leave to retire in safety to their homes, and resume their peaceful occupations. Of this a remarkable instance occurred on the 28th, and another on the 31st of May. Lieutenant-general Dundas, who had, in the afternoon of the 24th, defeated a rebel force near Killeullen, and relieved that little town, received on the 28th, at his quarters at Naas, by Thomas Kelly, esq. a magistrate, a message from a rebel chief named Perkins, who was then at the head of about two thousand men, posted on an eminence called Knockawlin-hill, on the border of the Curragh of Kildare, a beautiful plain, used as a race-course, twenty-two miles south-westward of the metropolis. The purport of this message was, that Perkins's men should surrender their arms, on condition of their being permitted to retire unmolested to their habitations, and of the liberation of Perkins's brother from the jail of Naas. The general, having sent a messenger for advice to Dublin castle, and received permission, assented to the terms, and, approaching the post of Knockawlin on the 31st, received the personal surrendry of Perkins and a few of his associates; the rest dispersing homeward in all directions with shouts of joy, and leaving thirteen cart-loads of pikes behind.

' This disposition to surrender, which good policy would have encouraged among the insurgents, was blasted three days after by military ardour, which, when it eludes the salutary restraints of discipline, and is exerted against an unresisting object, ceases to be laudable. Major-general sir James Duff, who had made a rapid march from Limerick with six hundred men, to open the communication of the metropolis with that quarter, received intelligence of a

large body of men assembled at a place called Gibbit-rath, on the Curragh, for the purpose of surrender, to which they had been admitted by general Dundas. Unfortunately, as the troops advanced near the insurgents to receive their surrendered weapons, one of the latter, foolishly swearing that he would not deliver his gun otherwise than empty, discharged it with the muzzle upwards. The soldiers instantly, pretending to consider this as an act of hostility, fired on the unresisting multitude, who fled with the utmost precipitation, and were pursued with slaughter by a company of fencible cavalry, denominated Lord Jocelyn's fox-hunters. Above two hundred of the insurgents fell upon this occasion, and a far greater number would have shared their fate, if a retreat had not been sounded with all possible dispatch, agreeably to the instructions of general Dundas, who had sent an express from his quarters at Kilcullen to prevent such an accident. In the public prints this body of insurgents is asserted to have assembled for the purpose of battle, and to have actually fired on the troops; but the truth ought to be related without respect of persons or party. The affair is well known to have been otherwise; and the rebels were crowded in a place neither fit for defence nor escape—a wide plain without hedge, ditch, or bog, quite contrary to their constantly practised modes of warfare.

‘ This eagerness of the soldiery for the slaughter of unresisting rebels, was often fatal to loyalists; for frequently some of the latter were prisoners with the former, and being found among them by the troops, were not always distinguished from them. A remarkable instance, in the march of this army, was on the point of having place in the melancholy catalogue which might be authentically formed. A protestant clergyman of an amiable character, Mr. Williamson of Kildare, who had fallen into the hands of the insurgents, and been saved from slaughter by the humanity of a Roman-catholic priest, was, as having been spared by the rebels, deemed a rebel by the soldiery, who were proceeding instantly to hang him, when they were in a critical moment prevented by the interference of his brother-in-law, colonel Sankey.’ p. 83.

‘ On the morning of the 23d of May, a labouring man, named Dennis M'Daniel, came to my house, with looks of the utmost consternation and dismay, and confessed to me that he had taken the United Irishman's oath, and had paid for a pike with which he had not yet been furnished, nineteen pence halfpenny, to one Kilty a smith, who had administered the oath to him and many others. While I sent my eldest son, who was a lieutenant of yeomanry, to arrest Kilty, I exhorted M'Daniel to surrender himself to a magistrate and make his confession; but this he positively refused, saying that he should in that case be lashed to make him produce a pike which he had not, and to confess what he knew not. I then advised him, as the only alternative, to remain quietly at home, promising, that, if he should be arrested on the information of others,

I would represent his case to the magistrates. He took my advice, but the fear of arrest and lashing had so taken possession of his thoughts, that he could neither eat nor sleep, and on the morning of the 25th, he fell on his face and expired in a little grove near my house.' p. 88.

From p. 113, we learn that such is the hardy constitution of the Irish peasantry, that it was difficult to kill them; and the number who recovered from desperate wounds greatly surprised the author.

The most sanguinary conflict, in what was called the *croppy war*, was fought near Ross, by the rebels under Harvey, and the British troops under major-general Johnson.

' Though this was doubtless the most bloody battle of the *croppy war*, I am not convinced that the loss of the assailants amounted to three thousand, or even two thirds of that number. That of the royal army in killed, wounded, and missing, was acknowledged to be two hundred and thirty, of whom ninety lay dead on the scene of action. This army, before the battle, had consisted of about twelve hundred men.—The rebels left behind them in their retreat fourteen swivel guns, and four cannon on ship-carriages. An artillery man of the royal army, a prisoner of the rebels, had been appointed to the management of one of those canon, with menaces of instant death if he should not level right—and death he instantly found for aiming high. The fight had been so irregularly maintained by the rebel forces, that beside the neglect of their original plan, probably not half, or even a fourth part of their number, (supposed to be near twenty thousand) ever descended from Corbet-hill to share the danger; and many in the beginning of the action fled to their homes, and were, some hours before the decision of the combat, giving a fancied narration of the success of the day.

' The alliance of cowardice with cruelty cannot perhaps be more strongly exemplified than in some of this day's transactions. Some run-away rebels, who had not dared to hazard their persons in the battle, turned their fury against objects equally void of criminality as incapable of resistance. Beside the massacre of three protestant men, who had fought courageously on the side of the rebels against the king's forces, they committed an act of such atrocity as requires no comment:—At the house of Scullabogue, the property of a Mr. King, at the foot of Carrickburn-mountain, had been left, when the rebel army marched to Corbet-hill, above two hundred protestant prisoners of both sexes and all ages, under a guard commanded by John Murphy, of Loughnagheer. The runaways, declaring that the royal army in Ross were shooting all the prisoners, and butchering the catholics who had fallen into their hands, feigned an order from Harvey for the execution of those at Scullabogue. This order, which Harvey himself, a protestant and a man of humanity, was utterly incapable of giving, Murphy is said to have resisted—but his resistance was vain. Thirty-seven were shot and piked at the hall-door; and the rest, a hundred and eighty-four in

number, crammed into a barn, were burned alive—the roof being fired, and straw thrown into the flames to feed the conflagration. I have conversed with some respectable men who viewed the scene of this diabolical action on the following day, and who were struck with inexpressible horrors at the sight. Father John Shallow, Roman-catholic priest of Adamstown, has been charged by some with being concerned in, or approving of this horrid business; but from the affidavits of three protestants which I have read, and other grounds, I am decidedly inclined to think the charge not well founded. Another priest is on more probable grounds considered by some as the chief instigator of this horrible deed—whose name I forbear to mention, lest he may possibly be innocent, and I should unjustly bring odium on him. A few Romanists, according to some accounts fifteen in number, one of whom was Father Shallow's clerk, had been, partly by mistake or inadvertence, partly from obnoxious circumstances in the unfortunate objects, inclosed in the barn with the protestants, and by the precipitancy of the murderers shared the same fate.' P. 120.

'The rebels, who after the defeat of Walpole's army on the 4th of June, had wasted their time in burning the town of Carnew, in trials of prisoners for Orangemen, the plundering of houses, and other acts of like nature, at length collected their force at Gorey, and advanced to attack Arklow on the 9th, the only day in which that post had been prepared for defence. Their number probably amounted to twenty-seven thousand, of whom near five thousand were armed with guns, the rest with pikes, which gave them in some points of view the appearance of a moving forest, and they were furnished with three serviceable pieces of artillery. The troops posted for the defence of this, at that time, most important station, consisted of sixteen hundred men, including yeomen, supplementary men, and those of the artillery. The rebels attacked the town on all sides, except that which is washed by the river. The approach of that column, which advanced by the sea shore, was so rapid, that the picket guard of yeoman cavalry stationed in that quarter was in extreme danger, a party of the rebels having entered and fired what is called the fishery, a part of the town on that side, composed of thatched cabins, before they could effect their escape, so that they were obliged to gallop through the flames while the main body of this rebel column was at their heels. So great was the terror of this troop of yeomen that most of them stopped not their flight till they had crossed the river, swimming their horses, in great peril of drowning, across that broad stream. The farther progress of the assailants was prevented by the charge of the regular cavalry, supported by the fire of the infantry, who had been formed for the defence of the town, in a line composed of three regiments, with their battalion artillery, those of the Armagh and Cavan militia, and the Durham fencibles. The main effort of the rebels, who commenced the attack near four o'clock in the evening,

was directed against the station of the Durham, whose line extended through the field in front of the town to the road leading from Gorcy.

As the rebels poured their fire from the shelter of ditches, so that the opposite fire of the soldiery had no effect, colonel Skerret, the second in command, to whom major-general Needham, the first in command, had wisely given discretionary orders to make the best use of his abilities and professional skill, commanded his men to stand with ordered arms, their left wing covered by a breast-work, until the enemy leaving their cover should advance to an open attack. This open attack was made three times in most formidable force, the assailants rushing within a few yards of the cannons' mouths; but they were received with so close and effective a fire, that they were repulsed with great slaughter in every attempt. The Durhams were not only exposed to the fire of the enemy's small arms, but were also galled by their cannon. A piece of these, directed at first much too high, designedly by a soldier, taken prisoner by the rebels, of the name of Shepherd, appointed to manage the gun, was afterwards levelled so by Esmond Kyan, a rebel chief, that it broke the carriage of one of the battalion guns, and obliged the left wing of the regiment to shift its ground, by advancing twenty paces, to avoid being enfiladed by the shot. One of the balls carried away the whole belly of a soldier, who yet lived some minutes in that miserable condition, extended on the ground, and stretching forth his hands to his associates. Whatever talents general Needham may have possessed as a leader, of which I think it not necessary to give my opinion, he displayed for some time the courage of a soldier, riding from post to post exposed to the enemy's fire. He, however, at last, began to talk of a retreat. The resolution of colonel Skerret, on that occasion, saved Arklow, and, in my opinion, the kingdom. His reply to the general, when addressed on the subject of a retreat, was in words to this effect. "We cannot hope for victory otherwise than by preserving our ranks: if we break, all is lost; and from the spirit which I have seen displayed at this awful crisis by the Durham regiment, I can never bear the idea of its giving ground."—By this magnanimous answer of the colonel, which had the full approbation of lieutenant-colonel Bainbridge and the other officers, the general was diverted some time from his scheme of a retreat, and in that time the business was decided by the retreat of the rebels, who retired in despair, when frustrated in their most furious assault, in which Father Michael Murphy, priest of Ballycannoo, was killed by a cannon-shot, within thirty yards of the Durham line, while he was leading his people to the attack. This priest had been supposed by the more ignorant of his followers to be invulnerable by bullets or any other kind of weapon; to confirm them in which belief he frequently shewed them musket balls, which he said he caught in his hands as they flew from the guns of the enemy. Though I was well acquainted with the extreme credulity of the lower classes of my Romanist countrymen, I could not give credit to this account until I found it confirmed beyond a doubt by various concurring testimonies. The same divine

protection was believed to be possessed by Father John, the famous fanatic already mentioned.

' This battle, though not altogether the most bloody, was perhaps the most important of this war, since it probably decided the fate of Ireland. As the rebels were not pursued, for a pursuit would have been very hazardous, particularly near the close of the evening, which was the time of their retreat, they carried away most of their wounded, so that their loss could not be ascertained, but may have amounted to three or four hundred. The loss of the Durham regiment, out of three hundred and sixty men, of which it consisted, was twenty privates killed and wounded. One of its officers only received a hurt, captain Holmes of the grenadier company, the corner of whose eye was grazed by a musket-ball, which caused an effusion of blood and a most excruciating pain. This he supported with surprising fortitude, remaining at his post, and continuing to perform his duty. The loss of men sustained by the rest of the army I could not accurately learn; but it was very small, much less than might have been expected; for though the weight of the combat lay on the Durhams, the action was every where warm, and the defence bravely maintained.' p. 128.

We shall not dwell on the detestable massacre at Wexford, nor on other shocking circumstances of this commotion, with which the public ear has for a long time been repeatedly disgusted; and our extracts having already rather exceeded the proposed measure, we shall only indicate one or two striking passages. Few rebels were spared (p. 187) who could be proved to have saved a loyalist or his property—this humanity being considered as a proof of influence. The author hesitates, however, to believe that the report of this measure proceeded from policy; and that the insurgents were represented as exhibiting no humanity, in order to render their cause universally odious. The Hessians (p. 197) exceeded the other troops in depredation, and actually destroyed many loyalists, till the arrival of the marquis of Huntley and his Highlanders introduced a different scene of order, justice, and mercy. Mr. Gordon conjectures (p. 203) that Ireland sustained damage by these commotions to the amount of two millions sterling. He observes (p. 218) that those who were most scrupulously observant of the catholic religion and ceremonies were uniformly the most addicted to cruelty and murder; while the bullies of the country, at fairs and other pacific meetings, were uniformly the greatest cowards in the field.

The account of the French expedition, under Humbert, appears to be related with clearness and precision; and our author is largely indebted to the Narrative of the Bishop of Killala, who records the assertion of Charost, that no consideration should prevail on him again to trust himself to such a horde of savages as the Irish. The importance of the following remarks commands their insertion.

‘ Much work indeed is left for the imperial parliament, to attach the mass of the Irish peasantry to the constitution. This cannot be effected so long as the peasants are physically miserable. In my humble opinion, those taxes ought to be abolished which fall heavily on this description of men. Since the rents of lands, which are in general dreadfully severe on the Irish peasants, cannot be limited by law, long tenures ought to be enacted, which might encourage them to improve their grounds, so as to rise into a more comfortable condition, and augment at the same time the national riches. I should also wish a fair and equitable commutation of tithes, or such modification of them as would relieve the industrious cultivator, by obliging the lazy grazier, and the idle esquire, to bear a just proportion of the burthen. These hints may appear presumptuous from an obscure individual; but I conceive it to be the duty of every writer, who on reflexion is strongly biassed in favour of the utility of a measure for the welfare of his country, to give his opinion freely to the public. That some defects must have existed in the system might, I should think, appear from the disturbances which have had place at several times among the peasants of Ireland; as the open, yet almost bloodless insurrection of men styling themselves *Hearts of Oak*, in the year 1763, in the counties of Armagh, Tyrone, and Derry—men of all sects of religion indiscriminately; the more bloody insurrection of the *Hearts of Steel*, ten years afterwards, in the counties of Antrim and Derry, mostly protestants, irritated to violence by exactions of rents and fines of leases on the estate of the earl of Donegal; and the nocturnal outrages committed many years in the south by the *Whiteboys*, particularly in the counties of Tipperary and Kilkenny. Neither is emigration to America, from an island which could easily maintain double the number of its present inhabitants by a due cultivation and improvement of its lands, a very favourable symptom. What revenue might Ireland contribute for the support of the British power under proper encouragements of industry, when under many discouragements her annual revenue to the crown has risen from less than ten thousand pounds, in the fourteenth century, to near six millions, or six hundred fold, at the close of the eighteenth?’ P. 297.

The appendix contains several papers, letters, trials, &c. Of these documents, one of the most striking is a letter from Harvey, when at the head of the insurgents, declaring his utter inability of acting according to his own intentions.

ART. VII.—MONUMENT DE YU, ou la plus ancienne Inscription de la CHINE ; suivie de trente-deux Formes d'anciens Caractères CHINOIS, avec quelques Remarques sur cette Inscription et sur ces Caractères, par JOSEPH HAGER. A Paris, chez Treuttel et Würtz, Libraires. De l'Imprimerie de Pierre Didot l'Ainé, au Louvre. An X. 1802.

The Monument of YU, or most ancient Inscription of China ; to which are annexed thirty-two Forms of ancient Chinese Characters, with Remarks on the Inscription and them, by Joseph Hager, &c. Folio. 1l. 18s. Boards. Imported by Payne and Mackinlay.

DR. Hager, in his introduction to the *Elementary Characters of the Chinese**, printed last year in London, having inserted, as both pertinent to his subject, and also as a singular curiosity, this inscription, which had never been published in Europe, nor even been seen by M. Cibot, was anxious to ascertain how far the authenticity of the work printed at Japan might be relied on, respecting the characters in question. No sooner, however, had he arrived at Paris, and betaken himself to his destined appointment, than he was agreeably surprised by a manuscript of the late Father *Amiot*. This manuscript he found to contain not only the same inscription largely and beautifully penciled in China, but, what was still more interesting, these identical characters, impossible for any European to decipher, translated by Chinese antiquaries into others of modern use, and explained by *Amiot* himself in the French language.

As this monument of Asiatic palæography may, from its antiquity, vie with the *Amyclæan*, *Sigæan*, or *Eugubine* inscriptions ; those on the caverns of India, the obelisks of Egypt, or the bricks of Babylon ; Dr. Hager conceived he should gratify the public by communicating an accurate representation both of it, and the inscription, painted on cloth, from the original at *Sigan-fou*, by a native of the country, and sent to be preserved among the manuscripts of France. To these, the ancient characters ascribed to *Yu*, and sculptured on stones deposited in the *Imperial College at Peking*, are annexed for the purpose of comparison. These characters have been taken from a collection of Chinese writings, used in the different ages of the monarchy, and still kept in the same college, a beautiful copy of which is in the national library of France. In addition to these, are subjoined *thirty-two* forms of other ancient characters, from tombs, marbles, seals, coins, tablets of bamboo, stone drums, metal vases, clocks, and other ancient works of China, published at Peking by the order of the emperor *Kien-long*. These thirty forms are found in a work of extreme scarcity in

* See Crit. Rev. New Arr. vol. 31, p. 361.

China itself, the only copy of which, that hath crossed the seas, belongs also to the national library.

The frontispiece to this volume exhibits *nine* ancient Chinese vases, which the editor found in the *Han*, or sixth cover of the *San-tsai-tou*, an encyclopædic work of the Chinese. By *Yu*, the author of this monument, these nine vessels were cast in metal, upon which he caused to be engraved a several description of the nine provinces which constituted the Chinese empire. The nine circlets on the back of the tortoise placed above the vases have been ever regarded as a sacred number from the time the mysterious tortoise appeared to *Yu*. On a second frontispiece are engraven, in various attitudes, dragons, the well-known attributes of the emperors of China, as the eagle is of the German empire, or the lion of England. These dragons have five claws on each foot, to distinguish them from the Japanese, which have but three. At the top is an upright oval, to which two of these dragons are supporters, inscribed with the characters *You-tchi*, which signify *by order of the emperor*, and are prefixed to all works published by his authority. The other characters in both frontispieces are ancient, and of the same import as the modern characters on the half titles; viz. those on the first signifying the *Monument of Yu*; and, on the second, *Ancient Characters*.

The history of the monument is as follows. In the 61st year of the reign of *Yao*, there happened so great and general a deluge in the empire of China, that the Yellow River, surmounting its banks, was confounded with the waters of two others, and, overwhelming the plains, became, as it were, a vast sea; insomuch that the hills were covered; it surpassed the mountains; and appeared to extend to the clouds. The evils which this deluge occasioned exceeded the powers of description; the chief necessities of life were wanted, the people were reduced to misery, and the sovereign was overcome by dejection.

Nine years had thus passed in calamity, when *Yu* was selected to rescue the nation from its suffering. Though young, he soon displayed his extraordinary talents, which the annals of this vast empire are ample in describing. They represent *Yu* as an excellent geometer and mathematician, a distinguished naturalist, geographer, and financier; eminent beyond all others in political science, and possessed of genius unrivaled.

Uniting valour and perseverance to prudence and wisdom, *Yu* contented not himself with restoring quiet and plenty within, but established order without, chastised the *Yao-miao*, engaged the *San-miao* to a voluntary submission, reduced the country of *Lo-koue* to obedience, and received as tributaries the people of *Chou-chen*.

In rendering such services to the empire, *Yu* not only merited

the title of great, but opened for himself a way to the throne.—From this brief statement of his history, the inscription of Yu is entitled to particular notice. In China, the literati regard it as the most ancient in their country, whether it were contemporary with Yu (that is, of above four thousand years' standing), or erected to his memory by one of his successors. It was engraven on a rock of *Heng-chan*, one of those celebrated mountains on which the emperors of China offer an annual sacrifice to the Supreme.

It was carried thence to *Si-gan-fou*, the capital of the province of *Chen-si*, a city in which the most ancient monuments of China are preserved, and, among them, that Chinese-Syriac inscription, which has excited so much curiosity in Europe, and was translated by *Visdemon* in his *Supplement to D'Herbelot*.

The monument of Yu, when removed to *Si-gan-fou*, was placed at the head of the rest, and (as the Chinese inscription, engraven under it when there erected, announces) was so placed for the express purposes of preventing these ancient characters from being falsified; to afford the learned an opportunity to examine it without being obliged to undertake a troublesome journey to *Heng-chan*; and also that *Si-gan-fou*, the ancient capital of China, which contained so many other monuments of antiquity, should not be without the most ancient of all.

As to the forms of the characters themselves, they are both extraordinary and antique; for they bear no resemblance to any other Chinese characters hitherto known; have nothing in common with the trigrams of *Fabi*, published by the missionaries of Peking, and in several other works;—nor with the characters styled *Koa-ven*, some of which are engraven in the Philosophical Transactions, as communicated from China by the missionary Amiot, and of which the library at Paris contains the collection;—they have no affinity to the characters denominated *Tchouen-tsu*, thirty-two different sorts of which are given in this volume, and which are contained, with all their variations, in the dictionaries entitled *Tchouen-tsu-luy*, *Tching-tsu-tong*, &c. Still less are they like the modern characters which constitute the 214 elements, or keys, not one of which is seen in the inscription of *Heng-chan*.

What appears, however, more remarkable, is this, that, though the monuments sculptured in stone at the Imperial College of Peking exhibit the different modes of writing from the time of *Tsang-hié*, to whom the invention of characters is ascribed, and, among these, the characters used in the time of *Hia-Yu**, neither those of *Tsang-hié* nor of Yu (not to mention any of their successors) have the slightest congruity with those of this

* Yu is styled *Hia-Yu*, to denote his being the founder of the imperial family of *Hia*.

inscription. In proof of this assertion, Dr. Hager has given two curious specimens of these characters, and infers, from their obvious dissimilitude to those of the inscription, some ground of suspicion as to the accuracy of the Chinese antiquaries in interpreting its meaning; for how, it may be asked, could they decipher groups so different from all else hitherto known, or which present resemblances as vague and arbitrary as the wild etymologies of *Vargas* and *Count de Gebelin*?

It is indeed true, that, on the mountains of eastern sacrifice (*Tai-chan*) in the province of *Chan-tung*, seventy-two inscriptions, graved on as many tables of marble, and all in different characters, are to this day visible; for there was a time when seventy-two sorts of characters were in use; but there is no one now who can read, and much less understand them; and, while one missionary sends to Europe the inscription of *Yu*, another affirms it to be no longer legible. As, however, the antiquaries of China pretend otherwise, and *Amiot* has translated their interpretation, we will here submit it to the reader.

‘TRADUCTION FRANÇOISE.

‘L’EMPEREUR m’intima ses ordres; la joie me prêta des ailes pour voler à leur exécution.

‘De tous ceux qui, sans cesse à ses côtés, l’aideroient à soutenir le poids des affaires, je fus le seul sur lequel il se reposa entièrement du soin de rendre les grandes et les petites isles aussi propres à servir de demeure aux oiseaux et aux quadrupèdes que pouvoient l’être les lieux plus élevés; je n’ai pas frustré son attente.

‘J’ai travaillé en personne à faire écouler les eaux; moi-même j’en ai imaginé les moyens, moi-même je les ai mis en œuvre.

‘Pendant long-temps j’ai oublié que j’avois une maison, ne prenant repos que sur les montagnes, au milieu des rochers escarpés, ou dans les lieux exposés aux injures de l’air.

‘Les soucis continuels dont j’ai été agité m’ont rendu méconnoissable. Uniquement occupé de mon travail, je ne comptois ni les heures ni même les jours; mais avançant toujours mon ouvrage, je l’ai enfin heureusement terminé.

‘Les montagnes *Hoa, Yo, Tay, Hang*, ont été les différents termes de mes travaux vers les quatre parties du monde. La gloire d’avoir pu pénétrer par-tout est la récompense de mes peines, et les sacrifices que j’ai offerts en actions de grâces avec un cœur sincère et droit sont des témoignages de ma reconnaissance.

‘S’il me reste quelque sujet de tristesse, je le renferme au-dedans de moi-même: pourquoi le produirois-je au-dehors? Ces conduits, qui, dirigés inconsidérément vers le sud, n’avoient servi qu’à étendre l’inondation et rendre les eaux croupissantes, ont été remplacés par d’autres qui en ont facilité l’écoulement.

‘La vertu toujours agissante du ciel va désormais répandre son efficacité sur tout; on aura de quoi se vêtir; rien ne manquera pour la subsistance; la douce tranquillité régnera dans l’univers; les danses et les illuminations vont avoir lieu pour toujours.’

The thirty-two different kinds of characters which follow the inscription here given are the same as those of the *Éloge de la Ville de Moukden*, published at Paris by M. De Guignes from the copy printed at Pekin. Excepting a few of the sorts given by Kircher, and some in Dr. Hager's analysis, these characters are new to Europe. Many, however, of those there inserted from the *Japanese Encyclopædia*, are wanting; which shows with what uncertainty these characters have been transmitted. The doctor observes that those first in order, which begin in the Chinese manner (*You-tchou-tchouen*) are not the most ancient; at least there is no proof that they are, though they are placed first in the emperor's poem, and the canonical books are printed in them. The origin of the Chinese characters is lost in the obscurity of time. The most general opinion of the Chinese is, that *Tsang-hié*, minister of *Hsang-ti*, was the inventor of them; and, according to this notion, the characters which imitate *birds' feet* are the most ancient. However, the author of the Essay on the Chinese Characters has shown that this opinion is but ill founded; and a man of letters from China, speaking of *Tsang-hié*, affirms that this history, or rather fable, of *the traces of birds' feet*, is fit only to amuse children.

As to the execution of this work, splendid as was the doctor's English publication, it by no means surpasses the present. Indeed the forms and impressions of the large characters and black-grounded plates are altogether unrivaled. In plate III, Nos. 74 and 75, Dr. Hager remarks, have not received from the engraver the precise forms of the original; but, taking the work at large, it certainly stands above all competition.

Having recently received from Dr. Hager a letter on some observations that concerned him in our review of Dr. Montucci, we think it but justice to insert his defence.

'I have found from the Chinese tonic dictionary which the national library possesses, an incontrovertible proof of the ignorance and rashness of M. Montucci, in saying that *fu* has no fifth tone. I can quote to you the Chinese work itself; it is called *Ping-tsu-tsién*, and you will find it in Fourmont's Catalogue, No. 10. Any one acquainted with this dictionary, which was printed in China, by referring to the syllables ending in *u*, will find *fu* in the *fifth* tone, as well as in others.

'You did me wrong in correcting me as to *tsu* instead of *tsee*. Pray read what I have said in my introduction, p. liii. You will there find that *Meng-tsee*, the name of the disciple of Confucius, is also expressed by *Meng-tsu*; Su-ki, or Se-ki, or Xe-ki, the ancient annals of China, &c. &c. Fourmont himself writes always *su*, or *tsu*, where Amiot writes *see*, or *tsee*; and the Dictionary of the Propaganda agrees with Fourmont.

'I may say the same in respect to the number of the Chinese monosyllables. The different pronunciation increases or lessens

them by comprehending different sounds under one and the same sound or monosyllable. Thence it is that some reckon 330, others 340, and others 500. The diversity of sounds in different provinces prevents the possibility of certainly fixing them.'

ART. VIII.—*Researches, Chemical and Philosophical; chiefly concerning Nitrous Oxide, or dephlogisticated Nitrous Air, and its Respiration. By Humphry Davy, Superintendent of the Medical Pneumatic Institution. 8vo. 7s. Boards. Johnson.*

THE discovery of the dephlogisticated nitrous air was one of the 'lucky hits' of Dr. Priestley in his random trials on different species of aerial fluids, begun without a plan, and concluded without any satisfactory information. It was consequently left, as a mere gleaning, to the test of more scientific inquirers. The fate of this gaseous substance is peculiarly singular. In the western hemisphere, it was, according to Dr. Mitchell, the septon, the corrupting principle, the source of disease and death: in our more enlightened regions, it animates with peculiar spirit; it possesses the exhilarating principle of wine without its intoxicating quality; it enlivens, without the mixture of any narcotic power, without being followed by any sedative influence. We once witnessed the effect of this singularly exhilarating draught; but we never experienced it, for the consequences were too serious; and we were not sure, were the expressions of hilarity genuine, that the patient might not have been condemned to the discipline of coercion and a strait waistcoat. It has since, we find, in a more dilute state, been employed as a remedy for palsy, for atony, and the whole class of incurable diseases;—with what success, we are yet to learn.

By these remarks, we mean no reflexions on Mr. Davy, whom we have already met in the walks of science; and if we have reprehended his forward eagerness, he has made the *amende honorable* by abandoning his crude and unscientific views. We now find him correct and exact in his experiments; in the present instance somewhat inclined to elevate and surprise;—but he is still young.

'In the arrangement of facts, I have been guided as much as possible by obvious and simple analogies only. Hence I have seldom entered into theoretical discussions, particularly concerning light, heat, and other agents, which are known only by isolated effects.

'Early experience has taught me the folly of hasty generalisation. We are ignorant of the laws of corpuscular motion; and an immense mass of minute observations concerning the more complicated chemical changes must be collected, probably before we shall be able

to ascertain even whether we are capable of discovering them. Chemistry in its present state is simply a partial history of phenomena, consisting of many series more or less extensive of accurately connected facts.' p. xiii.

In the first research our author analyses the nitrous acid and nitrous gas, and explains the production of the nitrous oxyd. The composition of nitric acid, and its combinations with water and nitrous gas, are the subjects of the first division. The first attempt was to reconcile the apparently inconsistent conclusions of M. Lavoisier and Mr. Cavendish, respecting the composition of the nitrous acid. The experiments for this purpose are very minute, and accurately executed. The idea of forming a standard acid, with which to compare the others, is very ingenious, and we shall extract the description of it.

'We may then conclude, First, that 100 cubic inches of nitrous acid, such as exists in the æriform state saturated with oxygen, at temperature 55°, and atmospheric pressure 30,1, weigh 75,17 grains.

'Secondly, that 100 grains of it are composed of 68,06 nitrous gas, and 31,94 oxygen. Or assuming what will be hereafter proved, that 100 parts of nitrous gas consist of 55,95 oxygen, and 44,05 nitrogen, of 29,9 nitrogen, and 70,1 oxygen; or taking away decimals, of 30 of the one to 70 of the other.

'Thirdly, that 100 grains of pale green solution of nitrous acid in water, of specific gravity 1,301, is composed of 50,62 water, and 49,38 acid of the above composition,' p. 19.

'Comparing the different synthetical and analytical experiments, we may conclude, with tolerable accuracy, that 92,75 grains of bright yellow, or standard acid of 1,5, are composed of 2,75 grains of nitrous gas, and 90 grains of nitric acid of 1,504; but 92,75 grains of standard acid contain 85,23 grains of nitrous acid, composed of about 27,23 of oxygen, and 58, nitrous gas; now from 58, take 2,75, and the remainder 55,25, is the quantity of nitrous gas contained in 90 grains of nitric acid of 1,504; consequently, 100 grains of it are composed of 8,45 water, and 91,55 true acid, containing 61,32 nitrous gas, and 30,23 oxygen; or 27,01 nitrogen, and 64,54 oxygen; and the nitrogen in nitric acid, is to the oxygen as 1 to 2,389.

'My ingenious friend, Mr. James Thomson, has communicated to me some observations relating to the composition of nitrous acid (that is, the orange-coloured acid), from which he draws a conclusion, which is, in my opinion, countenanced by all the facts we are in possession of, namely, "that it ought not to be considered as a distinct and less oxygenated state of acid, but simply as nitric or pale acid, holding in solution, that is, loosely combined with, nitrous gas*." p. 29.

* In a letter to me, dated Oct. 28, 1799, after giving an account of some experiments on the phlogistication of nitric acid by heat and light, he says, "It was from an attentive examination of the manner in which the nitric acid was phlogisticated in these experiments, that I was confirmed in the suspicion I had long

The result of our author's inquiries into this difficult subject is thrown into tables, showing the quantity of acid and gas in nitrous acids of different colours and gravities. In general, he finds these results coincide with those of Mr. Cavendish's experiments.

The second division of this essay contains 'experiments and observations on the composition of ammonia, and on its combination with water and the nitric acid.' The little errors, that seem to have crept into the experiments of the first analysers of water, which influenced the results of the analysis of ammonia, led Mr. Davy to repeat the latter with more care; and he found that 100 parts of ammonia really contained 80 of nitrogen, and 20 of hydrogen. The analysis of these two ingredients is of importance, as, from the salt which they form on their union, the nitrat of ammonia, the source of the gaseous oxyd is produced. The proportions of these ingredients, in the crystallised salt, are 72.5 of the acid, and 19.3 in 100 parts of the alkali. The remainder is water, which differs according to the crystallisation: in the prismatic or fibrous nitrat, it is 12.1 in 100, and, in the compact nitrat, only 5.7.

The third division relates to the decomposition of nitrat of ammonia, the preparation of respirable nitrous oxyd, and its analysis.

'1st. Compact, or dry nitrate of ammoniac, undergoes little or no change at temperatures below 260°.

before entertained, of the real difference between the *nitrous* and *nitric* acids. It is not enough to shew that in the *nitrous* acid, (that is, the nitric holding nitrous gas in solution), the proportion of oxygene in the whole compound is less than that entering into the composition of the nitric acid, and that it is therefore less oxygenated. By the same mode of reasoning we might prove that water, by absorbing carbonic acid gas, became less oxygenated, which is absurd. Should any one attempt to prove (which will be necessary to substantiate the generally received doctrine) that the oxygene of the nitrous gas combines with the oxygene of the acid, and the nitrogene, in like manner, so that the resulting acid, when nitrous gas is absorbed by nitric acid, is a binary combination of oxygene and nitrogene, he would find it somewhat more difficult than he at first imagined; it appears to me impossible. It is much more consonant with experiment to suppose that nitrous acid is nothing more than nitric acid holding nitrous gas in solution, which might, in conformity to the principles of the French nomenclature, be called nitrate of nitrogene. The difficulty, and in some cases the impossibility, of forming nitrites, arises from the weak affinity which nitrous gas has for nitric acid, compared with that of other substances; and the decomposition of nitrous acid (that is, nitrate of nitrogene) by an alkaline or metallic substance, is perfectly analogous to the decomposition of any other nitrate, the nitrous gas being displaced by the superior affinity of the alkali for the acid.

"Agreeable to this theory, the salts denominated *nitrites* are in fact triple salts, or ternary combinations of nitric acid, nitrous gas, and salifiable bases."

'This theory is perfectly new to me. Other chemists, to whom I have mentioned it, have likewise considered it as new. Yet in a subsequent letter Mr. Thomson mentions that he had been told of the belief of a similar opinion among the French chemists.' p. 31.

'2dly. At temperatures between 275° and 300° , it slowly sublimes, without decomposition, or without becoming fluid.

'3dly. At 320° it becomes fluid, decomposes, and still slowly sublimes; it neither assuming, or [nor] continuing in, the fluid state, without decomposition.

'4thly. At temperatures between 340° and 480° , it decomposes rapidly.

'5thly. The prismatic and fibrous nitrates of ammoniac become fluid at temperatures below 300° , and undergo ebullition at temperatures between 360° and 400° , without decomposition.

'6thly. They are capable of being heated to 430° without decomposition, or sublimation, till a certain quantity of their water is evaporated.

'7thly. At temperatures above 450° they undergo decomposition, without previously losing their water of crystallisation.' p. 85.

We shall add the properties of the gas when separated: 100 cubic inches weigh 50.1 grains at temperature 50, and atmospheric pressure 37.

'a. A candle burnt in it with a brilliant flame, and crackling noise. Before its extinction, the white inner flame became surrounded with an exterior blue one.

'b. Phosphorus, introduced into it in a state of inflammation, burnt with infinitely greater vividness than before.

'c. Sulphur, introduced into it when burning with a feeble blue flame, was instantly extinguished; but when in a state of active inflammation (that is, forming sulphuric acid) it burnt with a beautiful and vivid rose-coloured flame.

'd. Inflamed charcoal, deprived of hydrogen, introduced into it, burnt with much greater vividness than in the atmosphere.

'e. To some fine twisted iron wire a small piece of cork was affixed: this was inflamed, and the whole introduced into a jar of the air. The iron burned with great vividness, and threw out bright sparks as in oxygen.

'f. 30 measures of it exposed to water previously boiled, was rapidly absorbed; when the diminution was complete, rather more than a measure remained.

'g. Pure water saturated with it, gave it out again on ebullition, and the gas thus produced retained all its former properties.

'h. It was absorbed by red cabbage juice; but no alteration of colour took place.

'i. Its taste was distinctly sweet, and its odor slight, but agreeable.

'j. It underwent no diminution when mingled with oxygen or nitrous gas.' p. 87.

This gas is produced by the heat of 440° : at the degree of 800° it is decomposed into water, nitrous gas, nitrous acid, and nitrogen. At still higher degrees of heat the attraction of the nitrous gas for nitrogen is destroyed, and that of oxygen for hydrogen augmented, producing water and nitrous

vapour; but we need not pursue the subject more minutely. In decompositions at the temperature of 800° , there is a vivid separation of light; and at 400° , heat is generated or evolved.

In the preparation of the gaseous oxyd, our author prefers the fibrous nitrat of ammonia; and the gas should rest till an acidulous vapour subsides. For the particulars of the preparation, we must refer to the work; but we may add, that this stimulus is very cheap; since each dose may be prepared for 2d. Gin is dearer.

In the fourth division, Mr. Davy gives an account of the experiments by which the proportions of oxygen and nitrogen, combined in nitrous gas, were estimated. He gives the analysis of nitrous gas by charcoal and pyrophorus, with some additional observations on the combustion of bodies in nitrous gas, and on its composition. This gas is decomposable by most of the combustible bodies; but the analysis by charcoal is much the most accurate method of determining the respective quantities of nitrogen and oxygen, especially when corrected by calculations derived from the other methods: the proportions are 0.56 and 0.84. These differ greatly from those fixed by Lavoisier, arising from some errors in his fundamental experiments on the decomposition of nitre by charcoal.

Nitrous gas, our author finds, is soluble in pure water: 100 parts of the latter dissolve 11.8 of the gas, but do not retain it in a boiling heat; and the gas does not influence the taste of the water. Spring water absorbs much less of the gas than pure water, on account of the quantity of earthy salts. The quantity of gas which disappears is greater than that which the water holds in solution, as a part is united to the oxygen of the atmospheric air combined with the water, while an increased residuum arises from the disengagement of the nitrogen of this air. There are some varieties in the quantity, absorbed by water containing other gases; but this part of the subject is not clear, or indeed important.

Mr. Davy next proceeds to the absorption of nitrous gas by a solution of pale green sulphat of iron. This inquiry is extended to an unreasonable minuteness. The green sulphat alone appears to attract nitrous gas; and the common sulphat absorbs it only in proportion as it contains the green: the red has little or no affinity to the gas. The solutions of green sulphat of iron dissolve nitrous gas in quantities proportional to their concentration, without effecting any decomposition at common temperatures. The attractions which occasion this solubility would lead us too far. Mr. Davy next considers the absorption of nitrous gas by a solution of green muriat of iron, by a solution of nitrat of iron, and by other metallic solutions. These remarks are followed by an account of the action of sulphurated hydrogen on a solution of green sulphat of iron.

impregnated with nitrous gas. A small quantity of the former prevents the decomposition of nitrous gas and water by the green oxyd of iron.

The fifth division of the first research contains experiments and observations on the production of nitrous oxyd, from nitrous gas and nitric acid, in different modes. These experiments relate to a variety of close chemical details, which we cannot follow with interest or advantage. They are of importance only to the minute and scientific chemist, who must read the whole without change or mutilation.

The second research contains inquiries into the combinations of nitrous gas, and its decomposition by inflammable substances. It combines, as we have said, with water; and Mr. Davy tells us he has drank three pints of it in the course of the day. It 'appeared to act as a diuretic, and I imagined that it expedited digestion.' In point of taste; which is said to be sweetish and acidulous, he preferred it to common water. This oxyd has less affinity for water than even the weaker acids, sulphurated hydrogen, and carbonic acid; but it has a stronger attraction than gases not possessed of acid or alkaline qualities. Our author next examines the combination of nitrous oxyd with inflammable bodies, as well as the action of fluid acids, alkaline solutions, and different gases on this oxyd. The union of the nitrous oxyd with alkalis, either in the solid or æriform state, seems a favourite problem with our author, who has attempted it in a variety of ways. He thinks this oxyd unites intimately with fixed alkalis, and that the compounds are insoluble in alkalis, as well as decomposable by acids and heat. These compounds he styles *nitroxes*, and affirms that the nitrous oxyd is of an acid nature; but as it does not redden the blue vegetable juices, and has not a distinct acid taste, he considers it for the present as a body *sui generis*. On the subject of the decomposition of nitrous oxyd by inflammables, we must transcribe the author's general conclusions. The detail would be too extensive.

• From what has been said in the preceding sections, it appears that the inflammable bodies, in general, require for their combustion in nitrous oxide, much higher temperatures than those at which they burn in atmospheric air, or oxygene.

• When intensely heated they decompose it, with the production of much heat and light, and become oxygenated.

• During the combustion of solid or fluid bodies, producing flame, in nitrous oxide, nitrous acid is generated, most probably from a new arrangement of principles, analogous to those observed in sect. ii. by the ignition of that part of the gas not in contact with the burning substance. Likewise, when nitrous oxide in excess is decomposed by inflammable gases, nitrous acid, and sometimes a gas analogous to common air, is produced, doubtless from the same cause.

Pyrophorus is the only body that inflames in nitrous oxide, below the temperature of ignition.

Phosphorus burns in it with the blue flame, probably forming with its oxygene only phosphoreous acid at the dull red heat, and with the intensely vivid flame, producing phosphoric acid at the white heat.

Hydrogene, charcoal, sulphur, iron, and the compound inflammable bodies, decompose it only at heats equal to, or above, that of ignition: probably each a different temperature.

From the phænomena in sect. v. it appears, that at the temperature of intense ignition, phosphorus has a stronger affinity for the oxygene of nitrous oxide than hydrogene; and reasoning from the different degrees of combustibility of the inflammable bodies, in mixtures of nitrous oxide and nitrogene, and from other phænomena, we may conclude, with probability, that at about the white heat, the affinity of the combustible bodies for oxygene takes place in the following order. Phosphorus, hydrogene, charcoal, iron, sulphur, &c.

This order of attraction is very different from that obtaining at the red heat; in which temperature charcoal and iron have a much stronger affinity for oxygene than either phosphorus or hydrogene.

The smallest quantity of oxygene, given in the different analyses of nitrous oxide just detailed, is thirty-five hundred parts; the greatest proportion is thirty-nine.

Taking the mean estimations from the most accurate experiments, we may conclude that 100 grains of the known ponderable matter of nitrous oxide, consist of about 36.7 oxygene, and 63.3 nitrogene; or taking away decimals, of 37 oxygene to 63 nitrogene; which is identical with the estimation given in Research I. p. 322.

During these decompositions there is a momentary expansion of the ingredients, connected with increased temperature, and a vivid light. On this subject the author does not engage, and we need not attempt any discussion. We shall conclude our account of this part of the work with a comparison of the various combinations of oxygen and nitrogen.

That the oxygene and nitrogene of atmospheric air exist in chemical union, appears almost demonstrable from the following evidences.

1st. The equable diffusion of oxygene and nitrogene through every part of the atmosphere, which can hardly be supposed to depend on any other cause than an affinity between these principles.

2dly. The difference between the specific gravity of atmospheric air, and a mixture of 27 parts oxygene and 73 nitrogene, as found by calculation; a difference apparently owing to expansion in consequence of combination.

3dly. The conversion of nitrous oxide into nitrous acid, and a gas analogous to common air, by ignition.

4thly. The solubility of atmospheric air undecomposed in water.

Atmospheric air, then, may be considered as the least intimate of the combinations of nitrogene and oxygene.

‘It is an elastic fluid, permanent at all known temperatures, consisting of ,73 nitrogene, and ,27 oxygene. It is decomposable at certain temperatures, by most of the bodies possessing affinity for oxygene. It is soluble in about thirty times its bulk of water, and, as far as we are acquainted with its affinities, incapable of combining with most of the simple and compound substances. 100 cubic inches of it weigh about 31 grains at 55° temperature, and 30 atmospheric pressure.

‘Nitrous oxide is a gas unalterable in its constitution, at temperatures below ignition. It is composed of oxygene and nitrogene, existing perhaps in the most intimate union which those substances are capable of assuming*. Its properties approach to those of acids. It is decomposable by the combustible bodies at very high temperatures, is soluble in double its volume of water, and in half its bulk of most of the inflammable fluids. It is combinable with the alkalis, and capable of forming with them peculiar salts. 100 grains of it are composed of about 63 nitrogene, and 37 oxygene. 100 cubic inches of it weigh 50 grains, at 55° temperature, and 30 atmospheric pressure.

‘Nitrous gas is composed of about ,56 oxygene, and ,44 nitrogene, in intimate union. It is soluble in twelve times its bulk of water, and is combinable with the acids, and certain metallic solutions; it is possessed of no acid properties, and is decomposable by most of the bodies that attract oxygene strongly, at high temperatures. 100 cubic inches of it weigh about 34 grains, at the mean temperature and pressure.

‘Nitric acid is a substance permanently æriform at common temperatures, composed of about 1 nitrogene, to 2,3 oxygene. It is soluble to a great extent in water, and combinable with the alkalies, and nitrous gas. It is decomposable by most of the combustible bodies, at certain temperatures. 100 cubic inches of it weigh, at the mean temperature and pressure, nearly 76 grains.’ p. 326.

The third research relates to the respiration of nitrous oxyd and other gases. It was found to be destructive, after some time, to warm-blooded animals, previously exciting their powers to a great extent; and more so to small than to large, to young than to old animals; but if the experiment be checked before the animal is completely exhausted, he may recover by exposure to atmospheric air. Animals, however, lived twice as long in nitrous oxyd as in hydrogen or water. The bodies of animals, killed by it, exhibited peculiar appearances. The irritability was greatly lessened, and the blood was of a purple red; thus combining the effects of respired with those of inflammable air. The lungs were covered with purple spots. Amphibious animals, fishes and insects, soon die in atmospheres of nitrous oxyd, or in water strongly impregnated with it. Animals are destroyed by the respiration of mixtures of nitrous

* For it is unalterable by those bodies which are capable of attracting oxygene from nitrous gas and nitrous acid, at common temperatures.

oxyd and hydrogen, nearly as in pure nitrous oxyd; nor can they live long in nitrous oxyd, mingled with very minute quantities of oxygen or common air.

Various circumstances respecting the effects of the respiration of nitrous oxyd follow, which we cannot notice, and which indeed furnish nothing very decisive. Different portions of the gas were absorbed by venous blood, and some portions of nitrogen and carbonic acid were at the same time separated. It was not, however, easy to determine how much was owing to the usual effects of respiration when these changes were observed during the action of this function; for the oxyd was absorbed while the other gases were discharged; and we must wait for farther inquiries on this subject.

Mr. Davy next made many experiments to respire different gases. We have already heard enough of the exhilarating effects of the nitrous oxyd. Hydrocarbonate appeared to be merely sedative. Carbonic acid air, when pure, stimulates the glottis, and prevents its admission into the lungs: when diluted, it produces giddiness. Simple oxygen produced oppression on the chest, and no other sensation or effect. Nitrous air produced a stricture also on the glottis; and, when atmospheric air was afterwards breathed, nitrous acid was formed in the fauces, so as to excite active inflammation. We shall copy one of our author's descriptions of the effects of nitrous oxyd.

‘ The moment after, I began to respire 20 quarts of unmingled nitrous oxide. A thrilling extending from the chest to the extremities was almost immediately produced. I felt a sense of tangible extension highly pleasurable in every limb; my visible impressions were dazzling and apparently magnified, I heard distinctly every sound in the room, and was perfectly aware of my situation. By degrees, as the pleasurable sensations increased, I lost all connexion with external things; trains of vivid visible images rapidly passed through my mind, and were connected with words in such a manner, as to produce perceptions perfectly novel. I existed in a world of newly connected and newly modified ideas. I theorised; I imagined that I made discoveries. When I was awakened from this semi-delirious trance by Dr. Kinglake, who took the bag from my mouth, indignation and pride were the first feelings produced by the sight of the persons about me. My emotions were enthusiastic and sublime; and for a minute I walked round the room perfectly regardless of what was said to me. As I recovered my former state of mind, I felt an inclination to communicate the discoveries I had made during the experiment. I endeavoured to recall the ideas, they were feeble and indistinct; one collection of terms, however, presented itself; and with the most intense belief and prophetic manner, I exclaimed to Dr. Kinglake, “ Nothing exists but thoughts!—the universe is composed of impressions, ideas, pleasures and pains!” P. 487.

The feelings of different persons on breathing this air are afterwards noticed; and, in some irritable females, it seemed to

produce hysteric affections. We do not enlarge on this subject, because we wish the experiments to be more generally tried.—To vegetables this air was soon fatal.

ART. IX.—*Travels in the Ottoman Empire, Egypt, and Persia, undertaken by Order of the Government of France, during the first six Years of the Republic, by G. A. Olivier, &c. Illustrated by Engravings; consisting of Human Figures, Animals, Plants, Maps, Plans, &c. To which is prefixed a Map of Greece, of the Archipelago, and of a Part of Asia Minor. Translated from the French. 2 Vols. 8vo. with 4to Atlas, 1l. 6s. 6d. Boards. Longman and Rees. 1801.*

THESE travels commenced in the infancy of the French republic, when the Cincinnati, drawn from the plough, thought that something, they knew not what, should be done to secure old friends or to obtain new ones. M. Olivier and his companions were consequently sent to Constantinople, and forgotten. The want of a consistent plan, perhaps the want of sufficient funds, but, above all, the want of judgement—whence arose numerous other wants, undigested designs adopted and forsaken, eagerly begun and childishly abandoned—disgraced the early youth of these unfledged statesmen. M. Olivier, however, did as well as he was able, without assistance or credit from his own country, and in opposition to the prejudices of those among whom he resided, both against his cause and his nation. He has published his Travels, though we can scarcely see for what purpose. Turkey has been often described; and he hardly adds a feature to the portrait. The manners of the Turks have been the subject of numerous narratives; and he adjoins few facts of importance to the collection. Their customs and even their prejudices are the same as when they first appeared in Europe. They still prefer their own ignorance to the knowledge they might derive from nations whom they despise; and indulge the incurious idleness which their religion applauds, and from which the monarchy derives numerous advantages. Our author's predecessors, Savary, baron Tott, Volney, lady Mary Wortley Montague, Dallaway, and Sonnini, have described them in succession, without giving a more favourable likeness. If we be indebted to the present writer for any new instructions respecting Turkey, they relate to its political state, the advantages of its situation, and some circumstances of the domestic habits of the Turks: yet, on each subject, it is difficult to select what is new, or related in a new style. M. Olivier ranks high as a natural historian; but his publications are con-

finied to entomology; and we suspect that some of the other parts of natural history have not been his particular favourites. We find some errors in zoölogy, and particularly in mineralogy. M. Olivier calls a country volcanic 'consisting of granite and quartz;' and his translator, not to be behind him in ignorance, speaks of a '*breach* consisting of,' &c.—instead of a *breccia*. We may indeed remark that the translation, though close, is inelegant and often inaccurate: the language is frequently idiomatic, and, in many instances, peculiarly harsh.

Authors have considered the Turkish government as despotic, without sufficient discrimination. The successor of Mahomet is undoubtedly supreme in religion and in legislative powers; the descendents of conquerors must of course rule the kingdom by right of conquest, and dispose of what they please as their own. Yet there are bounds which the emperor cannot pass. In the levying of taxes, for instance, he must take care not to irritate the commonalty; and, in the nomination of judicial offices, he must always regard the length of service, and the superiority of rank, lest he should displease the powerful body of ulemas. He cannot condemn a single individual, or usurp his property, without sentence of the law. Those sultans who have openly disregarded these limits have become the victims of their injustice and ambition; but what they cannot do openly may be practised with dexterity, if not in opposition to the koran. In Constantinople the chains of despotism are concealed by the presence of the sovereign, an immense population, the division of credit, of interest, and of power; but in the provinces they are felt with double weight, under the command of the pachas, whose power is unlimited, and supported by an armed force: it is often superior to that of the emperor, who dares not depose them, but is obliged to connive at their oppressions. One counterbalance only exists, viz. the power of the ayams; these officers are appointed by the people, and selected chiefly from the opinion entertained of their characters and integrity. Their employment is to protect individuals, to preserve order, to regulate the taxes with impartiality, to watch over and take care of the safety of the city.

A strong check against abuses in the cities, and a security for those inhabitants who are neither military men nor agents of government, is, that every mussulman, from the merchant to the lowest labourer, is a member of some corporation, whose chief superintends the community and the rights of individuals. In the country, the people can only appeal to the ayams or to the kiaya, an officer chosen also by themselves, whose exertions are gratuitous. Jews and Christians belong equally to corporations; but their complaints are scarcely heard, and seldom attended to: their only dependence is on money, or a powerful protection.

It may be supposed that the inhabitants of Constantinople live, like those of other cities, by their industry, their ingenuity, or the product of their capitals; and it will scarcely be imagined that they have no other resource than the bounty of the grand-signor, the great offices of government, or some very peculiar employment. Almost all the revenues centre in the capital, in consequence of the taxes; the right of heirship, which the sovereign claims from all his agents; by the confiscations which he connives at; by the sale of offices, and every kind of rank or dignity; by the vast incomes of the mosques and principal offices; and by the forced or voluntary presents made by every man in office to his protector. When we look at the extent of the empire, and the luxury of the court, the revenues will seem to be immense; but, by the best information, they are said not to exceed 200 millions of livres,—about 8 millions and half sterling. Even this contains the revenue of the state, and the private income of the grand-signor. This prince is asserted to have gained considerably by recoinning the money, and debasing its intrinsic value.

We have thus engaged in a short detail of the internal politics of Turkey, chiefly from our author; but we must now attend to him somewhat more minutely, and follow his steps in the present volume. It is, we apprehend, the first only, though divided in the translation into two.

The author, in his introduction, professes to follow the model pointed out by Volney, when he observes that travels should be written in the manner of history rather than romance. This is one of the solemn apophthegms in which modern philosophers communicate trite and unmeaning truths under the semblance of a new discovery. Does the author mean that the narrative should be true, or that singular anecdotes and humorous stories, rather calculated to amuse than instruct, should be avoided? In the former case, the apophthegm is trite and trifling; in the latter, it lessens the entertainment. M. Olivier adopts the latter meaning; and it has occasioned a dulness and want of interest to his work.

The narrative of the voyage is short; and we soon find ourselves at Constantinople. The author describes that city and its situation minutely, but with little novelty; and we shall rather select, as a specimen, part of his voyage through the Thracian Bosphorus to the Black Sea.

* On receding from the water-side, the eye extends with pleasure over the suburbs of Galata, Top-hana, Pera, Salybasari, and Fondocli, which you leave on the left, and which presents itself in the form of an amphitheatre. You presently arrive in the front of the aeraglio of Bechik-tache, of which I have already spoken. You then see the village of that name, together with those of Orta-keui, Kourou-tchesmé, and Arnaoud-keui; but all this space forms, pro-

perly speaking, only one contiguous village, where are seen some very handsome houses almost entirely built of wood and variously painted: those belonging to the Turks are in white or red; those of the Greeks, Armenians, and Jews are of a blackish brown. The latter are not allowed to employ the colours of the mussulmans: in Turkey, the houses, like the garments, distinguish the master from the slave.

The ground forms, all along the channel, a chain of schistose hills, very fertile, covered with cypresses, oaks, lime-trees, chesnut-trees, arbutuses, myrtles, brooms, and vines, which present an infinitely agreeable aspect. These hills are interrupted by some vallies of the greatest fertility, which contribute to vary and embellish the picture. Gardens more or less spacious, adorned with flowers and kiosks disposed in such a manner as to receive the current of air, and afford at a distance a view of the channel, make these houses places of enjoyment and delight. Most of the rich inhabitants of Constantinople here pass in summer the whole day, alone, squatted on a sopha, employed in smoking, drinking coffee, casting their eyes on passengers, and rolling in their fingers chaplets of coral, agate, and precious stones.' Vol. i. p. 106.

'We followed the coast of Europe, because the waters which come from the Black Sea form a current more rapid in the middle of the channel and towards the coast of Asia. The caïques which are ascending, all follow the same route, whereas, in returning to Constantinople, mariners take care to keep in the middle of the channel, and even to approach the coast of Asia a little more than that of Europe; which facilitates their return, especially if a light northerly wind allow them to spread their sails.

'If we consider the quantity of water which the Black Sea receives from the Danube, the Dniester, the Dnieper, and the Don, as well as from a great number of rivers and torrents which descend from Mount Caucasus and the hills of Mingrelia, or which come from Georgia, Armenia, and Natolia, we shall perceive that, confined in a basin too narrow, these waters would have been obliged to spread themselves more in order to provide for a greater evaporation and put themselves in equilibrio, had they not found an issue through the Bosphorus and the channel of the Dardanelles. It is by this means that the surplus of the waters of that sea is incessantly flowing out, and is poured into the Mediterranean: and this is what explains to us why the waters of the Black Sea and those of the Propontis are less salt than those of the Mediterranean and of the Ocean.

'The current is so strong, that the channel, in some places, rather resembles a river than an arm of the sea: it is seen to oppose the progress of a ship when the south wind blows but faintly. The direction of the coasts compels the waters to set more towards those of Asia, and to form on that side a more rapid current; however, at the point of Arnaoud-keui, one is obliged to ascend by tracking, by means of a rope which is thrown to some sailors who remain continually on the shore. The waters, in this part, have such a rapidity,

that it would be impossible to proceed by rowing without going to a distance from the land: but when this obstacle is overcome, the current is scarcely any longer perceptible, and even, in various places, the direction of the capes causes the waters to ascend, as in rivers; which favours the progress of a boat, as is to be remarked, in a very evident manner, from Top-hana to beyond Fondocli, because the waters, setting with impetuosity on the advanced point of the *se-raglio* of Constantinople, they there divide: one part of them makes the tour of the harbour, returns along Haskeui, the arsenal, Galata, Top-hana, and ascends afterwards to Fondocli and Bechik-tache, while the other sets immediately into the Sea of Marmora. This separation of the waters, as well as their direction, is much more apparent after a heavy rain, when they are disturbed by the small river which discharges itself into the head of the harbour.

‘ This circular motion of the waters of the channel, united to that of the small river of which I have just spoken, rids the harbour of Constantinople, as I have said elsewhere, of the ordures which the Turks throw into it, and at the same time sweeps away all the filth which the rain-waters carry into it in winter from every part of the city, and which would not fail to choke it up one day, because the Turks, by no means susceptible of foresight, would be at no expense for keeping it in order.’ Vol. i. p. 109.

‘ The next day after our arrival at *Buyuk-déré*, the weather being fine, and the water perfectly smooth, we hastened to go on the Black Sea, in order to visit the shore at some distance from the mouth of the channel. We frequently landed, as well to examine the coast, as to observe the plants and the various productions of nature that were there to be met with.

‘ As soon as we had passed the village, we were struck at seeing on both shores, indications of a volcano which we followed for an extent of several leagues. We distinguished every where rocks more or less changed or decomposed; every where accumulation and confusion attest the action of subterraneous fires: we perceived jaspers of various colours, carnelians, agates, and chalcedonies in veins among porphyries more or less changed; a breach by no means solid, almost decomposed, formed by fragments of trap, agglutinated by calcareous spar; a handsome porphyry on a rocky base of greenish trap, coloured by copper: in short, we saw, over an extent of upwards of half a league, a hard rock of trap of a greenish blue, in like manner coloured by copper.

‘ It is this last, no doubt, that occasioned the ancients to give the name of *Cyanea* or *Cyanean Islands* to some islets which were situated at the mouth of the channel, near the coast of Europe. At this day they are nothing more than very small rocks; which leads us to believe that their size has diminished from the constant action of the waters which has eaten them away and undermined them by degrees. These rocks were also called *Symplegades*, because they appeared united or joined, according to the place whence they were viewed. As they are more or less apparent, according as the north or south wind raises or lowers the waters in this part, the Greeks, always

inclined to the marvellous, have supposed that these islands were floating and infinitely dangerous to imprudent or inattentive mariners.

On one of these rocks the Romans erected an altar to Apollo, which, at Constantinople, is improperly called *Pompey's Pillar*. Several travelers have made efforts to read the Latin inscription which is there to be found; but the letters are at present so effaced, that it is difficult, perhaps even impossible to accomplish that task.

We had not time to see whether the indications of a volcano extend to a great distance in Asia, because about ten or eleven o'clock in the morning the wind blew from the northern quarter, and raised a great swell on the sea: it would have been imprudent, in a small caïque, to cross from the point of Europe, where we were, to that of Asia. We contented ourselves with coasting the European shore for some time, and with convincing ourselves that the indications of the volcano extend on that side to upwards of a league.

The width of the channel, at its mouth, is from eighteen to nineteen hundred toises. The entrance is defended, on each side, by fortifications erected by baron de Tott, and augmented lately by some French engineers. The Turks, through ignorance, through foreign influence, or through motives of economy, have always opposed the execution of the plans which the engineers presented to them, though it was very important for them to deprive their natural enemies of the means of coming to disturb them even in their capital. In fact, it would be very easy for the Russians, at this moment, to penetrate into the channel, with a northerly wind, and to advance as far as Constantinople, because the batteries being few in number and exposed, the guns would soon be dismounted by the fire of a line-of-battle ship. A fleet, besides, would escape by receiving a few shot, if the Turkish gunners were more skilful, more exercised, and more active than they are.' Vol. i. p. 118.

Our author has described, somewhat more minutely than his predecessors, the objects in the environs of Constantinople, the different classes of its inhabitants, and some parts of the management of the harams: yet the whole has, we believe, been generally noticed by other travelers. We have been before told that *emboupoint* was pleasing to the Turkish sensualist; and that the Circassians had European features, with dark or auburn hair. Slavery in Turkey is little more than a name; for the slaves, in general, are treated kindly, educated, and rise to the first dignities of the empire. Some of the lower classes and the labourers have not an equally happy lot; and the gloom of the haram offers a very unpleasing prospect to the female captive. M. Olivier gives the same account of the jealousy, the suspicions, the indolence and listlessness, which pervade the female habitation, as former authors have done.

The Giant's Mountain, and the country in the environs of the Black Sea, are well described. The writer adds some narrative of a coal-mine worked by Armenians, producing but little profit. We suspect the substance to be an anthracite. Though our

author rectifies, in some measure, the geography of the Black Sea, it is singular that he has added no map of it. One may probably be designed to illustrate his subsequent travels on its coasts.

The marriage-ceremonies of the moslems are described more minutely than by former authors, and particularly a kind of marriage styled *kapin*, not much employed.

‘The second manner of a man marrying one or several wives, distinguished by the name of *kapin*, consists in his presenting himself before the cadi, and binding himself to feed and maintain till a certain period, such a woman whom he designates and whose consent he has obtained : which is attested by her father or her nearest relation, and two witnesses ; to take care of the children that she shall bear, and to give up to her besides, at the time of repudiation or at the expiration of the term agreed on, a sum of money or clothes, effects and property stipulated and expressed. The children that proceed from these marriages, enjoy the same rights as the others, and remain at the charge of the father when he has repudiated or put away his wife.

‘It seldom happens that mussulmans marry in this manner, because women of a certain rank would never consent to be united to a man on such conditions, and because the latter generally prefers to purchase slaves, rather than marry in the *kapin* manner with mussulman women born of poor parents.’ Vol. i. p. 155.

Our author considers at some length the disadvantages of polygamy, but several of these are greatly exaggerated. He does not advert to a known fact, that, in countries where polygamy is allowed, the proportion of females is greater than that of males : in other countries the proportion of the latter exceeds that of the former.

M. Olivier was present when the Turkish army filed off on the expedition against Paswan Oglou ; and gives a more satisfactory account of this famous rebel, and the cause of his revolt, than we have yet seen. It shows the independent power of the pachas, and the little firmness and potency of the sultan. The whole is too long for an extract, and incapable of abridgement.

The climate of Constantinople is delightful ; yet the stove and pelisse are necessities in the colder months, where fires cannot be procured. Dogs and vultures are almost equally requisite in a country where offal and ordure are constantly accumulating : the latter are in the most emaciated state, and though partly supported by charity and compassion, yet find a very precarious and scanty subsistence. Our author's account of the plague is, on the whole, correct, though with some minute errors ; and the political situation of the empire, in the more confined circle of politics, is well described. We have already given a sketch of this kind, though the intelligent reader

will probably seek, in the work itself, for more ample details. The account of the trade of Constantinople is also more full than any we had before seen.

From this city, our author passes the Dardanelles, visits the gulf of Mundania, the Troad, Lesbos, Scio, Cimolis, and some of the adjacent islands of the Cyclades. He proceeds to Milo, returns to Cimolis, and afterwards visits Crete. His account of this last island is very copious. The gulf of Mundania is the dock-yard of the Turks, where their largest ships are built, in consequence of the vicinity of the forests: and the two kinds of oak which the Turkish workmen employ are particularly described, as well as two different sorts of fir. Prince's Islands, at the entrance of the Propontis, had engaged his attention in a separate excursion, and been the objects of a sufficiently minute examination. Should the Turks ever wish to guard against the plague—for M. Olivier has shown that it is not an endemic disease—these islands are admirably adapted for the establishment of lazarettoes. The country and the neighbouring islands are more particularly described by our author than in any other work that we have seen.

The passage of the Dardanelles is the next object of importance; and indeed the whole country, on each side of the Hellespont, is interesting;—it is classic ground.

‘The Hellespont, at first sight, resembles a majestic river quietly carrying its waters to the ocean; but, confined within its bed, it is never known to pass the limits which nature has traced for it. Here are not seen those devastating overflowings to which countries crossed by great rivers are too frequently exposed. Neither are there to be met with, in the environs, those infectious marshes, those stagnant waters, so common towards the mouth of rivers: here the lands are cultivated, or are naturally covered with verdure even close to the water. And if the shores of the Hellespont are not fecundified by canals of irrigation, if the waters deposit not on the lands a fertilising mud, the communications which it establishes between the Propontis and the Black Sea on the one side, the Mediterranean and the Ocean on the other, the advantages which agriculture and industry can derive from the facility of conveyance, are benefits greater, perhaps, than those which would result, to these countries, from the vicinity of a great river.

‘The Rhodius takes its source to the north-east of Mount Ida: it receives a few rivulets which flow from the neighbouring mountains, and, after having traversed a space of twelve or fifteen miles, it discharges itself into the Hellespont, by the side of the castle of the Dardanelles. Its waters, by no means abundant in summer, are kept back and employed in the irrigation of the lands; but in winter, swelled by the rains which are frequent in that season, it occupies a bed sufficiently large to deserve the name of river. The inhabitants of the Dardanelles have constructed a wooden bridge at some distance from its mouth, in order to be able to cross at all times to the left

bank, and repair to the fields that they cultivate beyond it.' Vol. ii. p. 28.

We find nothing to detain us till we arrive at the Troad; and, with Chevalier in his hand, M. Olivier finds every thing correct which that writer has advanced:—we believe that in *general* it will be found so. But our author was on the site of Troy without discovering any vestiges of it; for, long since, '*periere ruinae.*' The remains of its namesake, founded by Alexander in honour or in remembrance of it, are still to be seen, and display traces of former magnificence. Indeed, the situation at the entrance of the Euxine was peculiarly favourable for commerce; but this will be only understood more completely when the commerce of the Euxine has been illustrated with greater depth of erudition, and more comprehensive views, than by M. Huet. Clerke, in his connexion of the Roman and Saxon coins, gives an admirable abstract of it. We forgot to observe that the Black Sea, in different seasons, is said to deserve its opposite titles of *Εὐχέριμος* and *Ἀχέριμος* (*hospitable* and *inhospitable*). The oak which bears the gall-nut is carefully described; and we find that the dyers of this country employ also the acorn-cup. This particular species of quercus was not accurately known to former naturalists.

The description of the Grecian islands furnishes few remarks of importance. Scio, however, presents a bright spot in the gloom of Turkish ignorance and despotism. This island, as an appanage of the sultana, has numerous privileges, and is exempt from the oppressions which burden the other inhabitants of the Archipelago. This it owes to the cause just mentioned, and perhaps, in some measure, to its furnishing the finest mastic, esteemed so valuable in Turkey for preserving the teeth.

Our author catches, on every side, views of volcanoes; but he leads us to doubt of his accuracy, when we find the surrounding country often described as quartzose or granitic. We do not deny the existence of extinguished volcanoes in the Archipelago, but do not think them numerous. Delos and Naxos are confessedly schistose and granitic. It might, however, have suited ancient fable to find the latter appear suddenly, as though from fire. In the description of Delos there is too much affectation of sentiment; and it has escaped travelers or antiquarians, that the sacred character of Delos was the cause or consequence of its being a commercial *dépot*.

Naxos has never been conquered, and enjoys a comparative share of liberty; but commerce does not flourish as at Scio, owing, perhaps, to the haughty independent spirit of its nobility, which despises trade. Cimolis contains the peculiar earth, which has all the properties of fuller's earth. The best sort is,

however, brought from the bottom of the sea, in the harbour. It affords a very large proportion of silex, with a little soda and alumine: in the better kind, the proportions of the two latter are much greater. Cimolis contains some catacombs and remains, in the Etruscan taste, probably the work of the ancestors of the Tuscans. The earth is supposed by M. Olivier to be decomposed porphyry.

Milo, the ancient Melos, is certainly volcanic; and our author gives a very particular account of this island, which was once flourishing and independent. He thinks he has discovered the traces of the ancient town, which was situated on a promontory near the road. The remains of marble and granitic columns show that it was once splendid; and the numerous catacombs, like those at Alexandria, that it must have been populous. It is now poor and scantily inhabited.

Of Santorin, our author's account is full and seemingly correct. It is also certainly volcanic; and the various changes it has undergone are described at length, and supported by good authorities. We shall transcribe the summary view.

' If the reader reflect on the considerable changes which the island of Santorin has experienced through the effects of a volcano that acts on it from a very remote period, he will remark in them four principal periods, very distinct from each other. At the first period the island was limited to Mounts St. Stephen and St. Elias, as far as the environs of Pirgos and of Messaria, the only places that are not volcanised. The second was the formation of the rest of the island as far as Therasia and Aspronisi. The roadstead then did not exist, and the island was as large again, of a rounded or oblong form: the ground rose in the form of a *calotte* more or less irregular at its summit, commanded at one of the extremities by Mounts St. Stephen and St. Elias. The third period was the sudden and extraordinary depression which took place in the middle of the island, whence has resulted the roadstead. The fourth and last period, is the formation of three islands which have successively issued from the bottom of the sea. Perhaps, there will one day be formed others; perhaps, all these islands will be united to each other, and all the space which the roadstead occupies, will again be filled up. It is impossible to foresee all the changes that may take place as long as the volcano which exists at Santorin, shall be in activity.

' We say that there was a period when this island was less considerable than it has been in the sequel. In fact, if we consider that the three islands which form the road, are entirely composed of substances vomited forth by a volcano, disposed in strata and in banks, corresponding to each other, we shall be inclined to believe that all these substances thrown out from the bottom of the sea, have formed an island nearly circular. And then if we remark around the roadstead the coast which is perpendicular a great way into the sea, is it not evident that there has been in the sequel a sudden depression of a great part of the island which went to occupy the voids that the anterior explosions must have formed? This depression by occa-

sioning the circular rending which is to be remarked all round the roadstead, formed of a single one, these islands known in antiquity by the names of Thera, Therasia, and Automate. Even though the ancient authors had not transmitted nearly the period at which the island Niera issued from the bottom of the sea, even though we had not known the exact period of the sudden appearance of the Little and the New Kammeni, inspection alone would indicate that these three islands are of a formation very posterior to that of the other three; for, independently of their not presenting the same organisation, they are not covered with that thick stratum of white pumice-stone which is to be remarked in the islands of Thera, Therasia, and Aspronisi. This stratum appears evidently to have been produced before the appearance of Thera, and even before the formation of the roadstead, since no traces of it are to be seen on that island, and since it does not shew itself on any of the advanced parts of the coast.' Vol. ii. p. 246.

Santorin, our author thinks, was once a populous, rich, and healthy island. The volcanoes have greatly changed its character in each respect.

The history of Crete is very full; but we find nothing either sufficiently new or interesting to detain us. Some account of the climate we shall transcribe. The rise and fall of the sea depend on the winds alone.

‘From the time of our arrival in Crete till the approaches of the autumnal equinox, Reaumur’s thermometer, with spirits of wine, was constantly during the day at 25, 26, and seldom at 27 degrees, in a room with a north-east aspect. We had at most had 25 degrees at Santorin and at Milo; 22, and 23 at Naxia. True it is that the season was somewhat less advanced when we visited those islands.

‘During the three summer months, the excessive heat of the sun is constantly tempered every day, from eight or nine o’clock in the morning till the evening, by the rather rapid current of air which prevails from north to south in the islands of the Archipelago and on the northern coast of Crete. This refreshing wind, called *embat*, takes its course and is modified throughout the Levant, according to the direction of the coasts and the extent of sea which lies before them. We shall remark, by the way, that it is south-west on the southern coast of Crete, of Cyprus, and of Caramania; nearly north-west at Smyrna and Alexandria; west at Tyre, Sidon, and on all the coast of Syria. It comes to Athens, from the west or from the gulf of Lepante; and this it is which the Greeks designated under the name of Zephyr. During the night, the wind takes a contrary direction; it comes from the land to the sea; it is more faint than during the day, and never extends beyond three or four leagues.

‘The winds are variable in the other seasons, especially towards the equinoxes; at the end of Fructidor, we experienced, with a southerly wind which lasted two days, a heat of from 30 to 32 degrees. The horizon was then charged with smoke, and the rays of the sun were reddish and faint, as is remarked in Egypt, when the same wind is felt. Citizen Peyron, a ship-captain, told us that being

at anchor at Suda, on the 30th of May, 1793, the heat became so considerable from eight to eleven o'clock at night, during a gale of wind from the south, that people could scarcely breathe, and every one felt a general faintness. The iron guns of his ship had contracted so violent a degree of heat, that a person could not lean his hand on them without being forced to withdraw it immediately. This fact was certified to us by citizen Mure and the other Frenchmen settled at Canea. It is to be regretted that no one ascertained, by means of the thermometer, the true degree of heat which prevailed during this memorable evening.

' Though the cold is sharply felt in winter, on Ida' and on the summit of the White Mountains, and though they are covered with snow as early as the end of Brumaire, the temperature is, nevertheless, very mild in the plains and towards the coasts. There it does not freeze: there the rains are frequent, but of short duration. The sun appears almost immediately after the rain, and the sky is frequently clear and serene. In summer it never rains, either in Crete, or in the islands of the *Ægean* Sea. The dew is then sufficient for the support of the vegetation of the plants which grow spontaneously in these climates. Almost all the others must be watered, if it be wished to cultivate them with any success.' Vol. ii. p. 295.

The history of Crete is not very interesting, if we except the late exploits of Lambro, which have much the air of fable, but are yet within the limits of probability. The population is supposed to amount to 240,000; but the number of Greeks is diminishing.

The rivers are chiefly mountain-torrents of melting snow. The famous labyrinth, it is said, may be taken for an old quarry of soft calcareous stone; or for a place of habitation, capable of containing a whole colony, had not ancient authors informed us of its object and its model. But we know the character of the Cretans, and cannot depend on their stories.—The commerce and the productions of Crete are particularly detailed. The productions are numerous and valuable; and most of the varieties of the animal kingdom are, in their different seasons, (fishes excepted) in apparent profusion; but corn, and whatever requires human industry to produce, is scarce; for this island is loaded with the severest chains of the despotic Ottoman.

On the whole, though in many parts this work cannot boast of novelty, or of a manner peculiarly lively or interesting, it contains some facts of importance, which have escaped or been overlooked by former travelers. The translation also improves in the progress; yet in no part does it appear free, easy, or elegant.

ART. X.—*Introduction to the New Testament. By John David Michaëlis, &c. (Continued from p. 196 of the present Volume.)*

RESUMING our review of this valuable work, we proceed to the EPISTLES styled CATHOLIC. In this number are included the Epistle of St. James, the two of St. Peter, the First of St. John, and the Epistle of St. Jude, which acquired the general title of *catholic* from their not having been addressed to any particular community or person. Indeed the Second and Third Epistles of St. John are inserted among these, partly as being written by the author of the First, and partly from the danger of their being lost, on account of their brevity, if suffered to remain detached from the rest.

The title of *catholic* is observed by Michaëlis to be of great antiquity, since Eusebius, in the fourth century, used it as then common; but in the sixth, the Latin writers applied to them that of *canonical*—the first instance of which is found in the writings of Cassiodorus. This change has been supposed by some to have arisen from the terms *catholicus* and *canonicus* having been confounded: our author, however, ascribes the origin of the term *canonicus* to the circumstance that the authenticity of five out of these seven epistles had been formerly doubted—the First of St. Peter and the First of St. John having been the only two of indisputable authority. As, however, the doubts concerning the rest gradually subsided, the term *canonical* was no longer restricted to those just mentioned, but extended equally to the rest. Indeed, Michaëlis supposes it not impossible that they all might have been styled canonical, from the universality of their reception, and as being acknowledged in all books and all languages.

‘Eusebius,’ however, ‘in his catalogue of the writings of the New Testament, has placed only the First Epistle of St. Peter, and the First Epistle of St. John, among the *ὁμολογούμενα*, or books universally received by the Christian church. The other five he has placed among the *ἀντιλεγόμενα*, or books which were not universally received. However the Epistle of St. James was admitted by the greatest part of those who rejected the remaining four. Whether they who rejected these epistles had good reason for so doing, will be considered in the proper places.’ Vol. iv. p. 270.

After these and other remarks on the catholic epistles in general, Michaëlis opens his twenty-sixth chapter with observations relative to the James who was called the brother of Jesus, propounding the five different opinions which have been entertained on the subject:—1. That James and Judas, mentioned as brothers of Jesus, were sons of Joseph, not by Mary the mother of Jesus, but by a former wife;—2. That

they were sons of Joseph by Mary the mother of Jesus;—
 2. That they were the sons of Joseph by the widow of a brother who had died without children;—4. That from James and Judas being called the sons of Alphæus, Alphæus might have been the name of Joseph's brother, by the marriage of whose widow the law required he should raise up seed to him;—
 5. That, according to the opinion of Jerome, the term *brothers*, respecting James and Judas, is not to be taken in the literal and strict sense, but as signifying, according to the Hebrew language, cousin, or relative in general; deriving the relationship, in the present instance, not from Joseph, but Mary. Of these five opinions Michaëlis observes—

‘—there are only two, which, in my opinion, are at all probable; and these are the first, and the last. Which of these two ought to be preferred, I will not undertake to determine. I was formerly attached to the latter, because I had been taught from my youth that it was the true one; and had heard it supported by very specious arguments. But the more I have examined it, the more I have doubted of its truth; and at present it appears to me less probable, than the first opinion. I shall leave the question however undetermined, and argue in the following sections hypothetically.’
 Vol. iv, p. 276.

Extending his investigation concerning the author of this epistle, Michaëlis goes on to inquire, whether he were an apostle? and, if one, whether the elder James, or the younger? Having entered at large into the arguments appropriate to his subject, he terminates the section without deciding on the latter question, but inclines to the opinion that the writer was James the Elder.

Reverting to the five opinions already enumerated, and observing that the first was the most ancient, our author proceeds to remark, that, though there be no improbability in supposing the epistle to have been written by a brother-in-law of Christ, the epistle itself affords no warrant for such an inference. After a discussion of the circumstances connected with the subject, however, the professor concludes that the opinion that St. James, called the brother of Jesus, was the author of the epistle in question, is by no means improbable; and adds:

‘The more I consider it, the more I am inclined to prefer it to that, which prevailed in the time of Jerom. A person, who was brother, that is, brother in law, of the founder of the Christian religion, who presided many years over the Christian community in Jerusalem, who was considered as one of the pillars of the church, and who at the same time was so delicate in his conduct toward the Jews, that even they, who did not believe, respected him, is exactly such a person, as the author of our epistle, as far as we may judge

from its contents, appears to have been. Absolute certainty however is hardly to be obtained, because our historical information is here defective. We have no writer to whom we can appeal on this subject; and Hegesippus, who lived in the former part of the second century, and who therefore had the means of procuring intelligence, has so blended his account with fable, that no dependence can be placed on it.' Vol. iv. p. 291.

Having terminated this research, the next has for its object *the persons to whom this epistle was written*; and whom the author of it styles 'the twelve tribes, which are scattered abroad'—a compellation evidently applicable not to heathen converts, but native Jews, who lived out of Palestine, and—as the epistle is written in Greek—who used the Greek language. The question, nevertheless, still remains: Was it addressed to the Jews in general, or only to those of them who were converts to the Christian religion?—Besides other arguments in favour of the former opinion, as urged by Lardner in particular, to show that the epistle was addressed to the Jews in general, he expressly opposes to the address of it 'to the twelve tribes which are scattered abroad,' what is advanced by the author in the third verse of the first chapter—*the trying of your faith worketh patience*,—which is considered as scarcely applicable but to Christian faith; and likewise the caution in ch. ii. v. 1. not to hold their faith *εν προσωποληψιας της δοξης*, which implies that his readers were at least ostensible believers in Christ, or he would not have cautioned them against an abuse of their faith in him. Hence, the professor thinks it certain that St. James wrote to persons who were already converted from Judaism to Christianity; at the same time believing, that, as this apostle was highly respected by the Jews in general, it was both his wish and intention to be read by them; and, therefore, that his desire to convert them had an influence on his mind in writing.

Having thus concluded his preliminary inquiries, the professor brings us to the epistle itself. As a prelude to an examination of its contents, he observes that St. James possessed more of the moralist than the dogmatist; and, remarking that this character is confirmed by his writing, he defends its authenticity and inspiration from the objections thence raised; and, after assigning satisfactory reasons for the diversity of the contents of this epistle from those of St. Paul, adds:—

'The precepts and exhortations, which are arranged, not systematically, but so as they occasionally occurred to the writer, may be reduced to the following heads.

'1. St. James exhorts his readers, to bear with patience the misfortunes and persecutions, which they endured on account of their faith; and cautions them not to murmur against God, or to ascribe

to him their temptations to a renunciation of their faith, ch. i. 2—21. The six last verses of this chapter, which may be summed up in the following words, “if ye know these things, happy are ye, if ye do them,” form the conclusion of this exhortation.

‘ 2. In the next place he exhorts them to a contempt of riches (on which subject he had briefly touched, ch. i. 11. 12), as being the surest means of fortifying themselves against affliction. He knew probably that the Jews, to whom he wrote, set a high value on riches, and considered worldly prosperity as a mark of divine favour. He warns them therefore, not to be admirers of a brilliant exterior, nor to imagine, that wealth and honours are alone worthy of esteem, which he probably means by *προσωποληψίας της δοξης*, ch. ii. 1. And, to render this precept more intelligible, he supposes the case of two strangers coming at the same time into the synagogue, the one poorly, the other richly dressed. If the value of their clothes determined the respect to be paid to them, the one might be treated with much less, the other with much greater honour than he deserved. The poor man might be a valuable and sincere member of the Christian church, and though indigent in this world, might be destined to be rich in the world to come. The rich man on the contrary might be an enemy of the Christians, an oppressor of the poor, and might have visited the synagogue, not to set an example of devotion, but merely to gratify his curiosity, or perhaps to find an object for the exercise of his ridicule. St. James then proceeds, ch. ii. 10—26. to some general reflexions on the necessity of acting agreeably to our conviction, and asserts, that whoever wilfully transgresses one point of the law, shews a contempt for the whole law. This leads him to the consideration of the necessity of good works in general: and he concludes by saying, that faith without works is like a body without a soul.

‘ In the fourth chapter he resumes the subject of love for worldly possessions and enjoyments, and censures those, who form to themselves imaginary schemes of happiness, without considering, that every thing depends on the will of Providence, and that all their plans may be defeated in a moment. This consideration leads him, ch. v. 1—6. to address the rich, who are too frequently oppressors of the poor, in severe, and at the same time poetical, language. The whole passage is a kind of apostrophe; for he addresses and threatens those, to whom he does not immediately write. In ver. 7—11. he returns from the rich to the poor, whom he comforts, and exhorts to bear adversity with patience.

‘ I believe likewise that the 12th verse of the fifth chapter (which appears to be a fragment of Christ’s sermon on the mount) belongs to the same subject, and that it is connected with ch. iv. 13. 14. where St. James had said, “Go to now, ye that say, to-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain, whereas ye know not what shall be on the morrow.” If this supposition be true, ch. v. 12. contains not a prohibition of serious oaths, by which we bind ourselves to the performance of certain duties, but only of wanton oaths, by which we endeavour in common conversation to give energy to an assertion,

that we will do this or that, that we will go to this or that city, &c. St. James then concludes, ch. v. 13—18. with an exhortation to confide in the Supreme Being, whether in prosperity or in adversity.

3. In the third chapter St. James censures the great desire, which many had to teach publicly in the place of worship. This must not be understood of a desire to obtain the office of a minister or bishop, for this explanation renders the passage obscure. We must make a distinction between holding an ecclesiastical office, and teaching in the place of public worship, for among the Jews, and likewise among the primitive Christians, the latter did not necessarily imply the former. In the Jewish synagogues, after a chapter had been read from the Bible, every man who had sufficient learning and ability was permitted to expound and to exhort: and the same custom prevailed in the primitive church. St. James therefore warns his readers against the abuse of this liberty, and advises them to be cautious how they spake in public, because it was extremely difficult to perform this task with propriety. St. James had probably been informed, that many of those who were so forward to deliver their sentiments, harangued only to gratify their vanity, and that they censured others, not so much to promote piety, as to gratify private hatred and envy. For this reason, after having censured the abuses of public speaking, he proceeds to the source of those abuses, namely, hatred and envy: and concludes ch. iv. 11. 12. with an exhortation, not to calumniate and unjustly judge our brethren.

Whether the Jewish converts, to whom St. James wrote his epistle, had places of worship apart from the synagogue, and in these places the abuses prevailed, which St. James censures; or whether they still met in the synagogue, and certain Christians abused the privilege of speaking, so as to create disorder, is a question, which has not yet been examined, and which I propose for future consideration. The latter is at least not impossible: for it appears from the Acts of the Apostles, that in the age, in which the Epistle of St. James was written, Christians, and even the apostles themselves were permitted to teach in the Jewish synagogues.' Vol. iv. p. 297.

To this analysis, which exhibits the usual marks of our author's acuteness, the following remarks are subjoined.

Though St. James lived in Jerusalem, he has quoted the Old Testament, not according to the Hebrew text, but according to the Septuagint, whence it appears that he was very conversant with the Greek Bible. However there is one passage, namely, that quoted in ch. iv. 5. which has not yet been discovered in the Septuagint. I formerly made an attempt in my Latin notes to this epistle to point out the place: but I now perceive that the attempt was unsuccessful.

The style of this epistle is not more unclassical, than that of other books of the New Testament; and the thoughts, especially such as are figurative, are elegant and lively, so that St. James appears to have been endued with a poetical genius.

‘ 3. The language is more figurative, than that of a Greek epistle written by a classic author would be. It is sometimes poetical, sometimes oratorical, and has the usual marks of oriental composition.

‘ 4. There occur sometimes words, which a correct Greek writer would not have used in those places, for instance *πορεια*, ch. i. 11. and *βεληεις*, ch. i. 18. This perhaps may be ascribed to the circumstance, that the author was not much accustomed to write Greek.

‘ The materials are not methodically arranged : there are frequent transitions from one subject to another : and even where the same subject is continued, the connexion of one period with another is not always obvious. Sometimes St. James quits a subject, which he appears to have finished, and after he has discussed some other topic returns to the subject, which he had before quitted. This arrangement is very different from that of St. Paul's Epistles.

‘ 6. It is remarkable, that in this short epistle two passages occur, which are perfect hexameters, namely in ch. i. 17. iv. 4. Was St. James, who lived in Palestine, accustomed to read Greek verses : did he quote from Christian hymns in the Greek language : or what was the origin of these hexameters ?

‘ 7. Wetstein in his note to ch. iv. 5. has drawn a parallel between several passages in this epistle, and passages in the Wisdom of Solomon, which in Wetstein's opinion warrant the conclusion that St. James borrowed from this book. I wish that this question were examined more minutely, especially as I have hardly ever met with a passage in other parts of the New Testament, which was taken from the Wisdom of Solomon. However, it is not improbable, that St. James, as he lived in Jerusalem, where Chaldee was spoken, endeavoured to familiarise himself with the Greek language by studying the Greek Apocrypha more diligently, than the other writers of the New Testament appear to have done.’ Vol. iv. p. 300.

The professor, having thus generally stated the contents of this epistle, goes on to examine ‘ whether St. James's doctrine concerning faith and works contradicts St. Paul's doctrine of faith without works : ’—which having determined in the negative, he concludes the discussion by observing that St. James, when he wrote his epistle, had not seen St. Paul's Epistle to the Romans ; for, if he had, he would probably have delivered his doctrine relative to faith and works in other words, and would have avoided the use of terms which St. Paul had adopted in his doctrine of faith without works ; since he must have been aware that the use of the same terms would unavoidably create, at least, an apparent contradiction to the doctrine of St. Paul.

Having entered into the question ‘ of the time when the Epistle of St. James was written,’ and determined it, upon very probable grounds, to have been long before St. Paul's Epistle to the Romans,—agreeing with Bede, who refers it to

the scattering abroad of the converts soon after the death of St. Stephen, mentioned in Acts viii. 4.—the canonical authority of the epistle is more fully investigated, and the result stated in the following words.

‘ The question, whether it is canonical, that is, whether we ought to receive it as a divine and infallible work, must, according to the principles which I have laid down in vol. i. ch. iii. sect. 2. depend on the previous question, whether the author was an apostle. If the James who wrote this epistle, was either the elder apostle James, the son of Zebedee, or the younger apostle James, the son of Alphæus, it is canonical. But if it was written by the James, who was brother in law of Christ, and not an apostle, we can have no proof of its inspiration and infallibility. Supernatural assistance was promised by Christ to the apostles alone: and therefore, though James, the brother in law of Christ, was a man of great eminence in the church of Jerusalem, though he took a principal part in the first council, which was held there, though he is called by St. Paul a pillar of the church, and is mentioned Gal. ii. 9. even before St. Peter and St. John, yet all these circumstances put together are not sufficient to prove that his writings were divinely inspired. I conclude therefore by repeating the assertion that, if the James, who wrote this epistle, was either the one or the other of the twelve apostles, who bore this name, it is canonical: but if not, it is not canonical.’ Vol. iv. p. 314.

THE FIRST EPISTLE OF ST. PETER comes next in succession; and from the contents of it, accurately examined, it is with the highest probability concluded, that the apostle addressed himself to Jewish proselytes, then become converts to Christianity, in Pontus, Galatia, Cappadocia, Asia Minor, and Bithynia, though it be difficult at present to assign his real motive for addressing them, from the want of historical data.

Having stated his reasons for concluding that, before St. Peter wrote this epistle, he had read the Epistle of St. Paul to the Romans, Michaëlis inquires into the time of St. Peter's writing; determines it to have been not long before or after the year 60, upon the belief that Babylon is to be understood in its literal sense; whereas Lardner, taking it as the mystical name of Rome, fixes the date upon this latter belief between 63 and 65. Our author, having grounded his conclusion upon this foundation, proceeds in the next section to show, that Babylon, whence St. Peter dated his First Epistle, was either the ancient city of that name on the Euphrates, or Seleucia on the Tigris; but, concluding in favour of the former, attempts to confute by various arguments the interpretation of Babylon in a mystical sense. This being accomplished, he thus exhibits the contents and design of the epistle.

‘ The object of this epistle is assigned by St. Peter himself, ch. v. 12. where he says, “ I have written briefly, exhorting, and

testifying, that this is the true grace of God, wherein ye stand." But I have shewn in the first section of this chapter, that the persons, to whom he wrote, were uncircumcised Jewish proselytes, who had received the Christian faith. St. Peter wrote therefore to convince his readers, that, though they were of gentile origin, and had not been circumcised, they stood in the grace of God, as well as the Jewish and circumcised converts to Christianity.

'The manner, in which St. Peter has treated this question, is very different from that of St. Paul. For he has not divided his epistle into two distinct parts, the one doctrinal, the other practical, as St. Paul has usually done: but has interwoven the doctrines with the exhortations. This remarkable difference in their modes of thinking and writing deserves particularly to be noted. Several adversaries of Christianity have asserted, that St. Peter's doctrine, in respect to the Levitical law, was not the same with that of St. Paul, and that St. Peter maintained the necessity of this law even for the heathens. Now this assertion is not only contradicted by what we read of St. Peter in the Acts of the Apostles, but more especially by the very contents of his own epistle. In order therefore to support it with any colour of argument, the first step must be to deny that the epistle is genuine. It is true, that no one has hitherto had recourse to this pretext: but lest any one should have recourse to it in future, and even contend that St. Paul himself wrote this epistle in St. Peter's name in order to remove all suspicion of a difference in their doctrines, I have thought it not unnecessary to shew that St. Paul's manner is totally different from that, which is observable in the First Epistle of St. Peter.

'Another object, which St. Peter had in view, according to what he says, ch. v. 12. was, to exhort. Now the exhortations, which occur in this epistle, beside some occasional admonitions on idolatry and other heathen vices, may be reduced to the three following classes.

'1. To patience in misfortunes; whence we may conclude that the Christians in Asia Minor were then in affliction: and in this respect the object of St. Peter's First Epistle agrees with that of St. James. These exhortations to patience St. Peter has not arranged systematically, but has introduced them in various places, as opportunities offered, namely, ch. i. 6—11. ii. 21—25. iii. 14.—iv. 7. iv. 12—19. v. 7—11. St. Paul would have placed them more methodically.

'2. To avoid whatever might give just offence to the magistrates and their fellow citizens, and might confirm the slanderous reports of their adversaries. St. Peter speaks of slander in more than one place of this epistle; and he seems to have apprehended, that the magistrates would make an inquiry into the conduct of the Christians. He advises them therefore to be on their guard, to pay particular attention to their own conduct, that they, who spoke evil of them, might be put to silence: He enforces the duty of men toward the magistrates, and of wives toward their husbands: and recommends to the wives, whose husbands were yet unbelievers, not to convert them by disputation, but to win them by their own good conduct. Hence we may conclude, that one of the evil re-

ports, which St. Peter wished principally to remove, was, that the Christian religion contributed to excite sedition on the part of the men, and to cause disobedience on the part of the wives. The exhortations on this subject are delivered likewise in detached parts of the epistle, namely, ch. iii. 12—20. iii. 1—13. iv. 14—16. v. 7—9. In this last passage the word *διαβολος* denotes not “devil,” but “calumniator.”

‘3. To brotherly love. This exhortation is principally given in ch. i. 22.—ii. 10. and St. Peter enforces it by representing to his readers, that “they were born again, not of corruptible, but of incorruptible seed, by the word of God, which liveth and abideth for ever:” and that they were a chosen generation, a royal priesthood, a holy nation. But a similar exhortation occurs again, ch. iv. 8—11.’ Vol. iv. p. 341.

A discussion next follows on St. Peter’s mode of writing, and the peculiarities observable in his Greek style, as of particular importance in determining, by its internal characters, whether the Second Epistle, ascribed to him, be or be not authentic. Having, after a variety of learned and acute observations, determined the question in the affirmative, and turned the arguments against its authenticity into so many proofs for it, the author fixes its date to the year 64, and concludes his observations by stating its design to have been of a polemical nature; and that St. Peter wrote it against certain persons, who, though members of the church, denied the doctrine of a general judgement and a dissolution of the world: and these he pronounces, from various reasons, to have been Gnostics.

Having terminated in an interesting manner these researches, we now come to THE EPISTLE OF ST. JUDE. In inquiring after the author, the first question which presents itself is, Whether he were an apostle called Jude, or Jude the brother-in-law of Jesus? After much research, the decision is in favour of the latter. ‘That the Jude, who wrote our epistle, was the same person as the Jude whom the Evangelists call “brother of Jesus,”—that is, the son of Joseph by a former wife,’—Michaëlis declares to be the most defensible opinion, and adds:—

‘On this supposition we may assign the reason, why the author called himself “brother of James:” for if he was the brother-in-law of Jesus, his brother James was, the person, who during so many years had presided over the church at Jerusalem, was well known both to Jews and to Christians, and appears to have been more celebrated than either of the apostles, who were called James. It will be objected perhaps, that the very same reasons, which I have alleged, to shew that an apostle, of the name of Jude, would have assumed his proper title, will likewise shew that a person, who was called brother of Jesus, would have done the same, and have styled himself Jude the brother of Jesus. To this I answer, that if he was

the son of Joseph, not by Mary, but by a former wife, and Jude believed in the immaculate conception, he must have been sensible, that, though to all outward appearance he was brother-in-law of Jesus, since his own father was the husband of Jesus's mother, yet in reality he was no relation of Jesus. On the other hand, if Jude, called the brother of Jesus, was the son of Joseph, not by a former wife, but by Mary, as Herder asserts, I do not see, how the preceding objection can be answered. For, if Jesus and Jude had the same mother, Jude might, without the least impropriety, have styled himself 'brother of Jesus,' or 'brother of the Lord,' and this would have been a much more remarkable and distinguishing title, than that of 'brother of James.' Vol. iv. p. 366.

Respecting the persons to whom this epistle was addressed, as there are no traces to be discovered in it which can assist in determining, nor any thing in the address with which it commences, that applies more to one community of Christians where Greek was spoken, than another, it must still remain undecided. Nor can the time of its being written be with certainty settled. That it is of a later date than the Second Epistle of St. Peter may be safely asserted; but whether it were written between 64 and 66, as Lardner supposes; or between 70 and 75, according to Beausobre and L'Enfant; or in 71 or 72, as Dodwell and Cave contend; or so late as 90, which is Mill's opinion; Michaëlis professes himself unable to settle. However, he states it as probable that it was written prior to the destruction of Jerusalem, and consequently before 70.; as, among the instances mentioned of divine vengeance, no allusion occurs to the destruction of that city. To show that the Epistle of St. Jude was written after the Second of St. Peter, the professor thus argues:—

'This appears from a comparison of the two epistles, which are so similar to each other both in sentiments and in expressions, as no two epistles could well be, unless the author of the one had read the epistle of the other. It is evident therefore, that St. Jude borrowed from St. Peter both expressions and arguments, to which he himself has made some few additions. Lardner indeed, though he admits the similarity of the two epistles, still thinks it a matter of doubt, whether St. Jude had ever seen the Second Epistle of St. Peter. Lardner's reason is, "that if St. Jude had formed a design of writing, and had met with an epistle of one of the Apostles, very suitable to his own thoughts and intentions, he would have forborne to write." To this argument, I answer:

'1. If the Epistle of St. Jude was inspired by the Holy Ghost, as Lardner admits, the Holy Ghost certainly knew, while he was dictating the Epistle to St. Jude, that an epistle of St. Peter, of a like import, already existed. And if the Holy Ghost, notwithstanding this knowledge, still thought that an epistle of St. Jude was not unnecessary, why shall we suppose that St. Jude himself would have been prevented from writing by the same knowledge?

On the other hand, if the Epistle of St. Jude is not genuine, but is a forgery in his name, there is no improbability in the supposition, that the author derived his materials from an epistle of St. Peter, in the same manner, as the person, who forged the Epistle to the Laodiceans in the name of St. Paul, copied from apostolic writings.

2. The Second Epistle of St. Peter was addressed to the inhabitants of some particular countries: but the address of St. Jude's epistle is general. St. Jude therefore might think it necessary to repeat for general use, what St. Peter had written only to certain communities.

3. The Epistle of St. Jude is not a bare copy of the Second Epistle of St. Peter: for in the former, not only several thoughts are more completely unravelled than in the latter, but several additions are made to what St. Peter had said; for instance in ver. 4. 5. 9—16. Vol. iv. p. 372.

The next section inquires into the canonical authority of this epistle, beginning with a view of the external evidence in its favour, principally derived from the three ancient fathers—Clement of Alexandria, Tertullian, and Origen; whence, after inferring that the external evidence is more in its favour than against it, he proceeds in the following section to show from its contents, that, though some of the objections may be answered, yet there is less reason to believe it of divine authority than Origen supposed. Referring to the discussion at large for its contents, we can only subjoin the professor's deduction:

‘I cannot therefore acknowledge that this epistle is canonical. And I have really some doubts whether it be not even a forgery, made in the name of Jude, by some person, who borrowed the chief part of his materials from the Second Epistle of St. Peter, and added some few of his own.’ Vol. iv. p. 395.

(To be continued.)

ART. XI.—*Plans, and Views in Perspective, with Descriptions, of Buildings erected in England and Scotland: and also an Essay, to elucidate the Grecian, Roman, and Gothic Architecture, accompanied with Designs. By Robert Mitchell, Architect. Large Folio; plain, 3l. 3s.; coloured, 4l. 4s. Boards. Taylor: 1801.*

THIS magnificent work is printed in English and French, and accompanied with numerous plates. The author, we understand, has established a just reputation as a skilful architect; and his book is calculated to give additional reputation to his abilities.

It begins with an account of Selwood Park, between Staines and Windsor; which is followed by Heath-lane Lodge, at Twickenham, the seat of Mr. Swainson, well known for his vegetable syrop. The botanic garden and green-house are excellent. The other villas, of which there are views, &c. are Cottes-Brook in Northamptonshire, Moore Place in Hertfordshire, Preston Hall in the county of Edinburgh. There is also a plate of the Rotunda in Leicester Square, in which the Panorama is exhibited.

These descriptions are succeeded by an essay on the Grecian, Roman, and Gothic architecture, accompanied with plates. We shall extract the remarks on the last order.

‘ The Gothic is a style of architecture truly original. Whoever will attentively examine it, as found in buildings in its purest style, will certainly find that it has not any thing in common with either the Grecian or Roman architecture, in whatever constitutes their principles, or wherein they are distinguished by their forms. In the architecture of the Greeks and Romans, the columns were particularly admired for the happy effect of their proportions; but it will be found that little or no regard has been paid to these in the Gothic column, in which the shaft is almost never diminished; a practice, if applied to the Greek or Roman, would occasion them to appear masses of deformity. The plan of the antique column is always round; but the plan of the Gothic column is of almost every shape, and is frequently found in the form of an oblong lozenge; so that the column, when its plan is of this form, appears to increase, or lessen, as viewed on the longer or shorter diameter. In the most admired Gothic edifices, no regard appears to have been given to the proportion between the length of the shaft of the column and its diameter; there are no rules that can be deduced from the Gothic, as from the practice of the ancients, to fix the proportions of the Gothic column; neither are there determined intercolumniations, or fixed spaces between the columns, though these are found sometimes in different buildings to approach nearly: yet there are examples of the most extravagant difference; amongst these may be offered, the nave of the cathedral of York, and the aisles of the conventual church of Newark upon Trent, both Gothic buildings, deservedly admired, but which differ widely from one another, both in the proportion of their columns, as well as in the intercolumniations. The capitals of columns in the architecture of Greece give invariable distinctions to the several orders: in the Gothic they are varied at pleasure, without any relation to the diameter and length of the shafts, and are generally so diminutive as not to become essential parts of the columns. The horizontal lines which form the entablature of the Grecian and Roman orders, appear in a manner to interrupt the eye of the spectator, as if intended to arrest it till it has examined the beautiful proportions of the column, and thus in a manner limit an order, or the columns with their entablatures, as a composition distinct and unconnected with the other parts of the building.

‘ In viewing a Gothic building, all the parts are found united,

whilst, in the Grecian or Roman architecture, they are cut asunder by the horizontal lines. The striking effects of a Gothic building are produced by taking in the whole, in all its relations; but, in the Greek and Roman, chiefly by examining the elegance and fine proportions of their parts.

‘ If we examine with attention the Gothic architecture, it will be discovered how admirably the parts are constructed for the eye to embrace the whole. The column is formed generally of an assemblage of vertical mouldings, or of a bundle of rods, which act as conductors to the eye. There is little or no obstacle from the capitals: the eye then glides along the pointed arch, and, not meeting with any interruption, embraces the upper parts of the building. In its progress the eye is aided by the vertical torus, or one of the rods which form the column: this pierces the capital, and ascends to the roof; and from which springs [*spring*] the ribs of the vaulting.

‘ The exterior of a Gothic building is equally well constructed to produce the same effects. In the plate 18, the columns, with their pointed arches, which form the portal, are conductors to the eye; the pediment, unlike to what we find it in the Grecian or Roman architecture, has not any horizontal cornice; the eye, from not being interrupted, rises to the point of the pediment, or to the apex of the pinnacle over it. The flanks of a cathedral produce the same effect; the eye is conducted by the buttresses, and ascends to the extremity of the pinnacles. It is in this manner, it will be found, that the numerous vertical lines, as well as the pyramidal forms in a Gothic building, produce the powerful effects, or irresistible impressions, made by the Gothic architecture. If we consider how scrupulous the ancients were in giving correct proportions to their columns, and that it was their unvaried opinion that these could not be dispensed with, unless by abandoning every thing that was graceful or beautiful in architecture: when we reflect that a style of architecture, as is the case in the Gothic, has since been invented, and established in practice, in which correct forms, or strict proportions, have been disregarded; and, notwithstanding which, effects are produced in this style of architecture, which, in certain cases, make stronger impressions upon the mind than can be effected by the Greek or Roman—it will then be confessed, that, in the whole circle of human knowledge, there is no example of so astonishing a revolution taking place in any art or science*. Every man of unbiassed mind must from this perceive, that, in the extension of science, there is an absurdity to suppose that any thing is arrived at a perfection so as to preclude all attempts to advance it still further.

‘ The study of the Gothic would be found a source of pleasure to

* * The Gothic architecture is a different style, in every point of view, from the Greek or Roman. The interior of a Gothic building will be found to differ, not only in the form of the columns, in the intercolumniations, in having pointed arches in place of an entablature, in the form of the vaulting, in the apertures in front of the galleries, but in the subordinate parts, the forms of the doors, windows, niches, and also in the decorations: and the exterior, in the buttresses, pinnacles, battlements, form of the roof, and pediments. Towers and spires in the Grecian architecture have been introduced from the Gothic, for these never were in practice with the ancients.’

those who delight in architecture, if investigated with candour, and just conceptions were formed of it.

'The Greek and Roman architecture will ever charm; from their beautiful forms, all persons of real taste; but compositions in these styles, from being the result of positive rules, are easily comprehended, and soon lose the attraction of novelty. Whilst the Gothic edifices are found to possess infinite variety, their compositions require more ingenuity and science to produce them, and are more difficult to be comprehended: from these circumstances it is that we never return to examine a Gothic structure without finding new subjects for contemplation.

'From the reign of Henry the Eighth, when the Gothic architecture was superseded by the introduction of the Grecian, a most violent prejudice has ever since prevailed against the Gothic; it has been subject to every misrepresentation in which architects of great celebrity have taken the lead; but this conduct, if impartially considered, has arisen from an erroneous principle, in condemning the Gothic architecture on account of its not having the forms and proportions found in the Greek or Roman. How unfair is this manner of proceeding, if the Gothic is considered an original style of architecture, which certainly it is, and wholly unconnected with any other*! for surely it must be unreasonable to expect the same properties in two things which have not any resemblance to one another. The author, whilst investigating this subject, has endeavoured to remove every prejudice against this species of architecture, desirous that it may have its fair weight in the scale according to its real merits. Should this take place, little doubt can remain, that, with the aid of so much superiority in every science which now prevails, to what men possessed when the Gothic buildings were erected, this style of architecture would arrive at a perfection hitherto unknown.

'The author declines at present entering further into this subject, as he has been for some time employed in collecting materials for an extensive treatise upon the Gothic architecture, and which may see the light should this publication meet with a favourable reception.'

P. II.

We have omitted a few of the notes, as we only wished to preserve the author's leading ideas, which appear to us to be just. We do not regard the Gothic as a corruption of any other mode, but as an original species of architecture. To those who are versed in the monuments of the middle ages, it will probably occur that this order may have been derived from the ancient portable shrines, in which relics of saints were preserved, some of them as ancient as the ninth and tenth centuries, having the sharp arches, and other rudiments of what is called the Gothic architecture.

* The author had in view, in publishing this essay, that, in proving the Gothic to be an original style of architecture, its principles then must be sought for in itself, in place of having recourse to objects foreign to it; and, as such misconceptions are likely to mislead, they must consequently retard the progress that would otherwise take place in this style of architecture.'

The views in this work are in aquaintance, and unite force with elegance.

ART. XII.—*Observations on the Cancerous Breast, consisting chiefly of original Correspondence between the Author and Dr. Baillie, Mr. Cline, Dr. Bobington, Mr. Abernethy, and Dr. Stokes. Published by Permission of the Writers. With an introductory Letter to Mr. Pitcairn. By Joseph Adams, M. D. &c. 8vo. 3s. 6d. sewed. Longman and Rees. 1801.*

WE have often had occasion to remark that even the errors of authors may be useful, if distinguished by a bold originality, which starts from vulgar rules, and leads to untrodden paths. We mean not by this remark to insinuate that Dr. Adams's opinions are erroneous, but that he has left the beaten track;—with what success, time must determine.

The cause of cancers has eluded the penetration of pathologists; and, when we have considered them with most attention, we have found something so distant from common appearances, so unlike the changes which take place in any other circumstances in the animal œconomy, and so little connected with the effects of those causes whose operation we can perceive, that we have despaired of being able to elucidate the origin of the disease, or to mitigate it. Dr. Adams has attempted the former with some appearance of success; and the means of relief may perhaps follow. In the present work, nevertheless, the remedies are not greatly improved,

We find some difficulty in putting together the mangled limbs of his system, so disjointed, and scattered in different letters. We shall, however, first transcribe a clear comprehensive account of scirrhouş tumors, from Dr. Baillie's letter.

‘ In parts which have become scirrhouş, I have commonly observed the structure to consist of a very firm light brown substance, intersected by membranous or ligamentous septa, which run in various directions. The membranous septa are more numerous, and of greater thickness in some cases than in others. There is occasionally mixed with this structure a cartilaginous substance. The whole structure I have sometimes known to be cartilaginous, resembling very much a piece of common cartilage which had been previously rendered soft by being steeped for some time in a dissolving fluid.

‘ Ulcers are often formed in scirrhouş structures, and fungous excrescences occasionally grow from them. Cysts containing a kind of serous fluid are sometimes found in scirrhouş structure; but they seem to me frequently wanting. They occur, I believe, most commonly in the breast and testicle, and these glands in a scirrhouş state I have had few opportunities of examining. From what I have observed, I should be inclined to believe, that cysts are only some-

times formed in a scirrhus structure, but are not essential to it. In this, however, I may be mistaken; and it may be found by a more minute observation, that the formation of cysts always constitutes a part of a scirrhus structure. If you should be able to establish this or any other general observation about the nature of scirrhus, it will give me very real satisfaction.

‘I have known a substance which possessed the common characters of scirrhus structure to be converted into a kind of bony matter. In this, I believe, that the earthy part will be generally found to be in a larger proportion to the animal part than in common bone. Muscular and membranous parts I have known to be affected with scirrhus, as well as those which are strictly glandular. A fatty membrane I have seen affected with the same disease. The fat was almost as hard as a piece of gristle.’ p. 32.

Our author, who has prefixed Mr. Hunter’s paper on hydatids, from the Transactions for improving Medical and Chirurgical Knowledge, supposes that cancers arise from a species of this animal. Living animals in the body do not excite suppuration; but, when they die, they act like any other extraneous matter. If a cancer be a collection of hydatids, the external ones dying, perhaps from pressure, excite suppuration, which is of course slow till all the tunics are separated; while nature, to preserve those still alive and more deeply seated, produces the fungous substance so constantly observed in cancerous tumors. Thus a comparatively quiet state continues till the neighbouring ones die; and the succession of new animals is continued in the deeper parts, to be in turn destroyed and thrown off by suppuration, till the repeated discharge sinks the unhappy sufferer. In this way our author supposes the appellation of *cancer* to be derived, from its going backward. This system is supported by the appearance of cancerous tumors recently extirpated; and we think we could add some striking pathological arguments in its support.

‘Unless we were together,’ says our author to Mr. Cline, ‘it would be difficult exactly to comprehend each other’s meaning; but as you seem to confound cavities with cysts, there must have been some inaccuracy in my language.

‘The more obvious cavities are of three kinds. The first is, I conceive, the common hydatid; and, as the amputated part has usually been soaked in water before it is examined, when a section is made through this cyst, its contents escape almost unobserved, the cyst still retaining its figure on account of the cartilaginous nature either of its tunic or the fungus in which it is imbedded. This therefore has the appearance of an empty cavity; but is, as your greater accuracy describes, “cells filled with serum.”

‘Another kind of cavity is often filled with a gelatinous substance of different consistence in different cavities, and often in the same. These appear to me carcinomatous hydatids that have gone through their different stages of birth, growth, and decay, and are retained

in the inclosing fungus, till either an operation or the gradual ulceration or sloughing of the fungus exposes them.

‘ The third kind of cavity, which shows itself without a very close examination, consists of cells filled with a dark bloody fluid, and which I take the liberty of calling *hydatid cruenta*. They are usually inclosed in a much looser and more sanguiferous fungus than either the lymphatic or carcinomatous hydatid.’ p. 55.

We find a distinction between common and carcinomatous hydatids; but, whether by the former Dr. Adams means the bloody hydatid, we cannot determine. There is, however, a scirrhus, which sometimes affects the testicle, and occasionally the lip, the appearance of which is granulated; and in the centre a kind of imperfect suppuration takes place. This the author, we suspect, confounds with steatoma, or considers it to be of the same nature. The steatoma, though apparently without life, or a circulating system, seems, in his opinion, to be capable of strong attachment, and separable only by long continued suppuration. The author’s observations respecting the distinction between what we may venture to call steatomatous and carcinomatous hydatids, we shall transcribe from his letter to Mr. Abernethy.

‘ You will recollect that as the separate existence of the common hydatid was not my discovery, so I have not presumed to say any thing in its defence: and as Dr. Baillie has given his definition of life attached to the most simple form of organisation, I have thought it sufficient to show that all the properties he requires, including motion, are discoverable in the fatty cells of the carcinomatous breast. Hence, though there is certainly a strong analogy between carcinoma, as I have described it, and steatoma, yet there is also a most important difference. Muscular contraction may be traced in the tunics of carcinomata by the elevation of their contents into a papillary form. This is not the case with steatoma. There are other differences to be stated hereafter; but as motion is considered the strongest proof of life, this is enough to show, that as the proofs of the vitality of carcinoma are not supported by, so they are not to fall on account of any analogy, however strong, between that and steatoma.’ p. 72.

‘ Thus without further preface I am free to acknowledge that not only steatoma, but atheroma and meliceris, as they have been called since the days of the Greek physicians, that is all encysted tumours, whose cyst and contents have no communicating branches with the surrounding blood-vessels, appear to me animalcular, or at least to have the same economy as has been admitted in *hydatid lymphatica*.

‘ That this is the case I conceive:

‘ First, Because they are all found in the same parts of the body, and often in the same individual tumour.

‘ Secondly, Because they are all free from any communicating branches in the surrounding blood-vessels.

- ' Thirdly, Because they all appear to have a power of growth, after which they die without otherwise affecting the body in which they existed, but by their local stimulus.
- ' Fourthly, Because the cyst containing either of them is incapable of suppuration, and subject to none of those laws, by which capsules formed to prevent the diffusion of matter in abscess, or suppuration, or original tunics when preternaturally distended with fluid, are governed.
- ' Fifthly, Because a similar mode of multiplication may be traced in each.' P. 74.

The proper nidus for hydatids are those parts which retain their life, and are not necessary for the support of the machine; as the mammæ, after the period of menstruation is over; the ovaria after the same time, &c. A blow, which destroys the action of the former, adapts it, in our author's opinion, for the production of hydatids.

With respect to remedies, we do not perceive much advantage gained by this system. Arsenic, Dr. Adams thinks, succeeds chiefly in steatomas. He believes hemlock to have been sometimes useful; and that Mr. Hill's singular success in the operation was from the greater number of his cases having been cancers of the lip, which he thinks more insulated than other scirrhi. Cancers, slow in their progress, are more successfully treated, either by the knife, or by internal remedies, than rapid ones.

Such is the outline of Dr. Adams's doctrine,—too much broken, as we have remarked, by the epistolary form, and the different persons addressed. In his new edition of '*Morbid Poisons*,' we trust he will bring it more successfully together; and we may then hazard some remarks on it. At present, however fanciful in appearance, we own it strikes us as probable, and explains many circumstances relative to cancers, hitherto unintelligible.

ART. XIII.—*Figures of Mosaic Pavements discovered at Horkstow, in Lincolnshire. Imperial Quarto. 3l. 3s. Boards. White, 1801.*

THIS beautiful publication is introduced by the following advertisement.

' The plates of Mosaic pavements discovered at Horkstow, here offered to the public, are the beginning of a work, in which it is proposed to exhibit figures of the most remarkable Roman antiquities discovered in Great-Britain, under the title of *Reliquiæ Romane*, to be published in separate parts, four of which will make a volume. With the fourth part will be given a general title-page and table of contents.

‘ The second part, which is in a state of great forwardness, will consist of fourteen plates, representing the remains of temples, inscriptions, and other Roman antiquities, discovered at Bath.

‘ The third part will contain ten plates, representing several Mosaic pavements, discovered near Frampton in Dorsetshire, coloured after the originals.

‘ Of a work of this kind, it is impossible to ascertain the extent, as that must in a great measure depend on future discoveries.

‘ The antiquities which have not hitherto been engraved will be given first ; but it is also intended to introduce the most curious of those which have been published before.

‘ SAMUEL LYSONS.

† Inner Temple, June 1, 1801.

Then follows the list of plates, in number seven, all coloured with extreme accuracy and elegance. The description of the plates alone, occupying four pages of letter-press, we are induced to transcribe, as affording the best account of the subjects represented.

‘ **PLATE I**.—Represents a view taken from Horkstow-hall in Lincolnshire, the seat of the honourable admiral Shirley. In the distance are seen the river Humber, and the Yorkshire coast opposite Wintringham and Ferriby sluice.

‘ The foreground shows the situation of a Mosaic pavement, accidentally discovered in the year 1796, in a close adjoining to the garden of Horkstow-hall, by labourers employed in making a kitchen garden : it lay at the depth of about three feet below the surface of the ground. Roman coins had been found several years before near the same spot.

‘ **PLATE II**.—A map showing the situation of the several Roman remains in the neighbourhood of Horkstow. The great Roman road called the High-street, or Old-street, leading from Lincoln to the Humber, passes within four miles of this place. Several Mosaic pavements and other antiquities have been found at Winterton and Roxby, each about four miles from Horkstow-hall.

‘ Considerable Roman remains have also been discovered at Broughton, about eight miles from the same place, and at Hibaldstow, four miles further. One of these last-mentioned places is supposed, by Horsley, to have been the station *Prætorium* in the first *iter* of Antonine’s Itinerary. Roman pottery and coins have been found at Santon. Yarborough camp, where Stukeley says that vast quantities of Roman coins have been found, is eight miles from Horkstow.

‘ The village of Horkstow is pleasantly situated under a range of hills which, for the space of several miles, form the eastern boundary of the flat country, through which the river Ankholt runs at the distance of about a mile and a half south of the river Humber.

‘ The plan, fig. 2, at the corner of the map, shows the situation of the Mosaic pavements. At B was the larger pavement, the three

compartments of which are represented in plates III, IV, and V. At C was the fragment of another pavement, which is given in plate VII. At D part of a third was discovered, of a coarser kind, the tesserae being cubes of an inch: it had no other pattern than stripes of red and white.

‘**PLATE III**—Represents what remains of the compartment at the west end of the larger Mosaic pavement above mentioned. This compartment has originally consisted of a circle, eighteen feet six inches in diameter, divided into eight smaller compartments by radii proceeding from a small circle at the centre. This small circle contains a figure of Orpheus, with the Phrygian bonnet on his head, playing on his lyre, and attended by animals; a subject frequently represented on works of this kind. In the smaller compartments above mentioned, of which two only remain entire, are represented various birds and beasts. The circles and radii are formed by a single twisted guilloche of three colours, bluish-grey, red, and white; the larger circle is inclosed within a square border of a zig-zag pattern, bluish-grey and white; each of its spandrils appears to have been filled with a large head, having a red cross on each side; only one of these heads remains. Among the figures of animals which remain may be distinguished an elephant, a bear, and the fragment of a boar.

‘This pavement is composed of tesserae, for the most part cubes of about half an inch, of different colours, red, white, bluish-grey, dark-blue, and several shades of brown: the red, the dark-blue, and the brown, are of a composition; the grey and white are natural productions, the former being a kind of slate, and the latter of a hard calcareous substance, called calk, found near the spot. They are laid in mortar, on a stratum of coarse terras about six inches thick, beneath which is a stratum of coarse rubbish; but this pavement does not appear to have had the same regular strata which usually occur in other works of the same kind in this country; nor was there any appearance of subterraneous flues. Very slight traces of the walls remain round the pavement, only a small portion of the foundation being now left, from which these walls appear to have been formed of flint and calk, and to have been about two feet six inches wide.

‘**PLATE IV**.—The central compartment of the pavement is here figured, consisting of a circle fifteen feet three inches in diameter, inclosed within a border ornamented with a braid of four colours, dark-grey, red, light-brown, and white. The four spandrils are filled by figures of Titans, whose lower extremities end in serpents, and whose arms support the circle. This circle, and the radii by which it is divided into four equal parts, are formed by a single twisted guilloche. In the centre of these four compartments are small circles, containing Bacchanalian figures, on a dark-blue ground, on either side of which are Tritons, Nereids, Cupids, and marine monsters, on a red ground. Within these are figures of Genii dancing round a basket of flowers. The centre of this division of the pavement is unfortunately destroyed: it is most probable that the radii proceeded from a smaller circle near the centre, as in the compart-

ment of plate III, and as they are represented in the restored design, plate VI. The general effect of this compartment is different from any that I have seen; its chief peculiarity being the red ground, which was much used by the Romans for their paintings. Nereids and marine monsters on a red ground were found painted on some of the walls of Herculaneum.

‘**PLATE V**—Represents the compartment at the east end of the large pavement, which is more entire than any other part of this work. The subject is a chariot-race, performed by four bigæ, which appear to be driven round a platform in the centre, at the extremities of which are the metæ. The chariots are attended by two horsemen, one of whom is dismounted to assist a driver, who has lost a wheel, and is falling backwards. The saddle of this dismounted horseman has a high peak, a fashion which prevailed in the time of the lower empire.

‘The platform is quite plain, and contains none of the temples, altars, columns, or statues, which are commonly seen in ancient works of art representing the Circensian games: nor are the drivers distinguished by the colours of the four several factions of the circus. It is probable that this was designed for the representation of a provincial chariot race, where the distinction above alluded to might not have been observed.

‘**PLATE VI**.—The general design of the large pavement restored, the parts supplied being included within dotted lines. There is authority for the restoration of the greater part of the figures, and of all the ornaments, except those in the middle of the central compartment. From the inferior manner in which the mechanical part of this pavement is executed, it seems to have been the work of a late age, though parts of the design are by no means in a bad taste. It is not indeed improbable that it might have been restored from a more ancient one fallen to decay. The greater part of this pavement is likely to be preserved, admiral Shirley having erected a building over the most perfect and interesting parts of it.

‘**PLATE VII**—Shews the fragment of another Mosaic pavement, extending nineteen feet from the wall on the south side of the larger one above described. It appears to have been of considerable size, as the rudus on which it was laid extends twenty-three feet from the eastern extremity of the fragment. Channels were dug in several directions from these four pavements, with a view to further discoveries, but without success: it is probable, nevertheless, that these are the remains of some large building, though the other parts are entirely destroyed.

‘Fig. 2, a piece of alabaster, having military trophies rudely cut on it, dug up several years ago near the site of the pavements, and now in the possession of Mr. Bennet, of Horkstow.’

We warmly recommend this magnificent production of the press to men of opulence and taste.

ART. XIV.—*A general System of Nature, through the three grand Kingdoms of Animals, Vegetables, and Minerals; systematically divided into their several Classes, Orders, Genera, Species, and Varieties, with their Habitations, Manners, Economy, Structure, and Peculiarities. Translated from Gmelin's last Edition of the celebrated Systema Naturæ, by Sir Charles Linné. Amended and enlarged by the Improvements and Discoveries of later Naturalists and Societies; with appropriate Copper-plates, By William Turton, M.D. Author of the Medical Glossary. 4 Vols. 8vo. 2l. 10s. Lackington and Co. 1802.*

NATURAL history is now so generally studied, that the less learned reader must receive with pleasure every means which can facilitate his inquiries; and for this reason we examined with considerable satisfaction the Litchfield translation of the Vegetable System. Dr. Turton's design we must consequently approve of; as we do also of its execution; for, so far as we have been able to compare this work with Gmelin's edition of the System of Nature, the descriptions are translated with sufficient accuracy.

• In systematic arrangement, the student has this peculiar advantage, that by immediately arriving at the name, the whole of its known qualities are immediately displayed to him: but without a systematic classification, he wanders in obscurity and uncertainty, and must collect the whole of its habits and peculiarities, before he can ascertain the individual he is examining.

• The traveler, for example, who wishes to collect the more curious subjects of natural history, finds a bird, whose name, habits, and economy, he is desirous of investigating: from its conic, sharp-pointed bill, slender legs, and divided toes, he finds that it belongs to the order Passeres; and from its thick, strong, convex bill, with the lower mandible bent in at the edges; and the tongue abruptly cut off at the end, he refers it to the genus *Loxia* or Grosbeak; and running his eye over the specific differences, he immediately determines it, from its exactly answering the specific character—"body above brown, beneath yellowish white; crown and breast pale yellow; chin brown,"—to be the Philippine Grosbeak (*Loxia Philippina*;) a little bird which he finds is a native of the Philippine islands, and endowed by nature with instinctive notions of preservation and comfort, nearly approaching to human intelligence; that it constructs a curious nest with the long fibres of plants or dry grass, and suspends it by a kind of cord, nearly half an ell long, from the end of a slender branch of a tree, that it may be inaccessible to snakes, and safe from the prying intrusion of the numerous monkeys which inhabit those regions: at the end of this cord is a gourd-shaped nest, divided into three apartments, the first of which is occupied by the male; the second by the female, and the third containing the young; and in the first apartment, where the male keeps watch while the female is hatching, is placed, on one side, a

little tough clay, and on the top of this clay is fixed a glow-worm, to afford its inhabitants light in the night time.

‘That the English student may be put in possession of this vast treasure, comprehending and illustrating all nature through the three kingdoms of animals, vegetables, and minerals; I have undertaken a translation from the last edition of the *Systema Nature* of Linné, by Gmelin, amended and enlarged by the improvements and additions of later naturalists.

‘The expediency of this translation has long been acknowledged; and the want of it often lamented; and it has been a principal view of the editor to deliver it in as intelligible and as useful a form as the nature of such a work will admit. The Linnæan terms are rendered as nearly as possible to the idiom of the English language; and a general explanatory dictionary of such as are peculiarly appropriate to the science, is affixed to the last volume. And for the conveniency of such as wish to become acquainted with the productions of their own country, the different subjects of natural history, hitherto found in Great-Britain, will be pointed out by an asterisk.

‘In the ornithological department, I have been chiefly assisted by the works of Dr. Latham; in entomology, by the last edition of the *System* of Fabricius; in that of vegetables, by the *Species Plantarum* of the learned and diligent Willdenow; and in all by the accurate Dr. Shaw, in his elegant and beautiful publication, the *Naturalist's Miscellany*.

‘The numerous synonyms and references I have omitted; as they would so considerably have enlarged the bulk of the work, without adding a proportionate value. The various subjects of natural history are so accurately described, that no doubt can remain as to the individual.’ p. vi.

It is with regret, that, in a work of such labour and expense, we are compelled to blame any thing relating to it; but the omission of the references and synonyms is a serious objection. ‘By arriving at the name,’ the ‘whole of its known qualities’ are said to be ‘displayed.’ This would be true if the references and synonyms were added; but in the present work it is only in a very few instances, as in the *loxia Philippina*, that such information is subjoined; and it can be merely obtained in other cases, which are very rare, where the Linnæan name is the same with that affixed by authors who describe the properties and manners of the substance or animal. It has been the uniform answer to those who call the disciples of the Linnæan school mere nomenclators, that, by this mean, the species is ascertained; and the qualities, described by more copious natural-historians, thus limited to a given animal. The omission of the synonyms destroys the force of this reply. We see too with some regret a natural-historian repeat the idle tale of the glow-worm being affixed to the nest, in order to give light; he ought to have known that it gives light only by its own vital powers, and generally by some exertion. The obligations are equivocally introduced, as if the author were personally indebted for their communications. We find, however, the additions and amend-

ments so few, that the thanks might have been spared, if it had not been necessary to notice the names of the different naturalists. We are surprised that he has overlooked La Cépède and Sonnini. He ought, if he had introduced any amendments, to have been much more copious in the articles added, and the authors consulted.

The first volume contains the mammalia and fishes, the second and third the insects, and the fourth the worms. The British species are distinguished by an asterisk.

ART. XV.—*Observations on the medical and domestic Management of the Consumptive; on the Powers of Digitalis Purpurea; and on the Cure of Scrophula.* By Thomas Beddoes, M.D. 8vo. 7s. Boards. Longman and Rees. 1801.

DR. Beddoes again rings the changes on cows' breath, digitalis, and sometimes cicuta and mercury. They answer his purpose; and he should be contented.

In saccum gestit nummos demittere, posthac
Securus.

We have said, and we repeat it, that we distrust his facts,—and for the best reasons. We have more than once witnessed the dying groans of patients whose cures are recorded, at a very little distance from the period of publication. These cures have been continually repeated, without a doubt or a suspicion. We have employed the digitalis and the opium—we have neither been rash nor weak enough to give the hemlock and mercury—with the obvious effects which Dr. Beddoes describes; but without the amendment in the complaint, which he leads us so confidently to expect: and we can add, in the most solemn manner, that, though we have seen the foxglove continued for months in a full dose, notwithstanding that it seemed somewhat to check the consumptive complaints, we have in no one instance seen it produce a radical or a permanently good effect. 'An anonymous writer' (he has said) 'is good for nothing as a witness.' We must reply, however, that he is a much better one than a prejudiced writer—much better than one whose prejudices and their source are so obvious. If the present writer be for a moment anonymous, Dr. Beddoes should know that *he*, as well as the journal in which he writes, has a reputation equal at least to his own; that neither would be compromised; and that there is no motive of interest or fame to induce the author, whoever he may be, to oppose what he thinks to be true. Let Dr. Beddoes look to those whom he has reason to know have been reviewers; and let him then say, whether, in their respective departments, there are superior characters? Because they were not known at the time, was what they said disregarded? Now they are known, is it more highly valued? and are periodical journals conducted with less ability than when men of the first character among those

whose names he is acquainted with held the pen? Dr. Beddoes knows that a reviewer will not step from behind the screen to confute him: but he ought to know also, that, after thus throwing down the gauntlet, his hasty, rash, and unfounded assertions will be treated with little ceremony, or their erroneous tendency be duly exposed.

With respect to the breath of cows, our author himself begins to hesitate; and seems inclined to prefer the hot-bed, the fermenting tanner's bark, to these beastly bedfellows—in other words, to prefer the steady warm temperature of an apartment artificially heated by fire and the air of fermenting vegetable matter. Persons must have little acquaintance with the feelings of consumptive patients, not to know what pleasure they experience from open air. What has been said of the effects of riding, of sailing, and of swinging? and what is the credit due to Dr. Beddoes beyond what Fuller, Sydenham, Gilchrist, and Carmichael Smith can claim? Each author, and every patient, is aware that the constant impulse of air, moderately cool, checks the hectic fever, and contributes to the relief experienced from these exercises. We repeat, therefore, that 'there is no evidence of any cure of confirmed consumption' by art. Nature has interposed, and a vomica has been completely spit up; when neither digitalis, hydrocarbonate, hæmlock, nor mercury has been employed.

In scrofula, our author recommends muriat of lime; but the reader has seen how far Dr. Beddoes's assertions, or cases, are likely to influence us. The muriatic acid is saturated with lime; and a drachm is given as a medium dose. To young children, ten drops are exhibited three or four times a day.

Dr. Kinglake adds some cases and observations on the use of digitalis, and of analogous remedies in phthisis. This author seems to admit that the foxglove is less likely to be of service in the ulcerated state; and we well know how difficult the distinction is between the tubercular and catarrhal states. He allows also that no effect can be produced on the abscess, but through the medium of the constitution. He speaks, however, vaguely of moderate stimulants, nutritious diet, &c.; so that we are led to suspect a little of the leaven of Brunonism. In his examination of the *modus operandi* of digitalis, our suspicion is confirmed. He thinks it a narcotic stimulant:—we think the same, and that its narcotic powers correct the stimulating effects; so that, like the opposition of *plus* and *minus*, the ultimate result = 0. It is, nevertheless, probable that the narcotic power predominates; and then—*error omnibus communis*. Some remarks from M. Hufeland on the use of *oleum hyoscyami* in hæmoptoe, and on external applications in phthisis, follow; and some later reports, not very satisfactory, of the state of patients whose cases are recorded, conclude the volume.

MONTHLY CATALOGUE.

POLITICS.

ART. 16.—*Remarks on the late Definitive Treaty of Peace, signed at Amiens March 25, 1802. By William Belsham. 8vo. 2s. Robinsons. 1802.*

The first paragraph of this pamphlet did not tend to impress us with very favourable expectations of its merit. As the treaty of peace is well known to have been made, by a certain, and happily a very small, faction, a subject of gross misrepresentation, it is here inferred that it has also been 'the subject of misapprehension with the public in general.' So much the contrary, however, that we are inclined to believe there never was a treaty of peace so well understood by the public, or so generally welcomed; and that at no period of our history has the great body of the nation so firmly, or unanimously, concurred in declaring, 'that the ministers who concluded the peace deserve the praise and gratitude, and not the disapprobation and censure, of their fellow-citizens.' Yet, although this work be scarcely necessary to satisfy the bulk of the people as to the terms of the peace, and will be absolutely thrown away on the faction which opposes them, the remarks of the ingenious author may, nevertheless, occupy with advantage the attention of those who are in the habit of discussing political subjects. The general state of Europe is considered at the time of signing the preliminaries; the articles of the treaty are next discussed; and the chief objections to them are afterwards refuted.

To the inference drawn from the whole we give our cheerful assent,—

'—that the nation is under the highest obligation to those ministers who, entering into a negotiation for peace in the true spirit of conciliation, have with such wisdom, firmness, and moderation, brought to a felicitous conclusion a treaty attended with such numerous and complicated difficulties.' p. 24.

We are willing also to believe that 'the spirit of the present administration is by all impartial persons allowed to be very different, or rather totally opposite, to that of the last;'—and the characters of Mr. Pitt and lord Grenville are happily described in the following passages:

'To restore Mr. Pitt to his former pre-eminence of power, would be to entrust Phaëton a second time to guide the chariot of

the sun. And so long as lord Grenville remained in office, no rational hope could be entertained of a termination of the war.' p. 26.

On the latter sentence proof sufficient is given, by examining the seven different negotiations in which that unhappy statesman has been engaged. And if they had 'amounted to seventy times seven, they must all, in his hands, have proved equally ineffectual.'

With the language and conduct of these unfortunate and injudicious ministers may be contrasted the sentiments of the present premier.

'When I look forward' (he said, with his usual mildness and sagacity,) to the prospect before us, it is with hope; and I trust that, by a prudent and vigilant œconomy, we shall be able to provide effectually for the expenses of the country. I think, if we are enabled permanently to preserve the blessings we enjoy, we shall accomplish this great object in the best manner, by a fixed determination not to attempt to interfere with any other country; but to be prepared always to vindicate our independence, and to maintain our honour.' p. 31.

With this sentiment, after a proper censure on the invectives against Bonaparte, the writer concludes—(it will be, we hope, the prevailing sentiment of the present cabinet, as it is of all the best politicians in the island!)

'If we detach ourselves, as far as circumstances will admit, from the quarrels of the continent, and content ourselves with fighting our own battles upon our own element,—though peace will at all times be highly desirable,—should occasion arise to render war really just and necessary, there will be no reason to regard it as peculiarly dangerous or terrible.' p. 39.

ART. 17.—*A brief Address to the Electors of Great-Britain, on the approaching General Election. By an Elector. 8vo. 9d. Longman and Rees 1802.*

A well-meant, but ineffectual attempt, we fear, to stir up the electors of Great-Britain to a just sense of their duty, and to elect those candidates only who are likely to exercise the great trust reposed in them with fidelity. The root of the evil in our modern parliaments is the length of their duration; and as long as this remains, it is in vain to talk of the constitution, or to think of a diminution of the burdens under which the country groans. It is not in human nature—to adopt the phrase of a fallen minister—that, when the temptations to personal interest are so strong, representatives elected for seven years should continue to feel themselves connected in one common interest with their constituents: and from the time of the septennial act a gradual advance to the present state of things, towards the complete triumph of influence, is marked by facts too glaring to bear any longer controversy. The only mode, then, to return to the constitution, is, to shorten the duration of parliaments, and to give the electors an additional controul over their representatives; without

which our boasted constitution exists only in name, and not in reality. Chuse then, says this writer, men of these sentiments, and the constitution may be restored; for 'England can never be ruined but by a parliament.'

ART. 18.—*An Historical Sketch of the Invasions, or Descents, upon the British Islands, from the Landing of William the Conqueror, to the present Time. Taken from the French. With a Continuation by the Translator. Illustrated with a Chart of Great-Britain and Ireland, and the surrounding Coasts, from the Mediterranean to the North Sea, on which every Descent is correctly delineated.* 4to. 2s. 6d. Stockdale. 1801.

From this slight sketch we may learn that an enemy has seldom attempted the invasion of this island without making good his landing; and, indeed, where there exists a choice of such a tract of sea-coast, no fleet whatever can secure a country from such an attack. The event of an invasion depends on the state of the country; for it is impossible for an enemy to land a sufficient body of troops to conquer it, unless the inhabitants are become despicable cowards, or are divided among themselves. The epithet of 'perfidious and designing,' applied to the enemy with which we have had to contend, is perfectly ridiculous; for, when we landed our own troops at Quiberon and Ostend, the French might have called us, with the same propriety, 'perfidious and designing.' The two hostile countries have invaded each other a sufficient number of times to show the folly of such predatory attacks; and, it is to be hoped, have gained wisdom enough to live in future contented, each with their respective advantages, without harassing themselves, and disturbing the peace of the world, for nothing.

RELIGION.

ART. 19.—*Leslie's Short and easy Method with the Deists; wherein the Certainty of the Christian Religion is established by four infallible Marks. (In a Letter to a Friend.) To which are subjoined four additional Marks from the same Author's subsequent Tract, entitled, The Truth of Christianity demonstrated. Compressed by Francis Wrangham, M.A.* 8vo. 1s. 6d. Mawman. 1802.

To convert the deists is not an easy task; but their numbers will diminish in proportion as Christians live agreeably to the precepts of their master. Hence the best object is to make the holy scriptures the basis of instruction, and to leave those who reject their authority to their own misconceptions. But though the deist be little likely to attend to the four marks here proposed to him, they may be usefully investigated by the Christian, who will thus see in a short compass those arguments which to a serious mind are irresistible. In republishing so well known a work, the editor was, we doubt not, actuated by the best principles; but we cannot see the propriety of making it the vehicle of a dedication to a young nobleman.

ART. 20.—*Proposals for a New Arrangement of the Revenue, and Residence of the Clergy.* By E. Poulter. 8vo. No Publisher's Name.

Among the numerous plans for meliorating the state of the clergy, few are written with so great a regard as this before us to the mutual interests of the clergy and laity. The notion of any peculiar sacredness attached to the persons or property of the church is justly set aside; and the institution is considered, as it ought to be, without reference to the pretended rights claimed by the Romish church.

'There is no foundation,' (says the writer) 'either in the principles or practices of our constitution in church and state, for considering the persons or property of the church, *more, or less*, sacred than those of the state. These opposite errors arise from the equal fallacies of supposing the *superiority*, or the *inferiority*, of either to the other; there being in fact, and in law, as far as concerns persons and property, an actual and legal equality between them; and the benefit of clergy, which was always confined to their *persons*, with the divine right which extended to their *professions*, have long since been totally done away, as exclusive protections; in the remains, or revival, of which invidious *past* distinctions can alone originate any false ideas of *present* difference.' p. 3.

After stating the disadvantages attendant on the present system of tithes, the following new arrangement is proposed.

'A *survey* and *valuation* to be procured under general sworn commissioners (partly lay, partly clerical) appointed by an act, for each county, of the tithes in each parish; to the amount of which, a composition in rent to be established by them, binding on *both* parties, until *either*, on account of supposed change in the value of the said tithes, shall demand a similar *re-survey*, at the expense of the party so of *right*; and *at will*, demanding it. The special commissioners in each instance (being not less than three of the general commissioners) to be nominated jointly by the parties concerned; that is, one by the parish, one by the incumbent, and the third to be agreed on by the other two.—The valuation to be procured with the utmost precision, by actual admeasurement where necessary, and otherwise: The security of the *actual tithes* to remain as it is, to the proprietor; which he may resort to, and enter upon, whenever the payment of the *composition* shall be in arrear, in the same manner as in the case of any other freehold on lease.' p. 7.

Some objections to this admirable plan are obviated; the mode of valuing the tithes is clearly laid down; and from the consideration of tithes our attention is carried to that of residence, which is to be enforced in a very simple, easy, and by no means disgraceful, manner. It is proposed that a register should be kept in every parish of the duty performed, as it is in cathedral churches. This register is to be examined constantly at the visitation; proper penalties are to be applied to defaulters; and the penalties paid by incumbents are to be divided in premiums to the curates. Thus the lower order

of the clergy will be benefited, and the higher will not be disgraced by actions from the poverty or baseness of informers. The exemptions from these penalties are judiciously stated; and, as the writer possesses considerable property and rank in the church, we are not without hopes that his suggestions may receive encouragement from both church and legislature.

ART. 21.—*A Sermon preached in the Chapel of the Foundling Hospital, on Sunday, the 25th of January, 1801. By the Rev. H. B. Wilson, A. M. &c. 8vo. 1s. Cadell and Davies. 1801.*

A eulogy on the institution; with a digression on the spirit of innovation, infidelity, treason, and sedition, &c. of the present times. The visit of the king to the hospital is, by a bold figure, supposed to be a subject of great satisfaction to 'the spirits of just men made perfect.' As, by the preface, however, it seems that the author was a candidate for an office in this excellent institution, and as this discourse was intended to display his qualifications for it, we will not minutely criticise its contents, which, at the least, prove his loyalty, and were, we cannot doubt, thought well calculated *ad captandos vulgus et presides*.

ART. 22.—*A Sermon, preached in the Cathedral Church of Winchester, at the Summer Assizes, 1801, holden for the County of Southampton, before the Honorable Sir Simon Le Blanc, Knight, and the Honorable Sir Robert Graham, Knight. By John Davies, A. B. &c. of St. Mary Hall, Oxford. 4to. No Publisher's Name.*

On our theatres is introduced a character denominated Dr. Pangloss, who cannot utter a sentence without an authority; and, however trivial the remark, all the writers from Aristotle to Cocker become vouchers for its truth. In this discourse, Stillingfleet, Jortin, Beccaria, Ashton, Archer, Hoole, Sheppard, Porteus, Squire, Beattie, Wilberforce, Cotes, Grove, Leland, are introduced at the bottom of the page, to confirm an assertion in the text, evident in general to the meanest capacity; and the writer leaves the curious reader to find out the passage in the author quoted; for no reference is given to page or volume. Thus, that the patience of God is not to be measured by man's fretfulness, is to be learned from Stillingfleet; that a man of feeling laments the number of executions, is derived from Beccaria; Ashton teaches us, it seems, what we all learned in our schools—that *Nemo repente fuit turpissimus*; and Hoole is referred to for (what is so much better described by Pope) the hope of a savage in a future life. If the sermon should come to a second edition, we recommend that it may be enriched with a quarto volume of notes from the different authorities.

ART. 23.—*A Sermon occasioned by the Death of John, Earl of Clare, Lord Chancellor of Ireland, and Vice-Chancellor of the University. Delivered in the Chapel of Trinity College, Dublin, on Sunday, the 7th of February, 1802. By the Rev. William Magee, D. D. &c. 8vo. 1s. 6d. Cadell and Davies. 1802.*

A panegyric on the late lord Clare, with some well-deserved encomiums on several members of Trinity-college; lately deceased. The

principal character panegyrised is so differently spoken of, that time must allay the feuds in which he took so active a part, before the flattering picture here presented to the public can be acknowledged (if it ever can) as an accurate resemblance. It is ably drawn; but it must be recollected also that even the duke of Alva has been celebrated for his virtues in a funeral oration.

ART. 24.—*A Charge to the Reverend the Clergy of the Archdeaconry of Bedford, delivered at the Easter Visitation, 1801, by the Reverend R. Shepherd, D. D. &c. 4to. 2s. Mawman. 1801.*

The success of the French in the late unhappy contest is very justly attributed by this sound divine, not to the trifling conspiracy of pretended philosophers, according to the superficial conjectures of the abbé Barruel, but to the just decrees of Providence to overthrow a religion in opposition to the doctrines of the Gospel. This great truth should be ever kept in mind by the protestant; and the warnings given in the course of the last hundred years, by those, whether believers or unbelievers, who reasoned on the state of religion in France, ought to have better prepared the inhabitants of this country for an event which was necessarily to precede the total destruction of popery. The inferences and exhortations drawn from the history of the last ten years deserve to be deeply fixed in the breast of every clergyman and minister of the Gospel, of every denomination, that they may attend to the doctrine which they teach, and make both their teaching and living correspond to its divine precepts.

ART. 25.—*A Sermon, preached before the Honourable Society of Lincoln's Inn, on Friday, February 13, 1801; being the Day appointed by his Majesty's Proclamation for a general Fast. By William Jackson, D. D. &c. 4to. 1s. 6d. Elmaly. 1801.*

The former part of this discourse was calculated for the Sunday previous to the fast, as it enters into the justification of national intercession—a justification rather out of place—the moment after the act which could not be recalled had been performed. The exhortations at the conclusion, to every individual to attend to his personal conduct, are more appropriate; and we may add, that the discourse was published at the request of the society.

LAW.

ART. 26.—*Review of the Statutes and Ordinances of Assize, which have been established in England from the fourth Year of King John, 1202, to the thirty-seventh of his present Majesty. By G. Atwood, Esq. F. R. S. 4to. 5s. Egerton. 1801.*

Restrictions on the manufacture of bread have been established for so many centuries, that the prejudice is now current among us, that, without such restrictions, the public would be in danger of material injury from the vendors of an article of prime necessity. This prejudice has, however, of late been opposed by men of enlightened minds; and, even in the house of commons, the utility of continuing the restrictions has been called in question. In fact, what reason can be given that the article of bread, any more than any other, would not,

if left to itself, find its own level? And how is it possible to draw up regulations which shall, with any tolerable degree of exactitude, settle the profits of a baker, when it depends upon so many circumstances—as the price, the weight, the quality of wheat, the conversion of it into flour, the demand for bran and pollards, the price of salt, labour, the capital of the persons employed in the different processes necessary before the bread can reach the hands of the consumer? The first ordinance for fixing the price of bread was established in the 4th of king John, 1202. This was naturally very imperfect; and, in the 51st of Henry III., it was superseded by one which has been the basis of subsequent regulations. With great care and attention the author of the work before us has examined every act relative to this subject, and, with his usual mathematical accuracy, placed it in the clearest light before the reader. It was probably drawn up with a view to the information of people in power, and will, we doubt not, meet with a favourable reception from the legislature—to every member of which we recommend it, as deserving his most serious consideration. We have no doubt ourselves, that it will be for the advantage of the community in general that the restrictions should be removed, and all the acts on the subject repealed; but if this should appear too bold a step, the simplification of the present process, which is not easily to be understood by our legislators, should be attempted.

‘ It is evident that the system of regulating the assize of bread, which had subsisted previously to the beginning of the 18th century, was much deranged by the reference to a market for flour, in fixing the assize of bread by the eighth of queen Anne. In consequence of which, although the baker has been authorised to receive the allowance of 12s. for baking a quarter of corn, including the expenses of preparing flour; yet those expenses are now, and have been for many years, defrayed by the mealman; who, on the other hand, receives the profits arising from the sale of the bran and refuse, which the former regulations of assize made a part of the baker's profit. These, and other circumstances, plainly indicate the propriety of adjusting the derangements which have taken place in the laws of assize now in force, either by abolishing those laws altogether, or by substituting, instead of them, some regulation by which each allowance for manufacturing bread, and the principle of granting it, may be distinctly defined; with such provisions as are best suited to the circumstances of the times, and likely to form an efficient and permanent law.

‘ If the provision had been omitted in the statute of queen Anne, which enjoins the magistrates to have respect to the price of meal or flour in fixing the assize, the price of bread would have depended wholly on the price of wheat-grain: on which principle it had constantly been regulated during the five preceding centuries.

‘ This system would have been no less efficient, in consequence of a market for flour, which about this period had began to be established, provided the price of it had no influence in setting the assize of bread; for the baker might chuse whether it would be more to his advantage to purchase corn at the market, and to send it to

the next mill, where it might be ground and converted into flour, or to purchase the flour ready manufactured from a millman.

'In this case, as in all similar dealings, each party would endeavour to make the most advantageous bargain in his power; from which competition alone it may reasonably be expected that the price of flour, considered as a market-commodity, would find its true level of price.' p. 94.

ART. 27.—*A full Report of the Proceedings on the second Trial, in the Cause Kerslake against Sage and others, Directors of the Westminster Life Insurance Office: including the Evidence and Opinions of Drs. Carmichael Smith, Crichton, Willis, Reynolds, Latham, and Blane, on Cases of Pulmonary Consumption. Faithfully taken in Short Hand. With an Appendix of Documents.* 8vo. 3s. 6d. Row. 1802.

We are not again to try this cause; nor is it becoming in us to question the verdict of the jury, as we are not informed on what principles it was given: yet, as physicians, we must contend that a man who had had two hæmorrhages from the lungs, and was of a 'spare thin habit,' could not be pronounced in a perfect state of health; nor, in our opinion, was the warranty complied with. There is a pathological distinction, which we are somewhat surprised did not occur to the medical gentlemen examined. A person may be *within the limits of health*, and yet have the *seminum* of a dangerous disease. Can this person be said to be 'in health?' By no means; for common causes, to others innocent, may in time produce a fatal disorder.—On the other hand it will be said, how do you define health? We reply, that the term imports a power of resisting common causes of disease. If, for instance, a person be warranted to be in health, he is warranted to be proof against common colds; in general, against a temporary irregularity: at least it is implied that these shall have only the usual temporary effects of illness. The effects may be more lasting and formidable; but if this do not arise from some previous fixed cause, the warranty will still hold good. Were it otherwise, it would be necessary, as in the case before us, that Mr. Robson should not only have been certified as in good health, but that he should also have abstained from shooting, from wet, and from drinking. In fact, we are surprised how the positive assertions of Mr. Howard, to which Mr. Robson tacitly assented, could have been evaded.

MEDICINE.

ART. 28.—*Practical Observations on the Gonorrhœa Virulenta; and a new Mode of treating that Disease recommended.* By Robert Barker. 8vo. 2s. 6d. Rivingtons. 1801.

Mr. Barker considers the gonorrhœa as a local disease not connected with syphilis, and disapproves of the general practice. In his condemnation, however, of laxatives and diuretics, he is somewhat unfair; for his arguments apply only to the active stimulating medicines of these classes. To astringent or sedative injections his objections are, we think, unsatisfactory. He contends that they produce stricture. This may indeed be said of the former, if vio-

lent and active, but not of the latter; and with respect to his suspicion of their conveying the virus into the bladder, it has not the slightest support: this effect has never been hinted at by the most violent opponents of injections; and those who have used them know how difficult it is to force any fluid far into the urethra. We find too, after all, our author recommending injections of tartarised antimony with camphor, on the principle of increasing the discharge, and thus throwing off the poison. This is exactly the same foundation on which the caustic alkali was formerly employed, and which we have often found successful. A scruple of camphor is united with six ounces of water, by means of a drachm and a half of gum-arabic, to which as much tartarised antimony is added. Some cases of the efficacy of this solution, used as an injection, are subjoined; but we think we have succeeded full as well, perhaps more quietly, in the common way.

ART. 29.—*A Companion to the Medicine Chest, or plain Directions for the Employment of various Medicines and Utensils contained in it, and for the Treatment of Diseases. By a Medical Practitioner. 8vo. Exton. 1802.*

This little compendium is useful for the purpose designed, and does not overstep common sense and common reason. The doses, however, notwithstanding the hints in the preface, are by no means small. Some of them, on the contrary, particularly of calomel, are rather rash than moderate.

AGRICULTURE, &c.

ART. 30.—*On the Appropriation and Inclosure of commonable and intermixed Lands: with the Heads of a Bill for that Purpose. Together with Remarks on the Outline of a Bill, by a Committee of the House of Lords, for the same Purpose. By Mr. Marshall. 8vo. 2s. 6d. Nicol. 1801.*

Our author traces with sufficient accuracy the origin of commonable and intermixed lands; adds the outlines of different acts for the purpose of inclosure, and recommends the adoption of the plan. We have often had occasion to offer our opinion on this subject, and of deprecating the very general and rapid attempts of eager projectors in this line.

ART. 31.—*An Enquiry concerning the Influence of Tithes upon Agriculture, whether in the Hands of the Clergy or the Laity. Together with some Thoughts respecting their Commutation. To which are added, Remarks upon the Animadversions of Mr. A. Young and his Correspondents relative to the Subject of Tithes; as well as those of the County Agricultural Surveyors employed under the Direction of the Board of Agriculture. By the Reverend John Howlett, Vicar of Great Dunmow, Essex. 8vo. 3s. Richardsons. 1801.*

In the first part of this inquiry Mr. Howlett is anxious to defend himself from the suspicion of being interested in the result, by a detail which we read with regret; for those 'who preach the Gospel should live by the Gospel.' He considers the subject, in many dif-

ferent views, with great candour and judgement;—with so much of the former, indeed, that he furnishes strong arguments against his own cause. But he proves, very clearly, that the farmer is better treated by the clerical than by the lay impropiators. We knew an instance where much clamour was raised against a clergyman for his rate of tithes. He left the country; and the tithes were gathered by one of the farmers, paying the clergyman a certain sum; and this good man, who had excited the greatest clamour against the former rate, immediately augmented it fifty per cent.

Mr. Howlett indeed advances farther, and contends that, under clerical, and particularly under vicarial, management, tithes are not only no obstacle, but even an encouragement to agriculture:—this, we fear, he proves only by comparison. When he shows that agriculture flourishes even where tithes are taken in kind, he proves only that, in particular circumstances, strong and active exertions will rise superior to even great difficulties.

The remarks on the commutation of tithes are very judicious; and Mr. Howlett completely refutes various objections which have been made to plans of this kind, without, however, deciding on the whole. As taking away many disagreeable subjects of dispute, and removing a considerable odium from the clergy, we own that we wish a reasonable commutation could be adjusted on fair grounds, and with mutual consent. Our former objections, indeed, in a great degree remain, and we would rather now admit it on the plea of expedience. Leasing the tithes may obviate many objections; and this regulation is approved of by our author, who very satisfactorily replies to the arguments that have been adduced against the measure.

Mr. Howlett next examines Mr. Arthur Young's objections, scattered in different parts of his publications, and the incidental remarks of the county surveyors on the subject, with much propriety and acuteness. We cannot follow this miscellaneous detail, but shall copy the information contained in the Appendix. We are told that it comes 'from a quarter which renders their correct authenticity indubitable';—but we must be allowed to remark, that while that 'quarter' is concealed, the information can rest only on the credit of Mr. Howlett.

'An inquiry has been made in the diocese of London, by several very respectable clergymen situated in different parts of the diocese, into the number of parishes in which the tithes are taken in kind by clergymen; and the result is, that, taking together the whole of the diocese, consisting of 568 parishes, it does not appear that there are more than fifteen in which the clergy take their tithes in kind.

'Most of the tithes in this diocese that are in the hands of laymen are taken in kind; and it is a remark made by a sensible clergyman in Essex, from his own knowledge and observation, that those parishes where the tithes are taken in kind are in the highest degree of cultivation; and that in the district where he resides, more pasture land has been broken up and converted into tillage in nine parishes where the great tithes are in lay hands, and taken in kind, than in any other nine parishes where the great tithes are the property of clergymen, and compounded for.' P. 118.

EDUCATION.

ART. 32.—*The Elements of Book-keeping, both by single and double Entry: comprising a System of Merchants' Accounts, founded on real Business, arranged according to modern Practice, and adapted to the Use of Schools. By P. Kelly, &c. 8vo. 5s. Boards. Johnson. 1801.*

It may be justly doubted whether book-keeping should enter much into the exercises of a boy at school. If carried to any great extent, it must draw off his attention considerably from other important objects, which the occupations of future life will render him less willing and less able to pursue with equal advantage to himself; and if he be designed wholly for mercantile concerns, a very little instruction in the compting-house will qualify him for the employments he may be successively called upon to undertake. The methods, moreover, of compting-houses differ very much from each other; and the number of books required for the entrance and arrangement of articles depends considerably on the nature of each particular trade. At schools, however, a general insight into the principles of book-keeping may be acquired with propriety, and they should be taught in the simplest manner possible. The boy who receives his sixpence a week, and expends it in separate pennyworths, and occasionally has cash in hand at the expiration of his week, may acquire with facility the first rudiments of the art. Thence he may be instructed in a week's process in some retail business by simple entry, and be taught the use of the day-book and ledger, of which this work gives an easy instance. The day-book, journal, and ledger, in double entry, may occupy a little more of his attention; but though we highly approve of the specimen given in this work of the mode of double entry, we could have wished, for the reasons above given, that the number of articles had been much contracted. The use of other books occasionally employed in compting-houses is very well explained; and the whole is a complete proof of the skill of the writer, and his ability to instruct his pupils in the art. A concise history of book-keeping is added, closing with that famous deception on the public, by which several thousands of pounds were obtained by subscription from merchants and trades-people, for a work for which as many pence would have been too great a reward for the writer. The reputation of the author of this work makes it needless for us to point out its superiority over its boasted predecessor, and the advantage it affords to schoolmasters by whom book-keeping is made a part of their instruction.

ART. 33.—*New Orthographical Exercises, for the Use of English Seminars, in five Parts: in which the useful, the moral, and entertaining, of our best Writers, are combined with a certain and easy Mode of acquiring a just Pronunciation of the Mother Tongue, as it is spoken in the best Circles. Preceded by an Introduction, and interspersed with several Pieces on the Art of reading and speaking English with Propriety. By Charles Allen. 12mo. 1s. 3d. Bound. West and Hughes.*

To spell with propriety is an art to be acquired only by constant

application and exercise; and as soon as a child can use his pen with facility, some such work as the present should be put into his hands; of which if he write out a dozen lines every day, he will, at the end of the usual term for education, have not only mastered every difficulty in orthography, but have formed his taste for good composition. The exercises are well selected, and the manner in which spelling is frequently perverted is very judicious. The teacher, while he points out to his scholar the true mode of spelling a word, will not fail to dwell sometimes on the beauty and propriety of the sentiment which has been copied; and thus much important information on morality and the conduct of life will be communicated to the youthful mind. We repeat it, therefore, that the present, or some work similar to it, ought to be used in every seminary of education.

ART. 34.—*A Treatise on Astronomy, in which the Elements of the Science are deduced in a natural Order, from the Appearances of the Heavens to an Observer on the Earth; demonstrated on Mathematical Principles, and explained by an Application to the various Phenomena.* By *Olinthus Gregory, Teacher of the Mathematics, Cambridge.* 15s. Boards. Kearsley. 1802.

The *Principia* of Sir Isaac Newton are to physical astronomy what Euclid is to geometry; and however useful many treatises on the former subject may be, the shortest and easiest method of understanding them is to ascend to the fountain-head; and the thirst after knowledge is best quenched at the source from which so many rivulets are derived. To one who has thus studied the theory of the heavenly motions, nothing in this volume will afford any difficulty; but it is not calculated for the inferior mathematician. The writer himself indeed requires a considerable degree of previous study from his reader; he must be acquainted with 'the principles of algebra, plane and spherical geometry and trigonometry, conic sections, mechanics, optics, and the projection of the sphere.' A student thus furnished will here find a very useful compilation; and he will be made acquainted with the names and discoveries of later writers, whose works are either difficult of access; or very expensive: but we must intimate, that to this order of students a diffusive style is by no means adapted; abundance of popular reflexion is superfluous; and an arrangement entirely scientific would be more desirable. If, however, the work be not at all suited to the generality of readers, and require much pruning, lopping, and arranging for those for whom it is peculiarly designed, it is an ample testimony to the talents of the writer, and an unequivocal proof that he is well qualified to teach the science of which he is a professor.

POETRY.

ART. 35.—*The Holy Land: a Poem.* By *Francis Wrangham, M.A.* 8c. 4to. 1s. 6d. Mawman.

It is curious to observe how little of memorable merit has ever been produced for the Seatonian prize. We read the unsuccessful poem of Emily, and extracts from the *Last Judgement* of Dr. Glynn.

Smart's will last as long as Dr. Anderson's edition of the Poets. The rest, should the manufactory for the regeneration of paper continue, will soon be in request with the collectors. So able and well qualified a candidate as Mr. Wrangham rarely appears; his versification and language are stately; and every where we perceive a high polish, which only patient and careful correction could have given. He pays a just compliment to Mr. Tweddell, whose death we also, in common with his friends and the friends of literature, lament.

' There in his early bloom, 'mid classic dust
Once warm with grace and genius like his own,
Her favourite sleeps; whom far from Granta's bowers
To *Attic* fields the thirst of learning drew,
Studious to cull the wise, and fair, and good.
He could have taught the echoes of old Greece
(Silent, since Freedom fled) their ancient strains
Of liberty and virtue, to his soul
Strains most congenial! But high heaven forbade.

' Rest, youth beloved! most blest, if to thy shade
'Tis given to know what mighty forms of chiefs,
Whose deathless deeds oft dwelt upon thy tongue;
Of patriots, bold like thee, with ardent tone
T' assert their country's cause; of bards, whose verse
Thy Lesbian lyre could emulate so well,
Repose in tombs contiguous! Rest, loved youth,
In thine own Athens laid! secure of fame,
While worth and science win the world's applause.' p. 8.

The concluding passage is more beautifully expressed in the Latin lines whence Mr. Wrangham has imitated it.

' Frustra Fama tuo sonat sepulcro;
Heu! frustra, juvenis, mea ac tuorum
Manat lacryma! Tu nequis redire;
Nec spes ulla dolorve tangit ultra.
Felix, si tibi forsan inter umbras
Persentiscere fas sit, ossa tecum
Illo cespite quanta conquiescant;
Tuz te quoque quod tegant Athenæ!' p. 9.

The following passage has great merit.

' Whether the Gaul, on Egypt's ravaged strand
Still lingering, with his scorpion thong shall scourge
Her turban'd foe; and, infidel himself,
Wage with unconscious arm the war of heaven;
Or the stern Muscovite with zeal's fierce flame
Purge her foul stain—unknown. In tenfold night
Sleeps the mysterious secret; sought in vain
For many an age, though Knowledge lent her lamp,
And lynx-eyed Genius join'd th' exploring throng.

' Yes! rise it will, Judza, that blest morn
In Time's full lapse (so rapt Isaiah sung)

Which to thy renovated plains shall give
 Their ancient lords. Imperial fortune still,
 If right the bard peruse the mystic strain,
 Waits thee, and thousand years of sceptred joy.
 With furtive step the fated hour steals on,
 Like midnight thief, when from thy holy mount
 Sorrow's shrill cry, and labour's needless toil,
 And servitude shall cease; when from above,
 On living sapphire seated and begirt
 With clustering cherubim, whose blaze outvies
 Meridian suns, through heaven's disparting arch
 Thy recognised Messiah shall descend;
 In royal Salem fix his central throne,
 And rule with golden sway the circling world.' p. 12.

In the concluding paragraph Mr. Wrangham classes Seaton with Sir Isaac Newton in heaven. *Some* mention should perhaps, in decent gratitude, be made of a gentleman who gave his 'Kislingbury estate to the university of Cambridge for ever;'—but *this* is a little too much. Even Mr. Paley has no business in such company.

ART. 36.—*Poverty; a Poem. With several others, on various Subjects, chiefly Religious and Moral. By Charles A. Alknatt. 8vo. 2s. Matthews. 1801.*

- ' On a much deformed; but very pious Man.
- ' Behold, our God with anxious care
 Protects the very sparrow;
 Nor scorns the crippled, maim'd, and halt,
 Nor scorns poor Tommy Yarrow.
- ' The man of sense, the epicure
 Full gorg'd with fat and marrow,
 Knows not what dainties grace affords
 To feast poor Tommy Yarrow.
- ' He need not envy mighty kings,
 A Cæsar or a Pharaoh;
 There is a golden crown reserv'd
 To crown poor Tommy Yarrow.
- ' Cæsar's dominions were confin'd,
 And Pharaoh's were but narrow;
 A boundless empire waits the rule
 Of palsied Tommy Yarrow.
- ' While thousands of a comely form
 Lie down in endless sorrow,
 Distorted sinners sav'd by grace
 Shall shout with Tommy Yarrow.' p. 31.

‘ *Parliamentary Elections improved.* ’

- ‘ I start a *candidate* for grace,
And trust to gain my cause ;
For Jeou’s blood mine *interest* is,
My *heritage* his laws.
- ‘ Thou art mine *agent*, Holy Ghost,
Whose all sufficient aid
Shall make me strong against my foes,
Shall make my foes afraid.
- ‘ Free thine election is, O Lord,
Nor would I *bribe* thy love
With any thing that I can give
To gain a *seat* above.
- ‘ Love, thou shalt *qualify* my soul,
Obedience, hope, and faith :
But, Lord, the *votes* on which I trust
Thy merits are and death.
- ‘ And should I be *return’d* at last
Partaker of thy grace,
Amid the *synod* of thy saints
I’ll humbly take my *place*.’ P. 33.

Mr. Allnatt has evidently been moved by the spirit ; but, unhappily, there are lying spirits both of prophecy and poetry.

ART. 37.—*Poems and Ballads*. 8vo. 3s. 6d. Boards. Mawman.

The ballads are ill-planned stories, related in modern language. The author says they are principally indebted, for the little share of merit they possess, to Ossian and miss Burney :—we more frequently, in their perusal, recollect Mr. Bowles’s manner. The double rhyme is often employed, and not without success.

- ‘ The drum “ the signal to prepare ” was beating,
Responsive to the mellow bugle’s sound ;
The outposts, charg’d, were in alarm retreating ;
And the struck tents were levell’d to the ground :
- ‘ Each anxious soldier, earnest in his duty,
Prepar’d in action for the warrior’s part ;
Save where the tearful eye of sorrowing beauty
Claim’d the soft feelings of a lover’s heart.
- ‘ Save where a moment’s sad indulgence seizing,
(The ardor of his soul the while repress)
On loveliness o’ercast with anguish gazing,
Lavallan clasp’d his Julia to his breast.
- “ My Julia, cease this agonising sorrow !
Oh ! cease,” he cry’d, “ these accents of despair !
No death-wing’d pow’r the whistling ball can borrow,
Since I am shielded by an angel’s pray’r.

- " Then fearless to the pealing cannon listen,
Nor let its thunder aught thy soul appal;
The threat'ning swords that o'er my head may glisten,
Shall, conscious of thy sorrow, hurtless fall.
- " At Freedom's call arous'd, I seek protection
For thee, and those we may ere long survey;
Else the sweet pledge thou bear'st of our affection
Would curse the cause that wak'd it to the day.
- " Yes! from the tyrant's pow'r to heav'n appealing,
Each pang increasing with increasing years,
Oh! he would curse, in slav'ry's bitt'rest feeling,
His father's weakness, and his mother's tears." p. 8.

ART. 38.—*John the Baptist; a Poem, by Joseph Cottle.* 8vo. 1s.
Longman and Rees. 1802.

A poem with this title was published by Mr. Cottle in his first volume—the same in structure as the piece before us, but in language and versification very inferior. It is the address of the Baptist to the Jews, a discourse in highly polished verse, of which '*Repent ye, for the kingdom of heaven is at hand,*' furnishes the text. The lines which we quote are all full and harmonious, and some of them are entitled to a higher praise.

' Glance on the skies above, the earth beneath,
See sportive life in forms ten thousand breathe;
Amid the sun-beam's warmth, what myriads fair
Charm the mused ear, and wanton through the air:
Say what creative energy of thought
This countless train of shapes to being brought;
All form'd to serve some destin'd end aright—
Beyond the verge of man's contracted sight!
Say, Oh ye hosts! through heaven's ethereal space,
What secret hand supports the feather'd race;
What feeling heart provides a full supply
For each that treads the earth or cleaves the sky?
Know that they all, Creation's common friend!
First sprang from God, and still on God depend!
From guiding comets round the orb of day,
From pointing storms their desolating way,
His ear regards the hungry raven's call!
His eye, unsleeping, marks the sparrow fall!

' If Nature's lower works your wonder raise,
If finite objects claim your lofty praise;
Lift your astonish'd view to scenes on high!—
Behold the marshall'd offspring of the sky!
See rolling spheres, in order'd paths abide!
See countless worlds thro' heaven's vast concave glide!
Stars, ever glorious, blazing on their way,
Or, dimly clad in Fancy's doubtful ray!
And these but atoms of that boundless whole
Which ether sweeps beyond the visual pole!

‘ Know you, O list’ning tribes, to what you tend?
 Seek you to know where Life her race shall end?
 Count you the lingering moments long, that bind
 To earth’s low confines man’s immortal mind?
 This world, unworthy, you too highly rate—
 A thorn-strew’d passage to a better state!
 The joys which now to earth your spirits chain,
 Compared with joys eternal, are but pain!

‘ Amid the still and solemn shades of night,
 Or, when the dawn first bursts upon the sight;
 At noon-day, or when eve, in splendor dress’d,
 Casts her broad shadows o’er a world at rest!
 Do never in your souls spontaneous rise
 Big thoughts of man’s unfolding destinies?
 Obscure conceptions, dignified and great,
 Of what *may* follow this our mortal state?
 Although to visionary scenes resign’d,
 The rays of truth then glimmer on the mind;
 The spirit learns, as thus it upward springs,
 Its grandeur in the scale of living things;
 Darts, like the flash that lights the midnight sky,
 A lucid glance through dark futurity;
 Sees what a moment life and time appear
 Contrasted with the one eternal year;
 And lifts, to nobler worlds, its vast desires,
 Where Fancy flags her wing! and Thought expires!’ P. 14.

We wish the subject had been more generally interesting;—that there had been more narrative and less declamation.

ART. 39.—*Thoughts on Happiness; a Poem, in four Books.* 8vo. 3s. sewed. Rivingtons. 1802.

‘ When the caliph Omar was petitioned to spare the celebrated library at Alexandria, he replied, “ If those books contain the same doctrine with the Koran, they can be of no use, because the Koran contains all necessary truths: but if they contain any thing contrary to that book, they ought not to be suffered,” and immediately ordered them all to be burnt.

‘ On the caliph’s mode of reasoning, every book in favour of Christianity, except the Bible, might be condemned. It cannot, however, be matter of surprise, if they who are deeply convinced of the superlative importance of the Gospel in promoting both the present and the eternal happiness of man, should be zealous to cast their mite into the sacred treasury. Such persons as despise the religion of Christ, will, perhaps, despise its advocates. But still, the same right must be allowed to the friends of Revelation, which has been so largely enjoyed, but so greatly misapplied, by its enemies; that of employing every species of writing in support of their cause. If, therefore, verse has been made use of to invalidate the truth of Revelation, it may fairly be used (however unskillfully) in an attempt to shew, that the Gospel scheme is that alone on which all the happiness attainable in this life can be founded.

‘ He, whose life and conduct may perhaps not be altogether agreeable to those truths which he nevertheless believes, will readily pardon even the most feeble attempt to fix his attention on “ the one thing needful.”

‘ The more perfect Christian, to whom these lesser incitements to religion may be more unnecessary, whatever he may be inclined to think of the manner in which the present work is executed, will not be averse to allow that meed which the author is alone anxious to obtain—the credit of having meant well.’ P. i.

We quote a specimen of the poem.

‘ Ah ! how shall man of boundless mercy sing ;
How, uninspir’d, attune the hallow’d string
To heav’n-born themes, which to those lips belong
That breath’d the majesty of sacred song ?
See then Isaiah’s bold prophetic page,
Proclaim the Saviour to each distant age ;
See future ages each dark speech unfold,
And work those wonders which the seer foretold.
Then turn with humble rapture to explore,
The sweet simplicity of Gospel lore ;
See, thro’ the blood of the eternal Son,
God’s gracious mercies all compris’d in one.

‘ ‘Tis true, the Almighty pass’d his dread decree,
That sin should lead to death and misery :
Yet Mercy sent the eternal Son of God,
Who for our sins these earthly regions trod ;
For us the atoning sacrifice was made,
And all the vengeance of the Almighty stay’d ;
Whose bright example shines divinely meek,
Whose words e’en yet in mildest accents speak :
Whose precepts, form’d the human heart to sway,
All point to heav’n, where he prescrib’d the way.
“ Ho ! ye that thirst ; come taste the living spring,
Stay not or gold or costly gems to bring ;
Freely I give from my unbounded store,
And he who drinks with me shall thirst no more.”

‘ Now let the sinner lift the suppliant eye,
Let Hope now heave the penitential sigh ;
For lo ! a Saviour to mankind is giv’n,
And Mercy opens wide the gate that leads to heav’n.’ P. 89.

These are smooth lines ; but the ideas which they convey are surely better adapted for a sermon than a poem.

ART. 40.—*L’Infedeltà punita, Leggenda Erotico-Tragica di Gastano Polidori.* 8vo. 2s. Dulau. 1802.

A foolish ballad !—Lasindo deserts Doris ; she retires into a wilderness ; a hunter finds her there, and is talking with her, when Lasindo comes as a penitent to implore her forgiveness. The

hunter, guessing who he is, attacks him in combat, but is thrown to the ground; his hounds, however, fall upon Lasindo, and kill him.

MISCELLANEOUS LIST.

ART. 41.—*Political Calumny refuted: addressed to the Inhabitants of Woodbridge; containing an Extract of a Sermon, preached at Butley, on the Fast-Day, 1793; a Sermon, preached at Otley, on the Day appointed for a general Thanksgiving, on account of our Naval Victories: and solitary Musings (in Verse) on the Being of a God, Providence, and the French Revolution. By the Rev. John Black. 8vo. 1s. Robinsons.*

The author is a candidate for the mastership of the free grammar-school in the town of Woodbridge. To injure him in his pursuit—according to the abominable system supported by the late administration—various calumnies were propagated, representing him as inimical to government; and, in support of his character, this work is dedicated to the inhabitants of the town near or in which he lives. As far as we can judge of a man's sentiments by his words, it carries a complete refutation of the crimes laid to his charge; and it must grieve every true lover of his country to perceive that such a profligate spirit has taken possession of so many of its inhabitants—a spirit which will not scruple to use the basest arts to injure a competitor in the object of his pursuit.

With the peace, it is to be hoped that the ancient liberality of Englishmen will revive; and the present administration, by discouraging the herds of spies and informers—the greatest pests to morals and government—will possess itself of the confidence of the country. The writer would do well to expose the names of those persons who have so wantonly traduced his character, that they may meet with the contempt they have so justly merited, and by such example deter others from thus indulging in a habit of slandering their neighbours.

ART. 42.—*A Letter addressed to Rowland Burdon, Esq. M.P. on the present State of the carrying Part of the Coal Trade. With Tables of several of the Duties on Coals received by the Corporation of the City of London. By Nathaniel Atcheson, F.A.S. &c. &c. 8vo. 2s. 6d. Richardsons. 1802.*

According to the account with which we are here presented, the coal-trade cannot be carried on much longer; and we must soon be content to warm ourselves with blazing straw in our boots, instead of indulging ourselves with the luxury of a coal fire. We have before us the history of a ship of 500 tons burden, that brought to market 'the very best coals,' and yet, without estimating the common wear and tear of the voyage, was a loser by its cargo to the amount of 34*l.* 14*s.* 11*d.*;—and such, says our author, is the 'real state of a trade which has engaged so much of the public attention.' If this statement be to be depended on, the ship-owners cannot evidently bear any further impost; and the corporation of the city of London

will scarcely attempt to drive them to despair. But we are not accustomed to pay much attention to traders, when stating their own losses; though we agree entirely with the writer, that, if the corporation of London raise an immense sum by the orphans' duty, 'it is but reasonable that the ship-owners interested in the coal-trade, who pay it, should know in what manner and to what purposes it is applied.' Whenever this account 'is refused or evaded, it must be suspected that all is not right.' The chief object of the letter is to draw this account from the chamberlain by a vote of the house of commons: and as all money-concerns cannot be made too public, we shall be glad to hear that the house has listened to this reasonable proposal.

ART. 43. — *The British Commissary, in two Parts. — Part I. a System for the British Commissariat on Foreign Service. — Part II. an Essay towards ascertaining the Use and Duties of a Commissariat Staff in England. By Havilland le Mesurier, Esq. 8vo. 7s. 6d. Boards. Egerton. 1801.*

The operations of war are now carried on upon such an extensive scale, that a defect in any of its branches may be in the highest degree injurious to the service. Hence the education of an officer is not a thing, as it was formerly esteemed, entirely to be neglected; nor is every ignorant idler or truant apprentice sufficiently qualified, if he have strength of arm to carry a pair of colours. So sensible is government, and particularly the distinguished character who presides at the head of the military department, of the necessity of instruction to those in command, that a military academy is formed, with mathematical professors, to carry a corps of officers through a complete course of intellectual discipline, and to qualify a number of lads, in succession, to be candidates to occupy every vacancy. In such an institution, and indeed in the library of every regiment, this book deserves a place. It will be found useful to those who are not in the immediate department of which it treats; and to a British commissary it may be considered as a complete body of instructions. In one sense, it has been happy for the English nation that a very great proficiency in this art has not been so requisite as in the Austrian, the French, and the new Prussian services; and we could wish that neither British pay nor British blood might ever again be expended on the continent: but as such a wish is evidently not to be attained, a commissary-staff should always be prepared with a fit knowledge of their duties in time of peace, that, on taking the field, they may not require the experience of innumerable disasters to instruct them in their office. Every part of their duty is laid down in this work in a clear intelligible manner; tables are given, taken from those employed in actual service; royal commissions, and ministerial instructions to commissaries, are copied out; and the plates on the forming of ovens, with the description of its parts, should be studied by every officer of a marching regiment. The work is dedicated, by permission, to the duke of York; and, under his auspices, we cannot doubt that it will be widely circulated in the British army.

ART. 44.—*Truths, respecting Mrs. Hannah More's Meeting-Houses, and the Conduct of her Followers; addressed to the Curate of Blagdon; by Edward Spencer. 8vo. 2s. Robinsons. 1802.*

'I have ever regarded the institution of Sunday-schools, under any shape, with a very jealous eye; it appears to be an innovation (and all innovations may be dangerous) in the literary as well as religious systems of the country, that requires as yet a good deal more experience than we are at present in possession of, to prove whether they will eventually, under the best of management, be serviceable or not: it remains yet to be seen, whether the indiscriminate dissemination of abstruse dogmas, among the whole of the lower orders of the people, may not in the end tend to make them dissatisfied with their necessary station in society; at least in this country many are the instances of that nature which can be mentioned, and some with such aggravated circumstances of horror, that the schools have ceased to be patronised by many respectable people who were otherwise well disposed towards them.' p. 65.

The above puts us in mind of the argument used against accepting the first proffer of peace from Bonaparte;—it was necessary to wait for the evidence of facts, and a new series of victories, before his authority could be acknowledged. The bugbear of innovation is ridiculously introduced, and the whole pamphlet is written in a style of acrimony beyond what the occasion can justify. It is really disgusting to read the affidavits, protests, and counter-protests, to which poor Hannah More has given rise; and we could wish, that, where the church of England is concerned, proper care were taken by the bishop of the diocese that the Sunday-schools should be under the care of the regular clergy. With respect to other sects, we wish success also to their Sunday-schools, being persuaded that the young cannot be too early instructed in the truths of Christianity. Each sect, however, should becomingly keep within its own line; and the established church should assuredly protect itself against those who, under a very specious name, are introducing into its bosom the enemies of its establishment. Of the methodistical tendency of some schools founded in the west of England, strong evidence is produced in this pamphlet.

ART. 45.—*Letters on the present State of the Jewish Poor in the Metropolis; with Propositions for ameliorating their Condition, by improving the Morals of the Youth of both Sexes, and by rendering their Labour useful and productive in a greater Degree to themselves and to the Nation. 8vo. 1s. Richardsons. 1802.*

Our readers will be pleased to hear that there is a plan in agitation for the support of the Jewish poor, and the education of their youth. Every one who visits their abodes near the great synagogue must be sensible of their present neglected state, and the depravity necessarily resulting from it. The chief feature in this plan is to obtain from legislative authority the power of assessing the members of every synagogue to the general support of the poor, and of appointing a committee for the management of their concerns. If the

scheme should succeed, and a house of industry be formed in consequence thereof, we cannot doubt that the young may be brought up to be serviceable to themselves and the community. There are some trades, those of watch-making and shoe-making for example, to which their peculiar tenets form no obstacles: and in every trade where the individual may work by himself, and by the piece, the Jew is competent to succeed nearly as well as the Christian. We must not, however, forget that a Jew is still a Jew. It cannot be said of this people that 'they know no other country, and can only be interested in the prosperity of this their native land.' Neither the Jew nor the Christian can be possessed with the *amor patriæ* in the manner that it is felt by those who have not the hopes of the temporal establishment in Palestine of the one, or an eternal abode in the heavens of the other.—As ill founded is another sentiment in this work;

'Under whatever sect, therefore, a man chances to be born, he ought always to adhere to its form of worship; nor can he attain a better ultimatum by changing it, seeing that the final object of all is the same.' P. 14.

According to this sentiment, the world could never be improved. But we shall not scruple to assert, that, when the individual is convinced in his own mind that the religion in which he was born and bred up is contrary to truth, it is his bounden duty to abjure his errors.

ART. 46.—*Facts, explanatory of the instrumental Cause of the present high Prices of Provisions; formerly communicated in a Letter to George Cherry, Esq. then one of the Commissioners for victualling the Navy; with Observations thereon. By Thomas Butcher. 8vo. 1s. 6d. Scott. 1801.*

The facts stated in this pamphlet are of so serious and important a nature, that we can scarcely venture to hint at them without horror. If they can be substantiated, the agents of government, referred to in this work, will meet with the deserved execrations of the country. The writer states himself to have been thirty years employed in the offices where of late such mismanagement is said to have prevailed; and is ready to prove every fact here advanced 'upon oath at the bar of the house of commons, or in any court of judicature in the kingdom.' To this test he ought to be put; and this necessity will appear from the following relation.

'In the year 1796, the board made a private contract with a certain corn-factor to deliver them fifty thousand quarters of foreign wheat; when a part thereof was received at Deptford, I caused several quantities to be put upon the kilns there, as usual, to manufacture into fine flour; when it brought forth such innumerable quantities of maggots and other vermin, that I caused a measure to be filled with them, and sent to the superintendant, desiring to know, if the flour and biscuit produced from such filthy rubbish was to be served out as food fit for the use of man? I received no answer. I appealed to others about the office. The only answers (*answer*)'

I could obtain, was, that the board had purchased the wheat, and of course it must be received. The horrid biscuit made from this great quantity of filthy rubbish had nearly, in the early part of the following year, proved ruinous to the nation, as it materially aided the revolting seamen in pretences for persevering in many of their unreasonable demands.' P. 31.

We can have no doubt that open contracts are to be preferred; for in the private contract there is always a suspicion that some members of the board share with the contractor in his profits, if they be enormous. Other facts also are stated, which, if true, point out an excess of mismanagement that we could hardly have suspected, even under the heedlessness and extravagance of the late administration. Whether any good would result from parliamentary investigation, we know not; but the higher officers of the executive government are interested in an inquiry which so materially affects the character and conduct of their agents.

ART. 47.—*Interesting Anecdotes of the heroic Conduct of Women, during the French Revolution. Translated from the French of M. du Broca. Embellished with an elegant Frontispiece. 8vo. 5s. Boards. Symonds. 1802.*

The voice of nature was not stifled in the horrors of the French revolution; and amidst the atrocities that have been committed by that ferocious people, several traits of heroism shone forth; and instances of benevolence, tenderness, affection, and generosity, were occasionally exhibited, which well deserve to be recorded. If any one can bear the shock which he must feel from the recital of the wickedest and most cruel actions perpetrated in the days of terror, he will be highly gratified by contrasting them with examples here offered of the greatest virtue and fortitude: and as his admiration of the heroines celebrated in this volume must augment, so must his detestation of the wretches who were glutting themselves with the murder of innocence and beauty be increased; and he will reflect, not without horror, on that train of circumstances which could lead human beings to cast away every feeling that does honour to mankind.

ART. 48.—*The Spirit of the public Journals for 1800. Being an impartial Selection of the most exquisite Essays and Jeux d'Esprit, principally Prose, that appear in the Newspapers and other Publications. With explanatory Notes. 8vo. 6s. Boards. Ridgway. 1801.*

This entertaining publication continues to furnish us with the best articles that have appeared in the newspapers, both in verse and prose.

THE
CRITICAL REVIEW.

AUGUST, 1802.

ART. I.—*Philosophical Transactions of the Royal Society of London. For the Year 1802. Part I. 4to. 11s. sewed. Nicol.*

THE contents of this volume scarcely furnish any subject of general remark. It is, on the whole, a respectable one; and though perhaps the topics it contains, on the first view, may not appear peculiarly interesting, yet we shall find that it adds as much to the stock of sciences as it does to its bulk.

I. The Croonian Lecture. On the Power of the Eye to adjust itself to different Distances, when deprived of the Crystalline Lens. By Everard Home, Esq. F.R.S.

In the 14th volume of our New Arrangement, p. 256, we noticed an opinion of Mr. Hunter, brought forward by Mr. Home, that there was no power adequate to a change in the shape of the eye sufficient to account for distinct vision at different distances. He supposed, therefore, that the cornea might be muscular, and that the change might be effected by its contraction. We expressed our wishes that this opinion might be brought to the test of experiment; and, in the present article, our wishes are gratified; yet not in so clear and decisive a way as we can still hope they may be. Our readers may recollect, that, since the year 1794, when Mr. Home's observations were published, Dr. Young has offered a different, and, as we at the time suspected, a more probable cause of the alteration of the eye, so as to adapt the sight to different distances; but the present paper contains not only a strong fact in support of the author's former opinion, but some observations and experiments with the photometer, the instrument on which Dr. Young depended in support of his own. The fact is, that a man, in whom the operation succeeded very well, was able to adapt the eye to different distances after the lens was removed. In the observations with the optometer the conclusions did not appear so clear and decisive as represented in Dr. Young's paper; and a man, from whose eye the crystalline humour had been extracted, was able to see very distinctly, at different distances, with this instrument, unaccom-

panied by the lens, which usually forms a part of it. The crossing of the lines, at the point of distinct vision, did not seem so essential to the powers of adjustment as to be depended on; for the appearance varied with different eyes, and was not, except in particular circumstances, exactly as Dr. Young asserts it to have been found in his own trials. From comparing the different facts and the conclusions, which are, occasionally, on each side subject to a little uncertainty, we suspect that the distinctness of vision, at different distances, depends on more than one cause.

‘II. The Bakerian Lecture. On the Theory of Light and Colours. By Thomas Young, M.D. F.R.S. Professor of Natural Philosophy in the Royal Institution.’

‘The object of the present dissertation is not so much to propose any opinions which are absolutely new, as to refer some theories, which have been already advanced, to their original inventors, to support them by additional evidence, and to apply them to a great number of diversified facts, which have hitherto been buried in obscurity. Nor is it absolutely necessary in this instance to produce a single new experiment; for of experiments there is already an ample store, which are so much the more unexceptionable, as they must have been conducted without the least partiality for the system by which they will be explained; yet some facts, hitherto unobserved, will be brought forwards, in order to show the perfect agreement of that system with the multifarious phenomena of nature.

‘The optical observations of Newton are yet unrivalled; and, excepting some casual inaccuracies, they only rise in our estimation, as we compare them with later attempts to improve on them. A further consideration of the colours of thin plates, as they are described in the second book of Newton’s Optics, has converted that prepossession which I before entertained for the undulatory system of light, into a very strong conviction of its truth and sufficiency; a conviction which has been since most strikingly confirmed, by an analysis of the colours of striated substances. The phenomena of thin plates are indeed so singular, that their general complexion is not without great difficulty reconcileable to any theory, however complicated, that has hitherto been applied to them; and some of the principal circumstances have never been explained by the most gratuitous assumptions; but it will appear, that the minutest particulars of these phenomena, are not only perfectly consistent with the theory which will now be detailed, but that they are all the necessary consequences of that theory, without any auxiliary suppositions; and this by inferences so simple, that they become particular corollaries, which scarcely require a distinct enumeration.’ P. 12.

We acknowledge that a hypothesis is often necessary to connect the numerous facts in a science; and that when such facts support, without any force, the hypothesis connecting them, the latter may assume a different name. After, however, considering maturely—and it is to us by no means a new sub-

jact—all the facts and arguments, so far from appearances confirming the doctrine before us, they seem, in their whole tendency, to be adverse to it. The hypothesis is the existence of a luminiferous æther, and that light depends on its undulations. In our various philosophical disquisitions we have admitted of an æthereal fluid pervading all bodies; but Dr. Young is by no means explicit in his information, whether light be a modification of this general æther, or the undulations of a peculiar one. From various incidental expressions, however, he considers Newton as the advocate of the opinion, that light is owing to undulations, though he has so pointedly opposed it in his *Optics*; and his chief arguments rest on this being really the opinion of Newton. The author must have been strongly pressed when he supports his system by the *opposition* of the Newtonian hypothesis—contending, that, ‘as both are equally probable, the opposition is merely accidental.’ We had intended to have pursued our author’s explanations at length, and pointed out much fallacious reasoning; but think it unnecessary. We have lately endeavoured to lead the views of philosophers to light as a chemical substance; and have at times adduced various and striking facts which can only be accounted for on this supposition. We can trace light as a component part of many bodies, and can again separate it. Chemical changes of very different kinds are produced by it; and in the preparation of *argentum fulminans* it is an essential ingredient; for this substance does not explode, unless, in the preparation, it have been exposed to a strong solar light. We mean not to contend that a hypothesis so diametrically opposite to our author’s supports either. They are inconsistent with each other. One decisive argument against Dr. Young’s system is, that light is propagated in straight lines; whereas undulatory motions must be propagated in circular vortices. To this objection Dr. Young endeavours, in vain, to reply. In short, in the words of Macquer, quoted by an ingenious author on this subject, ‘a body, whose motion we can perceive, whose velocity we can calculate, whose direction we can change, which we can accumulate and disperse, whose constituent parts we can separate and re-unite, which we can combine with and separate from other bodies, must be a substance peculiar and distinct.’

‘III. An Analysis of a mineral Substance from North-America, containing a Metal hitherto unknown. By Charles Hatchett, Esq. F.R.S.’

We have already alluded to this mineral, and regretted that it should have been first announced in a French publication. We called it, however, an earth; but it appears to be a metallic substance. We shall transcribe our author’s description of this ore, which was found among the specimens in the British

Museum, and was sent by Mr. Winthrop to sir Hans Sloane, probably from some mine in the Massachusetts.

‘ DESCRIPTION OF THE ORE.

- ‘ The external colour is dark brownish gray.
- ‘ The internal colour is the same, inclining to iron gray.
- ‘ The longitudinal fracture is imperfectly lamellated; and the cross fracture shews a fine grain.
- ‘ The lustre is vitreous, slightly inclining in some parts to metallic lustre.
- ‘ It is moderately hard, and is very brittle.
- ‘ The colour of the streak or powder is dark chocolate brown.
- ‘ The particles are not attracted by the magnet.
- ‘ The specific gravity, at temp. 65°, is 5918*.’ P. 50.

It consists of an oxyd of iron, with a white substance which appears to be metallic; but it is not very heavy, has no perceptible flavour, and is not soluble in water: when moistened, it communicates an evident redness to paper.

‘ The preceding experiments shew, that the ore which has been analysed, consists of iron combined with an unknown substance, and that the latter constitutes more than three-fourths of the whole. This substance is proved to be of a metallic nature, by the coloured precipitates which it forms with prussiate of potash, and with tincture of galls; by the effects which zinc produces, when immersed in the acid solutions; and by the colour which it communicates to phosphate of ammonia, or rather to concrete phosphoric acid, when melted with it.

‘ Moreover, from the experiments made with the blow-pipe, it seems to be one of those metallic substances which retain oxygen with great obstinacy, and are therefore of difficult reduction.

‘ It is an acidifiable metal; for the oxide reddens litmus paper, expels carbonic acid, and forms combinations with the fixed alkalis. But it is very different from the acidifiable metals which have of late been discovered; for,

‘ 1. It remains white when digested with nitric acid.

‘ 2. It is soluble in the sulphuric and muriatic acids, and forms colourless solutions, from which it may be precipitated, in the state of a white flocculent oxide, by zinc, by the fixed alkalis, and by ammonia. Water also precipitates it from the sulphuric solution, in the state of a sulphate.’

‘ * The following results of some experiments which I have purposely made, will shew how much the specific gravity of this ore is different from that of Wolfram, and Siberian chromate of iron.

‘ Pure Wolfram, free from extraneous substances, at temp. 65° - 6955.

‘ Siberian chromate of iron, containing some of the green oxide - 3728.

‘ Pure Siberian chromate of iron - - - - - 4355.

‘ The Siberian chromate of iron, like all other mineral substances which are not crystallised, and which consequently are not always homogeneous, must evidently be liable to considerable variations in specific gravity.’

‘ 3. Prussiate of potash produces a copious and beautiful olive-green precipitate.

‘ 4. Tincture of galls forms orange or deep yellow precipitates.

‘ 5. Unlike the other metallic acids, it refuses to unite with ammonia.

‘ 6. When mixed and distilled with sulphur, it does not combine with it so as to form a metallic sulphuret.

‘ 7. It does not tinge any of the fluxes, except phosphoric acid, with which, even in the humid way, it appears to have a very great affinity.

‘ 8. When combined with potash and dissolved in water, it forms precipitates, upon being added to solutions of tungstate of potash, molybdate of potash, cobaltate of ammonia, and the alkaline solution of iron.

‘ These properties completely distinguish it from the other acidifiable metals, viz. arsenic, tungsten, molybdena, and chromium; as to the other metals lately discovered, such as uranium, titanium, and tellurium, they are still farther removed from it.

‘ The colours of the precipitates produced by prussiate of potash and tincture of galls approach the nearest to those afforded by titanium. But the prussiate of the latter is much browner; and the gallate is not of an orange colour, but of a brownish red, inclining to the colour of blood. Besides, even if these precipitates were more like each other, still the obstinacy with which titanium refuses to unite with the fixed alkalis, and the insolubility of it in acids when heated, sufficiently denote the different nature of these two substances.’ p. 61.

The olive-green prussiat, and the orange-gallate, are said to be fine colours, not affected by light, and promise to be useful as pigments. In the conclusion, it is justly remarked that apparently new bodies may be combinations of others well known; but when they possess new properties, they should, for a time at least, be considered as distinct substances. This argument we have had occasion to urge, as well as to explain the advantages of such a theory. The specimen was a small one; but further trials must be made when the mine is again discovered.

‘ IV. A Description of the Anatomy of the *Ornithorhynchus paradoxus*. By Everard Home, Esq. F.R.S.’

This singular animal is an inhabitant of fresh-water lakes, and resembles the amphibia (reptilia) in its structure and mode of living. Indeed, it appears to connect the aquatic birds and reptiles, and to be one of those varying shades which set systems at defiance. The heart contains two auricles and two ventricles; but the mode of increase resembles that of the lizard. The animal is, in fact, oviparous, nearly in the same way as the lizard. The particulars of the anatomy it is impossible to detail in this place without transcribing almost the whole article.

‘ V. On the Independence of the analytical and geometrical Methods of Investigation; and on the Advantages to be derived

from their Separation. By Robert Woodhouse, A.M. Fellow of Caius College, Cambridge. Communicated by Joseph Planta, Esq. Sec. R.S.

This most able and comprehensive paper is, in some respects, a continuation of an inquiry communicated in the last volume of the Transactions. Mr. Woodhouse contends for the strict independence of the analytical and geometrical methods of investigation, showing, at the same time, their connexion, and the mutual assistance they afford. Des Cartes, Newton, and D'Alembert, enlarged the kingdom of algebra, by extending its powers in proportion to their wants, and the necessary questions to be investigated. The respective advantages of each analysis are next examined. The geometrical method is decidedly more perspicuous when its subjects are simple and easily comprehended; the analytical calculus more commodious; and it has been carried to a greater extent, while, at the same time, it is distinguished by superior success.

‘ The question, then, concerning the respective advantages of the ancient geometry and modern analysis, may be comprised within a short compass. If mental discipline and recreation are sought for, they may be found in both methods; neither is essentially inaccurate; and, although in simple inquiries the geometrical has greater evidence, in abstruse and intricate investigation the analytical is most luminous; but, if the expeditious deduction of truth is the object, then I conceive the analytical calculus ought to be preferred. To arrive at a certain end, we should surely use the simplest means; and there is, I think, little to praise or emulate, in the labours of those who resolutely seek truth through the most difficult paths, who love what is arduous because it is arduous, and in subjects naturally difficult toil with instruments the most incommodious.’ P. 122.

The author then endeavours to show the general superiority of the analysis, and notices the great difficulties felt by those, who, with professor Stewart, apply geometry to the explanation of natural phænomena. A slight censure is also extended to the mathematicians who explain the doctrine of logarithms by the introduction of the property of curves, which we have always thought one of the happiest and most successful applications of geometry. The author's great object is to show that algebra wants no aid from geometry. We do not think he has succeeded. The geometer sees the whole subject with a luminous precision: the algebraist gropes in the dark; and, when he has attained his end, cannot always perceive the means, nor confirm his conclusions.

‘ VI. Observations and Experiments upon oxygenized and hyperoxygenized muriatic Acid; and upon some Combinations of the muriatic Acid in its three States. By Richard Chenevix, Esq. F.R.S. and M.R.I.A.’

This is an able and a very elaborate article. The term *oxygenised* is new, and adopted on the principles of the French nomenclature, which terminate in *at*, salts formed by the acids in *ic*. The inquiry was suggested by the opinion of M. Berthollet, that the oxygenised neutral contained a greater proportion of oxygen, with respect to its acid, than the acid did previous to its combination; and our author's object is to ascertain the true nature of the salt formed of muriatic acid, oxygen, and pot-ash. He endeavours to show that oxygenised and hyperoxygenised muriatic acids exist; and that, in this state, they are capable of forming saline combinations. The generic characters of the alkaline and earthy hyperoxygenised muriats we shall transcribe.

‘Hyperoxygenized muriates are formed by passing a current of oxygenized muriatic acid through the basis, dissolved or suspended in water, as in the formation of the last mentioned genus. Their first formation is owing to the separation of the elements of an oxygenized muriate, into hyperoxygenized muriate and simple muriate; from which latter, they may be separated by crystallization, or by another process, which I shall mention, in treating of the earthy hyperoxygenized muriates. By simple trituration, they scintillate, with noise. They are decomposed by a low red heat; and give out a considerable quantity of oxygen, as they become simple muriates. They cannot be brought down, by any means that I have tried, to that diminished state of oxygenizement, which would constitute oxygenized muriates. They inflame all combustible bodies with violence, as is well known. They are soluble in water; many of them, in alcohol; and some are deliquescent. The acid is expelled, with particular phenomena, by sulphuric, nitric, and muriatic acids, without heat; and, a little below a boiling heat, by phosphoric, oxalic, tartareous, citric, and arsenic acids: but they are not acted upon by benzoic, acetic, acetous, boracic, prussic, or carbonic acids. Those vegetable acids which are powerful enough to decompose them, give out, towards the end, a gas of a peculiar nature, which has not so much smell as oxygenized muriatic acid gas, but which affects the eyes in an extraordinary manner, and promotes an uncommon and rather painful secretion of tears. I have not yet examined this gas, as there was invariably an inflammation of the mixture, with explosion and rupture of the vessels, almost as soon as it began to be evolved. When pure, the hyperoxygenized muriates do not precipitate any of the metallic salts, although I believe they decompose some. The order in which the bases seem to be attracted by the acid, is, potash, soda, barytes, strontia, lime, ammonia, magnesia, alumina, silica. The other earths I have not tried, and but few of the metallic oxides.’ p. 138.

The different species are next described and analysed; but Mr. Chenevix thinks that a hyperoxygenised muriat of silica does not exist, and that, in no instance, is this earth dissolved by the acid in question.

The observations on metallic combinations of muriatic acid,

in its different states, are peculiarly valuable. That the muriatic acid, in corrosive sublimate, was in an oxygenised state, was first suspected, we believe, by Scopoli, who was followed by Berthollet in the year 1786. The latter author, however, altered his opinion; and he was supported by Proust; though Fourcroy, in his last work, adheres to the belief of Scopoli. Our author appears to have proved that the oxygen is only united with the salt, and that the acid is in its usual state. The proportion of oxygen is a little greater in the corrosive sublimate than in calomel; and that of the acid is also greater: for it seems that, when the metal is oxygenised, it requires a larger proportion of acid for its solution. A bit of copper, put into a solution of corrosive sublimate, precipitates calomel, which contains neither corrosive sublimate nor copper. The following remarks, on Scheele's preparation of calomel by the humid way, deserve particular attention.

‘ By the humid way, I do not mean precisely the method of Scheele. That chemist desires us to boil the acid with the mercury, after they have ceased to act upon each other at a low temperature. By this method, the nitric acid takes up an excess of mercurial oxide; and the nitrate of mercury thus formed, precipitates by water. Therefore, when this nitrate of mercury is poured into the dilute solution of muriate of soda, according to the formula of Scheele, the action, on the part of the solution, is twofold.

‘ 1st. The water acts upon one part, and precipitates an oxide, or rather an insoluble subnitrate of mercury. And,

‘ 2dly. A double decomposition takes place between the nitrate of mercury and the muriate of soda. It is with reason, that the medical world have supposed the calomel of Scheele to be different from that prepared in the humid way; for it is, in fact, calomel, *plus* an insoluble subnitrate of mercury. In the first part of Scheele's process, there is disengagement of nitrous gas, together with oxidizement and solution of some of the mercury. When he boils the acid upon the remaining mercury, there is no further disengagement of gas; yet more mercury is dissolved. The nitrate of mercury, therefore, rather contains an oxide less oxidized after ebullition than before it. The true difference is in the subnitrate of mercury, precipitated, as I before said, by the water in which the muriate of soda was dissolved. And the orange-coloured powder, which remains after an attempt to sublime Scheele's calomel, is to be attributed to the same cause. To prepare calomel in the humid way, uniform as to itself, and in all respects similar to that prepared in the dry way, it is necessary, either to use the nitric solution before it has boiled, or to pour some muriatic acid into the solution of muriate of soda, previously to mixing it with the boiled solution of nitrate of mercury. In the first case, no precaution is necessary; and, in the latter, the oxide of mercury, which the nitrate of mercury has, by boiling, taken up in excess, finds an acid which is ready to saturate it. All the mercurial oxide being thus converted into calomel, none of that subnitrate of mercury can be present.’ p. 159.

A true hyperoxygenised muriat of mercury may be prepared; and our author has pointed out the process. The salt, it is said, is more soluble than corrosive sublimate. We remember it was formerly recommended to add crude sal-ammoniac to solutions of this metallic salt, to prevent its deposition; and the change produced by this addition it would be curious to ascertain.

‘Hyperoxygenized muriate of silver is soluble in about two parts of warm water; but, by cooling, it crystallizes in the shape of small rhomboids, opaque and dull, like nitrate of lead or of barytes. It is somewhat soluble in alcohol. Muriatic acid decomposes it; as does nitric, and even acetous acid: but the result of this decomposition is not, as might be expected, nitrate or acetite of silver. At the moment that the acid is expelled from hyperoxygenized muriate of silver, a reaction takes place among its elements: oxygen is disengaged; and the muriatic acid remains in combination with the oxide of silver. If this fact be compared with the manner in which nitric and acetous acids act upon hyperoxygenized muriate of potash, it will give a strong proof of the proportionate affinities of all these acids for oxide of silver, in comparison with that which they exercise towards the alkali.’ P. 162.

The muriatic salts, commonly called ‘*Butler’s*,’ contain the acid in its simple state; and Mr. Chenevix seems to doubt whether the common acid contains oxygen. Sulphurated hydrogen, which possesses many acid properties, does not comprise oxygen. It is not clear that the Prussic acid does so, nor can we discover that the fluoric and boracic acids are oxygenised. He doubts, therefore, whether the common acid may not, like sulphur, be a radical, and, according to its degree of oxygenation, become the muriatous and muriatic acid. This, however, cannot be correct, so far as the present state of science allows us to judge; and we must add that Mr. Chenevix’s paper is greatly deficient in that lucid order which would have enabled us to give a more satisfactory analysis.

‘VII. Experiments and Observations on certain stony and metalline Substances, which at different Times are said to have fallen on the Earth; also on various Kinds of native Iron. By Edward Howard, Esq. F.R.S.’

The subject of falling stones is very curious, and the explanation difficult. Where the eruption of a neighbouring volcano has preceded, their source may be easily ascertained; but that a coalescence of heterogeneous matters can take place in the air, is highly improbable. What falls from our atmosphere must have been previously raised from the earth, either projected by a volcano, or carried into the air by a whirlwind. In the first step of the inquiry, we were inclined to doubt the fact of their falling, and attributed this idea to terror or superstition; and, indeed, at this moment, the facts are but in few instances ascertained, except after volcanic explosions. The Yorkshire stone

was undoubtedly one of those from Sienna; and the story, perhaps the attestations, were imported with the stone. We think, however, that stones have sometimes fallen; but the same accounts invariably testify that they fell either during the prevalence of a thunder-storm, or the passage—probably the dissolution—of a meteor. Both these phenomena occur in the regions of clouds not far above the earth; so that, at least, these stones have not had a long passage, nor can they have fallen even from the moon. The singularity, however, most striking, is, that they have very little analogy with the common minerals, but greatly resemble each other. They have no volcanic marks, and consist of a quartzose substance, martial pyrites, and iron in its metallic state, blended usually with a little nickel, forming a peculiar species of amygdaloid. All the stones that have fallen from the clouds, wherever the event has occurred, are of this nature, differing only in the proportion of these ingredients; to which must be added that they contain a considerable quantity of magnesia, discovered by chemical analysis. The iron is in a malleable state. Native iron comprising the same proportion of nickel, is found in large masses consisting of globules from which the other bodies have been washed away, and is supposed to have been equally a meteorological production. Our author's recapitulation we shall select.

‘ It will appear, from a collected view of the preceding pages and authorities, that a number of stones asserted to have fallen under similar circumstances, have precisely the same characters. The stones from Benares, the stone from Yorkshire, that from Sienna, and a fragment of one from Bohemia, have a relation to each other not to be questioned.

- ‘ 1st. They have all pyrites of a peculiar character.
- ‘ 2dly. They have all a coating of black oxide of iron.
- ‘ 3dly. They all contain an alloy of iron and nickel. And,
- ‘ 4thly. The earths which serve to them as a sort of connecting medium, correspond in their nature, and nearly in their proportions.

‘ Moreover, in the stones from Benares, pyrites and globular bodies are exceedingly distinct. In the others they are more or less definite; and that from Sienna had one of its globules transparent. Meteors, or lightning, attended the descent of the stones at Benares, and at Sienna. Such coincidence of circumstances, and the unquestionable authorities I have adduced, must, I imagine, remove all doubt as to the descent of these stony substances; for, to disbelieve on the mere ground of incomprehensibility, would be to dispute most of the works of nature.

‘ Respecting the kinds of iron called native, they all contain nickel. The mass in South America is hollow, has concavities, and appears to have been in a soft or welding state, because it has received various impressions.

‘ The Siberian iron has globular concavities, in part filled with a transparent substance, which, the proportional quantity of oxide of

iron excepted, has nearly the composition of the globules in the stone from Benares.

‘ The iron from Bohemia adheres to earthy matter studded with globular bodies.

‘ The Senegal iron had been completely mutilated before it came under my examination.

‘ From these facts, I shall draw no conclusion, but submit the following queries.

‘ 1st. Have not all fallen stones, and what are called native irons, the same origin?

‘ 2dly. Are all, or any, the produce or the bodies of meteors?

‘ And, lastly, Might not the stone from Yorkshire have formed a meteor in regions too elevated to be discovered?

‘ Specimens of the Benares and Yorkshire stones have been deposited, by the president, in the British Museum.’ P. 211.

We cannot dismiss this subject without forming our own conclusion. The stones have been really seen to fall in few instances only, and these, perhaps, very generally connected with explosion. While the masses of native iron present similar appearances, it cannot be said that these stones resemble no other mineral; for these are in masses so immense, that no known power could have raised them; and, had such been found, they must, from the *momentum* of their fall, have sunk deep in the earth. It is then, on the whole, highly probable that these stones, when not connected with volcanic explosions, have never been precipitated from the clouds, but have been changed, in their exterior, by the electrical powers of the lightning. This has influenced the appearance of the stones, and removed the earth, which led to their discovery. It is otherwise incredible that stones of little weight should thus be deeply buried, while a mass of iron of fifteen tons—which weight must have been considerably augmented by that of its other parts, now washed away—should have sunk comparatively but to a little depth.

The last article is the meteorological journal. Six’s thermometer varied from 80° to 23°, and the mean was 51.3. The range of the barometer was from 30.43 to 29.48, the mean 29.84. The rain 19.197 inches: the mean heat of April 47° 7’.

ART. II.—*Illustrations of the Truth of the Christian Religion, by Edward Malby, B. D. &c. 8vo. 5s. 6d. Boards. Rivingtons. 1802.*

THE rude attacks, in late years made on our common religion, have called forth the energy of its defenders; and the conflict has shown the ignorance, insufficiency, and obstinacy of its opponents. The more the question has been examined, the more has infidelity lost ground; and we have only to

lament that argument alone has not, in every instance, been adopted by the Christian advocate. Like the presumptuous Israelite who dared to support the tottering ark, and, with unhallowed hands, to give his impious assistance to the triumph of omnipotence, Christians have occasionally been found, who, under the specious plea of protecting the ignorant from the sophistry of the infidel, have recommended the adoption of unjustifiable means to prevent his opinions from being known, and would readily call in the civil power to assist, with the arm of the flesh, in oppressing those who should be attacked alone by the sword of the spirit. Such conduct affords a triumph to the unbeliever; and every Christian, who would have recourse either to wealth or power, the allurements of reward, or the threatenings of terror, to promote his cause, should have this deeply infix in his mind, that it is his own cause alone he is hereby endeavouring to promote—his own ignorant and unhallowed opinions, and not those of the meek and humble Jesus; that he is actuated by spiritual pride, and, so far from promoting, is betraying the cause of his master. It is, on the contrary, with the utmost pleasure we at any time perceive learning and genius employed in sifting the arguments advanced in opposition to Christianity, in examining every objection with candour, in bringing each to the test of sound reasoning, and in acknowledging merit, even in an antagonist,—in defending the truth with zeal, and contrasting the solidity and splendor of inspiration with the comparatively weak and fluctuating effusions of the most enlightened among ancient or modern unbelievers.

This praise is due to the author of the work before us. We have often had occasion to refer to his distinguished merit in the office which he occupies under the bishop of Lincoln. To his talents as a scholar, the university of Cambridge have had frequent opportunities of bearing testimony; and in the exercise of his duty as domestic chaplain, the attention he has paid to the qualifications of the candidates for the sacred ministry, and the anxiety with which he has laboured to prevent the intrusion of ignorance and indolence into the church, have created enemies among those only who look with worldly views to the church, as an easy way to provide for a boy unable to stand behind the comptor, or to perform the duties of an active or erudite profession. From one so assiduously engaged in an office of the highest ecclesiastic importance, perpetual meditation on the holy scriptures is naturally to be expected; and the fruits of his labours have been esteemed worthy of the patronage of the university of Cambridge. They are proofs of extensive learning, profound erudition, and a mind fraught with the treasures of sacred and profane literature.

The subject is divided into the following heads: The inter-

nal evidence ; The genuineness and authenticity of the books of the New Testament ; The proof arising from the nature and strength of the prejudices of the Jews ; The conduct of the disciples ; The miracles wrought by the disciples during the life of our Saviour ; The scheme of the Gospel ; The character of Jesus ; Mr. Godwin's misrepresentations ; and, The defects of evidence in favour of the Mahometan religion.

Under each of these heads are given sufficient and decisive proofs of the matter in controversy, and illustrated with remarks which cannot fail of affording instruction and satisfaction to the inquiring mind. Thus, beneath the first division, after a critical examination of the style and idiom of the New Testament, and other important topics tending to prove its genuineness and authenticity, it is compared with the apocryphal books and spurious gospels, which the infidel is not unfrequently desirous of advancing to an equality with, if not above, the canonical writings : and we must boldly aver with our author, that there are some criteria of truth which neither 'dullness of apprehension nor obstinacy of opinion can elude,' and that these criteria are as evident in the sacred scriptures as they are manifestly wanting in the pretended revelations of impostors. If the mere comparison of the writings of the apostles with those of perhaps well-meaning but ignorant Christians in the early ages afford a conviction of the authenticity of the former and the spuriousness of the latter, an impartial examination of the prejudices of the Jews, with respect to the appearance of a Saviour, must equally convince every one that an impostor would have conducted himself in a manner totally different from that of the author of our religion, and that, instead of opposing, he would have gratified their prejudices to the utmost. It is well known, however, and is here pertinently exemplified, that in every respect he disappointed their gross and carnal notions ; that, while they expected a conqueror, he made his appearance in one of the humblest walks of life ; that, while they desired to be elevated above all other nations, he called upon those who were ambitious of being the greatest of his disciples, to manifest their greatness by becoming the servants of all the rest ; that, while *he* placed happiness in obedience to God, *they* placed it in temporal and exterior appearances.

' Jesus Christ at length appeared to assume the title, and execute the office, of the long-expected Messiah. He was born in a part of the country, the most dishonoured and despised : his reputed parents were mean and obscure in their circumstances, though really of royal extraction. He set at nought that rigid adherence to the ceremonial law, in which indeed the religion of the Jews at that time almost entirely consisted, and from which alone they assumed to themselves so much merit. He associated with publicans and

sinners: and chose, for the confidential ministers of his high office, the most obscure and illiterate of his countrymen. He inculcated submission to the Romans: he expressly asserted the rejection of the obstinate Jews, and the admission of the believing Gentiles to the privileges of his kingdom: he led the life of a poor destitute, not having where to lay his head: he expressed the most honest indignation against the rich, and the powerful; the interpreters of the law, and the leaders of the sects. He repeatedly incurred the charge of violating the sabbath, and of profaning the dignity of that proud object of their implicit reverence, the temple at Jerusalem. And finally, what is still more extraordinary, as he excited the displeasure of the Jews, by appearing in a manner inferior to what they imagined beforehand, so he roused their indignation, by assuming pretensions superior to what they expected. They expected the Messiah to be a prophet indeed, but not "The Holy One of God:" and therefore, when they heard the extent of his claims, they cried out, "By our law he ought to die, because he made himself the Son of God." So that in the eyes of this blind people, he seemed to add the outrage of insult to the bitterness of disappointment: though he seemed not to equal in dignity the meanest of the prophets, he asserted his superiority over Abraham; and though he failed to realise their gross conceptions of the character of the Christ, he assumed the still more extraordinary and more dignified title of the Son of God.

'If any one, after viewing the deep root which national pride and prejudice had taken in the minds of the Jews, after examining the nature of the expectations they had formed, and the manner in which they were disappointed, can still consider the rejection of Jesus by the Jews as a matter incredible or unaccountable, he must have accustomed himself to view the relation of cause and effect with no very accurate eye. Certainly, it was impossible for him to appear in a way more contradictory to their expectations, and to propagate doctrines more distasteful to their wishes. An enthusiast could not conceive such a scheme; an impostor could not adopt it; consequently, the Gospel, if preached by a Jew among the Jews, could not originate in human artifice or error, but must have had its source in the unsearchable wisdom, and comprehensive benevolence, of the Almighty Governor of the universe.' p. 109.

The conduct of the disciples is a confirmation that our religion could not arise from an impostor. Their own views of the character of a Messiah very much resembled those of their countrymen: they could not, it is true, fail of imbibing some better sentiments from a daily intercourse with their master; but his death destroyed all their hopes and expectations; while the confidence which they afterwards evinced on his resurrection could not have resulted from any thing but a complete conviction of the fact. Had there been a confederacy among them to invent or support a falsehood, the remains of their ancient prejudices, the almost total want of temporal success in all their measures, and the persecutions which they daily experienced,

must have completely baffled their projects. To which we may add, that the extensive propagation of the Gospel was owing to one 'called out of due time,' and whose doctrine was viewed at first with an unfavourable eye, even by the companions of our Saviour themselves. Instead of a confederacy then of evil men formed on temporal views, we cannot hesitate to affirm that such a conviction was produced in the minds of the apostles by the miracles which they saw, and which they themselves were enabled to perform; that they became willing witnesses to the truth, and, in spite of every thing which worldly malice could suggest, bore their testimony fairly and impartially to every nation under the Roman government. The scheme of the Gospel itself is well urged as a proof that there could not be any imposture in the case: it was intended from the beginning for all mankind, but for wise purposes was originally proposed to the Jewish nation. The apostles, seduced by their prejudices, confined themselves at first to their own countrymen; and, had they been actuated by vulgar motives, would, doubtless have limited their preaching to a very narrow sphere of their countrymen, and expected importance where there was the only chance of obtaining it: but their own contracted views were overpowered by superior information; and, with very little concert of action, they soon dispersed themselves over all the world, to bless mankind with the light of the Gospel.—Could such a scheme have been the result of worldly-minded men?

But the character of Jesus itself is an evident security against the suspicion of fraud and imposture; and the testimonies to it, with great judgement introduced into this work from Vanini, Chubb, Bolingbroke, Rousseau, Voltaire, Paine, Gibbon, and Léquinio, are sufficient refutations of their scepticism or infidelity. If he really possessed the virtues they ascribe to him, how could he be the impostor they would endeavour to make him appear? The vulgar cry which is perpetually excited concerning priestcraft cannot here serve their purpose in the least; since not only priests, but they who are or have been persecuted by priests, bear testimony to the truth of the same doctrine.

'The vulgar consideration,' says our author, 'that the writers in defence of Christianity were priests, and therefore interested in drawing the conclusions for which they have contended, detract from the weight of their observations, or the soundness of their arguments. If, as priests, they be supposed to lean towards the cause of a profession, which is sometimes attended with emolument or distinction; yet the mere wish to serve a particular cause would not enable them to establish a position, which must look for support to a series of historical testimony. It would not enable them to wrest

facts to their purpose, which are inscribed in the unvarying records of past ages; it would not enable them to suppress or distort evidence, which is interspersed in the writings of men of every party and of every country; it would not enable them to produce those internal marks of truth and nature, to which they have appealed in confirmation of their opinions. Nothing but conviction could have impelled so many writers to handle the same subject, to place it in so many different lights, to support it with such unaffected zeal, and such overpowering argument. We may moreover remark, that not merely priests of an established church, whose situation sometimes leads to wealth and consequence; but priests of every sect—priests who have nothing to expect but opposition, if they are known; or poverty, if they are not known—nay, priests who have altogether abandoned their profession—men in short of the most discordant views, and hostile sentiments, have still supported with uniform conviction, and maintained with unvarying ardour, the truth of the Christian dispensation. In this latter description of writers, we may remark the names of Priestley, Wakefield, and Evanson; of men, who differing from each other, as much as they dissent from the national church, yet upon the same general grounds of historical truth, admit the divine origin of Christianity. Nor must we fail to reply, if the objection should still be urged pertinaciously, that laymen of the most distinguished abilities, and of the most enlarged views, have in all ages vied with churchmen in the pious and useful labour of fixing, upon the solid basis of reason and of truth, the credibility of the Gospel history. So far then as their statements are built upon facts, and their conclusions logically deduced, there is no pretence for withholding assent to the arguments in favour of the character of Jesus, though they chance to fall from the pen of a priest or a prelate. With the reservation therefore of my right to avail myself of the labours of such men upon this interesting topic, yet I hold it needless to appeal to them: though I anxiously wish the impartial reader to weigh, coolly and dispassionately, the result of their investigations. Such has been in this instance the force of truth, that no material difference is observable in the judgement, which has been passed upon the character of our Saviour by his friends and his foes: at least by so many of the latter, that it appears totally unnecessary to enter at large into the reasons, why that character is entitled to the genuine approbation of all, who have a moral taste, or a virtuous sentiment. Where parties, differing so widely in the general question at issue, yet agree so cordially in a particular instance; we must either conclude that the case excepted is immaterial to the event of the cause, or that the force of truth is there too strong to render it possible to be controverted. The testimony given in favour of Jesus by professed unbelievers is too opposite to their wishes, and too prejudicial to their efforts, to have originated in any thing but the strength of evidence. They, who can trace in the Gospel any marks of fraud or error, cannot be blinded by any prejudice for the reputation of its author, or entertain any prepossession for the veracity of his historians. In these concurring statements at least we may presume to expect genuine, unsophisticated truth.' P. 243.

The opinions of the chief infidel penmen being thus fully examined, it might seem unnecessary to notice the effusions of an atheistical writer, restrained by no principles whatsoever of decency or criticism in hazarding his objections to the faith of which he had at one time been a minister. Mr. Godwin, with unparalleled assurance, declares, that 'bigotry and intolerance are encouraged by the Christian religion; that an improper stress is laid upon faith; and that there are moral defects in the character and temper of Jesus Christ.' These assertions our author examines with his usual accuracy. He allows—as every one must, with grief, be ready to allow—that 'too many individuals, and even parties styling themselves Christian, have deviated from the spirit of their religion, so completely as to encourage bigotry and practise intolerance; but that such doctrines or practices are authorised by Scripture, we are warranted, by its whole tenor, in denying.' The objector has evidently fallen into the 'vulgar error of confounding the principles of the Christian doctrine with the mistaken notions and practices of some who have professed themselves bound to obey that doctrine implicitly.' The uniform conduct of our Saviour, his precepts, and those of his apostles, all evidently and reciprocally lead to the same conclusion,—that every attempt to injure a man on account of his religious opinions, that every attempt to support by force or fraud the tenets of any particular faith, every attempt at worldly superiority or advantage in right of a belief in Christianity, is contrary to the whole system and design of the Gospel. We scruple not therefore to assert with our author, 'that there is not in the whole compass of the New Testament a single passage upon which the charge of introducing or perpetuating bigotry and intolerance can be founded; without bidding defiance to all the established laws of accurate interpretation.'

The second objection is shown to be equally void of foundation; and the miserable insinuation of the objector, as to the vulgar meaning of the word 'damned,' is at once destroyed by an examination of the Scriptural force of that term. No argument, indeed, could be more strongly advanced in opposition to any religion, than that an improper stress had been laid by its founder upon the subject of faith; if, as the objector asserts, with respect to the Christian, this saving faith had been left open in its records to controversy. But the futility of such an insinuation is clearly shown by our author.

'No one acquainted with Scripture, will hesitate to pronounce, that the belief required in "the records of our religion," is the belief, that "Jesus was indeed the Christ, the Saviour of the world"—"the Christ, the Son of God, which should come into the world."—"That they might know thee, the only true God, and Jesus Christ,

whom thou hast sent," is pronounced to be "eternal life," even in that solemn and affecting address, which our Redeemer poured forth to the Father, just before the commencement of his sufferings. Whatsoever controversy may have been stirred about the meaning of these passages, it will, I apprehend, be an extremely difficult task, for the ingenuity of the most prejudiced unbeliever, to prove, that the fault lies in the ambiguity of the records themselves.' p. 304.

The infidel, we are convinced, will not be contented with this explanation; he will ransack the musty records of various churches, which he will insist upon being the truths of the Gospel; although he knows, or should know, that there is one record alone to be appealed to in such a question, by both Christian and unbeliever; and that, if the faith requisite for salvation be there explicitly laid down to be that Jesus is the Christ, the Saviour of the world, no addition to such faith, however well or ill intended by believers of any school, can alter the established terms of salvation, which can neither be diminished nor added to with impunity. It is this faith which draws the line between Christian and Unchristian; and happy would it have been for mankind, and widely would it have promoted the spread of the Christian faith itself, if they who deemed themselves included within its pale had prosecuted their religious inquiries into inferior articles with less acrimony, and had shown their obedience to the author of their faith by acting toward each other as brethren, and by adhering to that most beautiful and pathetic precept of our divine master—'Little children, love one another.'

The meek and holy Jesus is represented by Mr. Godwin as having poured out his curses in a most copious stream upon those who opposed his pretensions: the great preceptor who taught his disciples to love their enemies, who prayed for his enemies with his last breath, is delineated as worse than a Romish bishop in execrating those who were not of his own church. Now to curse a person implies a *wish*, on the part of the execrator, that evil should fall on the object of his indignation. The meekest of men may punish offenders in the very commission of an atrocious act, as our Saviour did those impious men who were turning the temple of God into a den of thieves: but a mere prophecy of woe to a depraved people is a very different action from that of a personal execration, and this distinction was completely overlooked by the objector when he hazarded so unjustifiable an attack upon our Saviour's character. Our author does not however appear to us, in answering this objection, to have explained with his usual success the words of Scripture, 'How can ye escape the damnation of hell?'—on which he offers this comment—

* How can ye escape that final and extreme punishment, which in

your own language is called the condemnation of Gehenna?—I grant that future punishment was in these words denounced against the Scribes and Pharisees.—I deny that it was denounced against them, merely for opposing Christ's pretensions. I maintain that it was denounced against that savage intolerance, which prompted them to scourge and to crucify Jesus and his followers.—And if the doctrines of Jesus were true, if the miracles ascribed to him were really performed, if his life was holy, and if the apostles taught and acted, as they appear from sacred history to act and to teach, is there any shock given to our feelings of moral proportion between the guilt imputed to the Pharisees, and the punishment denounced against them?—Upon the question thus stated, I appeal to the justice, and even the candour, of every man who admits a moral government and a future life.' p. 316.

Here a laudable zeal seems to have carried our author much too far; and the word *hell*, in our vulgar language, has transported him at once from the visible to the invisible world. We flatter ourselves that a little more reflexion on what he calls a denunciation will teach him that the passage is simply a prophetic observation on the wickedness of their conduct; while the context assures us that the suffering it alludes to was completely verified on that evil and adulterous generation. The condemnation of Gehenna fell upon the unhappy city in which our Saviour uttered these words, in little more than forty years after they had been spoken; and we are thus relieved entirely from a comparison between the guilt imputed to the Pharisees, and the punishment supposed to be its consequence in a future life. The latter could not be an example to wicked nations; and the Jews, in their present state, are perpetually recalling to our mind that extreme punishment which overtook them on the destruction of their city.

The defects of evidence in favour of the Mahometan religion form the subject of the last chapter, and are pointed out in a clear and concise manner; but we are rather surprised, that, in illustrating the truth of the Christian religion, a point of equal importance with the religion of Mahomet should have been overlooked or neglected. Two great impostures took their rise very nearly at the same time, and divided the Roman empire between them;—the one ruled in the east, the other in the west, with unlimited sway and horrid cruelty. The contrast between the modes by which these abominable impositions—popery and Mahometism—gained an ascendancy in the world, and the conduct prescribed by Christianity, afford ample proof of the falsehood of the two former, and the truth of the latter; and, by demonstrating in what manner the wisest and best of systems, for both the present and future happiness of mankind, was converted into the worst of poisons, the greater part of the objections of the infidel are removed, and Christianity is proved

to be worthy of the source from which it issues. When the period shall arrive in which Mahometism and popery shall cease to disturb mankind, and future generations shall contemplate the rise and fall of these impostures, the wisdom of our Saviour's precepts will be seen in their full extent; every attempt to flatter the opinions of men by either force or fraud will receive the decided opposition of the Christian world; and Christianity, depending on itself alone, without any human support, will be found competent to all the purposes for which it was intended—to wit, the destruction of sin and death. Should our author enter into our feelings upon this subject, we may flatter ourselves with the hope, that, in a future edition of this work, it will be made complete by an examination and refutation of the debasing principles of popery.

Should this idea be imbibed, the volume may, by dismissing two Latin exercises introduced into it, be still limited to its present bulk; and, however gratifying the perusal of these exercises may be to a few scholars, they are no recommendation to the general reader. In the first, the inadequacy of reason, without Revelation, to attain to the true knowledge of God, of a future state, or even the common duties of life, is shown, in good latinity, by a sufficiently ample investigation of the opinions of the ancients on these subjects. In the second, the much agitated question of Jephtha's vow is treated with great clearness and precision. The meaning of the words, in the original in which the vow is conceived, is first examined; whence it is perspicuously shown that the strangely adopted opinion of a Jewish general putting his daughter to death is without foundation; and that the reasons which have led others to contend for such a barbarity, were derived from conjecture, not from Scriptural authority. To offer up a human victim is contrary to an express precept of the divine law, in Deut. cap. xii. 29; and the argument deduced from its not being a general custom to devote virgins to sacred offices and perpetual virginity is no objection against its having been done in this particular instance. The lamentations on the celibacy of the daughter, and the loss of all hopes of family to Jephtha, are contrasted, with great propriety, with similar topics of sorrow in the Greek tragedians. Hence we say with our author—

‘Nihil igitur restat, quam ut locum huncce sacri scriptoris, prout res ipsa se nobis auctorem præstat, et Hebraici textus verba postulant, accipiamus. Id saltem maximopere cavendum est, ne ratas interpretationis leges et perspectas critices normas ita transgrediamur, ut historici verba ad eum sensum detorqueamus, qui, cum viros sapientes et pios vehementissime offendat, tum infidelium captiunculis atque irrisioni augustum illud et venerandum religionis nomen objiciat.’ P. 445.

The ample account we have thus given of the work before us will, we trust, be a sufficient recommendation to our readers; but we cannot dismiss the volume without expressing some regret that a person so well qualified to adorn his profession 'should plead incessant occupation in matters not always congenial with an early and habitual fondness for literature.' Yet we hope there is less occasion for our regret than the passage seems at first sight to implicate; and that the writer, by a prejudice too common with men of literature, is apt to think every moment lost which is not spent in his study. It is frequently useful to divert the mind from too close an attention to books; and an occupation of a different kind renders the reciprocal change both more pleasing and beneficial. We still hope, however, that the term 'incessant' may be rather too strong an epithet for any engagements upon which so useful a character can be employed; for, while we hear with pleasure of professional exertions, and willingly bear testimony to the learning and erudition of the pages before us, we must always keep in mind the necessity of relaxation to those powers which, under due regulation, promise to be so beneficial to the church.—*Detur aliquid q̄t̄i rei domesticæ, et amicis; detur etiam valetudini.*

The work is addressed to the author's patron—the lord bishop of Lincoln—in a dedication worthy of a scholar; in which he takes notice of a distinction of two characters, incapable separately of performing any great service to the church, but of whom it may be said, with the poet—

————— 'Alterius sic
Altera poscit opem res, et conjurat amice.'

He, in whom these characters are so well united, may be justified in the following mode of expression.

'A sort of paradoxical distinction has been sometimes set up between sound divines and useful ministers—a distinction very convenient, no doubt, for those, who would deprive the church of its most effectual defence against the opposite, but equally fatal, extremes of infidelity and fanaticism. Well does it behove the appointed guardians of our national faith to consider, by what better means they can secure it from the dangers with which it is menaced, by an avowed contempt for all religion on the one hand, and a fantastic pretence to excessive sanctity on the other, than by encouraging an accurate and profound knowledge of the holy scriptures among the teachers of religion. A learned clergy, employing their knowledge with zeal, and tempering their zeal with charity, is the best preservative, under Providence, against that ignorance and immorality, which, acting upon different intellects and different tempers, may frequently be regarded as alike productive of scepticism and superstition.' P. iii.

ART. III.—*Supplement to the Third Edition of the Encyclopædia Britannica, &c.* By George Gleig, LL.D. &c. (*Continued from p. 170.*)

WE return with great satisfaction to this valuable appendage. The first article particularly interesting in the second volume is that on 'induction': it is short, but comprehensive, and truly important. The author suspects, and with reason, that nothing can be proved by categorical syllogisms, since they assume, in the major, a generic distinction, applied to the species;—in other words, they assume in general what they mean to prove in particular. Mathematical investigations, which have been considered by many authors as a concatenation of syllogisms, are shown to be a very different process; but we may still doubt whether any thing, strictly speaking, be discoverable by mathematical reasoning, since the investigation is only an evolution of what is contained in the problem or theorem. So far as that evolution brings to view what was formerly concealed, it may be styled a discovery; but discoveries, in reality, are only the connexions of unexpected relations, ascertained and improved by experiment and scientific investigation. The author seems however at a loss, when he compares the truths of geometry with those of physics; and endeavours to explain, somewhat unsuccessfully, why the former are necessarily true, and the latter contingent. In reality, as we have had occasion to remark, the error is in adopting the same term of axioms in both sciences. They are not on the same footing. The mathematical axiom is indeed invariably and necessarily true; but the philosophical axiom is a fact only, of which the contrary has not been proved. Thus also in the conclusions: the mathematical demonstration cannot be controverted, because it depends on given quantities and precisely defined properties: in the philosophical conclusion we can seldom obtain either.—But we must not be diffuse.

The facts relative to 'spontaneous inflammation' are collected with great care and accuracy. Many of them are curious. Under the article 'institute' the author collects the account of the constitution of the French National Institute, and properly reprehends the absurdity of many of the innovations of that futile nation.

'This statement of facts relative to the present state of public instruction, the sciences, the arts, and the progress of national literature in France, has been taken from a miscellany, of which the principal writers are well acquainted with what is doing in that distracted country. They call it a sublime system; and seem to consider the increase of the national library, the improvement of the

botanic gardens, and the discoveries that have been made by the different schools or institutes, as furnishing a demonstration that the republican government is more favourable to the advancement of science, than the monarchical, whether absolute or limited. But it should not be forgotten, that this system is yet in its infancy; and that in prosecuting new schemes, all men, and more especially Frenchmen, are actuated by an enthusiasm which gradually cools as their pursuits become familiar. We shall therefore venture to predict, that the different schools will not display such ardour seven years hence as they do at present; and that if the republican government continue a dozen of years, in France, the progress of science in that country will not be more rapid than it was under the monarchy. We must remember, too, that the French libraries, museums, and picture galleries, have been improved by means which the morals of other governments do not employ—by rapine and robbery.* Vol. ii. p. 12.

Had the author examined the transactions of this establishment as we have done, his suspicions of the failing ardour of the new members would have been confirmed.—Under the article of ‘life insurance,’ we suspect the flourishing state of some of the societies would now admit of a different representation; at least it appears so, from the lower rate of interest given. In fact, we have strong reason to believe that the value of human life is much greater than any tables have represented.

The article of ‘involution and evolution’ is an admirable one. Indeed the reference to the first and original authors, as well as the firmness with which he supports the character of our chief mathematicians, and of the higher geometry, confer the utmost credit on the gentleman who conducts this part of the Encyclopædia. —The article ‘iron’ is again introduced, to notice the observations of M. Chaptal on the use of its oxydes in dying cotton.

We find, in this second volume, the same attention to late voyagers, and their descriptions of the countries visited; though probably too much deference is now paid to Vaillant. Since our possession of the Cape, we have had great reason to believe many of his descriptions to be little better founded than those of Dambergér. The article ‘lamp’ is a valuable one, and contains the substance of all the memoirs, and other works, published with a design of increasing the light, lessening the expense, or rendering the instrument more commodious. The article of ‘lava’ is again inserted, to notice sir James Hall’s experiments, by which he endeavours to show that whinstone is lava cooled slowly, without the access of air. The article of ‘machinery’ comprehends, in a very perspicuous manner, the considerations of the different estimates of the power exerted, and explains with wonderful simplicity the theory of ‘machinery.’ In all working machines, the power and the resistance equipoise each other, like a steelyard, loaded by its balanced

weights, and moved round its axis by a force distinct from either. This force is the excess of the impulse beyond what balances the weight before the machine has acquired a uniform motion; and in this way the calculations are rendered peculiarly easy and clear. Some observations on the improvement of machines are subjoined. Bramah's new power, founded on the hydrostatic paradox, is explained in this part of the article at some length. It is afterwards again alluded to, and is a most interesting and useful application of a well-known truth.

The article of 'magnetism' is full and comprehensive. We hoped to have been able to give an abstract of it within a moderate compass; but the substance is so closely compacted that we soon relinquished the attempt. It appears to us to contain the quintessence of all that has been written on the subject; except, perhaps, that the difference between magnetism and electricity is not sufficiently pointed out; and Van Swinden's collection of memoirs on the analogy and discrepancy of these fluids, (crowned with applause by the Bavarian academy) which contains some very important facts, has not been apparently seen by the author.

An article on 'man' is again inserted, in opposition to 'infidel ignorance,' which still, it is said, contends that the various races could not be the offspring of one pair. We are not aware that the opinion which the author opposes is allied to either infidelity or ignorance. We own that we have, at times, spoken in favour of it; and yet we know that few merit less the appellation of infidels, and few have, at least, taken more pains to examine the different facts. We think it not inconsistent with divine revelation, unless what is apparently intended as particular history be considered, against all internal evidence, as universal; and men whose religious characters have been unimpeached, and unimpeachable, have thought the same. The additional evidence in this new article is not very important: it arises chiefly from the analogy of swine. Undoubtedly, among the human-race, there are many *Epicuri de grege porci*; but we trust all are not so; and the arguments in support of the analogy between mankind and their new allies appear to us, at least, inconclusive. In the article of 'manure' we find a very judicious abstract of M. Parmentier's memoir on that important subject. This memoir, it is added, is the result apparently of theory and practice, and much information may be derived from it; but the subject is still obscure. M. Parmentier's chief merit consists in the remarks on the union of different soils; and thus we find deep ploughing, which sometimes contributes to this union, not only successful, from mixing the sub-stratum with the soil above, but from exposing the whole to light.

In the article 'masonry,' we again find a recurrence to what we

think some part of the author's weak side. The essence and secret of masonry is said to be '*liberty and equality*;' and therefore masons were the innovators of the modern school. But we have enlarged sufficiently on this subject.—The new article of '*mechanics*' contains some just remarks on machines in general; on motions and moving powers; distinguishing chemical from mechanical motions.

The subject of '*mineralogy*' we have followed with unceasing attention, and are well pleased to see so accurate and comprehensive a view of the subject. In an age of accumulating discoveries, particularly when considerable attention is paid to one topic, there is no period in which the view will be complete. In the moment of writing and of printing, additions will be made; and though this volume were printed only in the last year, various improvements have since occurred; and in the volumes of Haüy and Brochant much additional information may be obtained. The diligent inquiries of the author, however, have rendered it considerably more perfect than could be expected; and much of what has been published by Haüy in his work, we perceive, is here taken from the *Journal des Mines*, where it first appeared. The index is not perhaps sufficiently full; and of Werner's language the author's idea is not always correct. The only original part is the artificial system, suggested in the article before us. As it is highly ingenious, we shall add a short abstract of it. An artificial system of mineralogy is an arrangement, reposing on obvious properties, independently of all chemical nature. The classes are derived from the degree of fusibility, and are six in number; viz. infusible, fusible, fusible by the blue flame only of the blow-pipe, fusible and partly evaporating, evaporating, and soluble with effervescence in the muriatic acid. The orders are chiefly taken from the respective specific gravities, sometimes with slight additional characters; and the genera from colour or other obvious properties. It is, as we have said, a very ingenious attempt, and merits particular commendation.

On the subject of '*moss*' the author gives an abstract of Mr. Smith's method of converting peat and moss into vegetable mould: it is apparently simple, easy, and successful. Under the title of '*resistance of fluids*' they give an abstract of Venturi's '*Experimental Researches*,' rather because they have referred to a title of this kind, than that they consider it as adding materially to the information already communicated in the *Encyclopædia*.

We find in this Supplement a short disquisition on the source of the Nile; and the authors seem inclined to fix it in the western branch, as the more considerable one, and of greater extent. This source no European has visited. We have, however, had occasion to notice, that the origin of every

great river is established, in the common opinion, not from the magnitude of the stream, or the extent of its course, but from some superstitious legend—often from its resisting frost, or its more obvious warmth or freshness, according to the temperature of the country. We see no reason therefore, when we compare the evidence of antiquity, to doubt of Mr. Bruce's having visited what was always supposed, by the Greeks and Romans, to be the true source of the Nile.

The description of an 'oil-mill' is very minute and satisfactory; and under the article 'orchard' we find a good account of M. Germershausen's method of promoting the growth of young trees, and increasing the size and flavour of the fruit in orchards. The 'oxy-muriatic acid' is inserted, to communicate Mr. Rupp's method of mixing this acid with water, in order to avoid the suffocating steams.

Mr. Salmon's mode of taking off 'paintings' from walls, announced to the Society for the Encouragement of Arts, &c. is introduced at some length; with several remarks on 'encaustic painting,' from the *Philosophical Magazine*.

'Percussion, or the force of percussion,' is but shortly noticed, as the principal observations occurred under the article of 'impulsion.' The observations of Galileo are added, and some additional ones subjoined; but the author still overlooks what we think the principal circumstance which distinguishes percussion from impulse; viz. the velocity of the impelling power. Of the police of 'St. Petersburg' there is a sufficiently full account; and on the subject of Perkinism (*metallic tractors*) the authors are completely sceptical. We have been brought forward by Mr. Perkins as his defenders; but we wish to decline the office. We only pointed out one view of the subject, in which some effect might be produced; and in this view an effect of the same kind might have been produced by Dr. Haygarth's *painted wood*.

The analysis of Kant's 'critical philosophy' is very valuable, and particularly so, as no intelligible account of it has heretofore appeared in English. We promised an abstract, but could only advance a very little way, from want of skill to comprehend it. At present the analysis needs not be copied, as it is too extensive. We would rather refer to the volume before us, than attempt to abridge it, as the account will not be found very difficult, and as, at the same time, the reader may be supplied with some excellent remarks on it by the author, whom we suppose to be Dr. Gleig. The use of 'phosphorus' internally, from the trials of Leroi, is copied from the *Philosophical Magazine*; but we see too many marks of imagination in the observations, to trust that author's accuracy; and we agree with the editor in advising that these trials should not be pursued by the cautious physician.

On the subject of 'photometers,' count Rumford's instrument is described, as well as De la Saussure's diaphanometer. Mr. Leslie's instrument measures only the momentary intensities of light; and the reader is referred to Mr. Nicholson's very excellent Journal for an account of it. That light is increased by passing through air, can scarcely be admitted; nor is it probable that latent light should be evolved by the vicinity of other light, even if its connexion with air were allowed; or that it should exist in air, in a latent state, as our authors suggest. We should rather suspect that light may admit of considerable expansion, without any sensible difference of intensity.

The construction of the 'piano-forte' is explained at some length; and we learn with surprise that this instrument was invented by the poet Mason.

The concluding remarks merit much attention.

'As the blow of so light a mallet cannot bring much sound from a wire, it has always been found necessary to have two strings for each note. Another circumstance contributes to enfeeble the sound. The mechanism necessary for producing it makes it almost impossible to give any considerable extent to the belly or sound board of the instrument. There is seldom any more of it than what occupies the space between the tuning pins and the bridge. This is the more to be regretted, because the basses are commonly covered strings, that they may be of a moderate length. The bass notes are also of brass, which has a considerably lower tone than a steel wire of the same diameter and tension. Yet even this substitution for steel in the bass strings is not enough. The highest of them are much too slack, and the lowest ones must be loaded, to compensate for want of length. This greatly diminishes the fulness, and still more the mellowness and distinctness of the tone, and frequently makes the very lowest notes hardly appreciable. This inequality of tone about the middle of the instrument is somewhat diminished by constructing the instrument with two bridges; one for the steel, and the other for the brass wires. But still the bass notes are very much inferior to the treble. It would surely be worth while to construct some piano-fortes, of full size, with naked basses. If these were made with all the other advantages of the grand piano-forte, they would surpass all other instruments for the regulating power of their thorough bass. We wish that the artists would also try to construct them with the mechanism of mallets, &c. above the sound board. This would allow to it the full extent of the instrument, and greatly improve the tone. It does not seem impossible, nor (we think) very difficult.' Vol. ii. p. 367.

What has been lately added to our knowledge of the 'plague' is properly detailed under that article, where particular notice is taken of the late fancies of its not being infectious, and the method of curing it by oily frictions. The subject of 'plants' is again introduced, chiefly to announce Mr. Knight's

experiments, communicated in a late volume of the *Philosophical Transactions*, and to add some remarks on the nutrition of plants. The latter are however too short, and in some degree imperfect. Carbon, either vegetable or animal, is certainly the chiefly nutritious principle; but in this, as in almost every instance, what appears to be nutritious in a certain proportion is injurious in too large a quantity.

Mr. Knight's method of purifying platina, and rendering it malleable, though somewhat operose and expensive, appears likely to be successful; but it can only be employed for cupels, as the expense must, we think, be too great for the artist on a larger scale.

The article on the 'centre of position' merits commendation for its simplicity and perspicuity. The additions to the article of 'pottery,' from Vauquelin, and to that of 'printing,' containing a description of Mr. Nicholson's printing-press, are particularly useful. Under the article of 'prison' we have a contrasted view of the penitentiary-houses—as they may be styled—of Philadelphia, and the prisons of Venice, from Dr. Moseley. In the former, the mind is *led*—as we have expressed it in another article—to reflexion. We fear, in the solitary imprisonment of this country, the mind suffers only, without improvement.—Some additions are made to the article 'quadrature,' from Mr. Hellins; and under 'rickets' we find an account of M. Bonhomme's memoir on this subject, and the use of the calcareous phosphat in that disease. The *raja* described by Vaillant must have been of immense size; but in this passage the editor suspects a little of the exaggeration of the traveler. Perhaps he has copied too incautiously from him, as we have already observed in the other parts of the volume.

The article of 'revolution' is a very extensive one. At present it is a painful subject; for, on reviewing the whole, whatever may be thought of the original object, or the intentions of the chief movers, their conduct was more injudicious and impolitic than it is easy to conceive. Always too eager or too slow; seldom reaching the object to be attained; anxious to irritate, rather than to conquer—to agitate rather than decide; nothing seems to have been done which the circumstances required. Let us not, however, censure indiscriminately. The coalition was a weapon which required the gigantic hand of boldness, dexterity, and skill. It was directed by neither: the minor arts of the meanest of professions decided, where the expanded views of the most consummate statesman were necessary; and the spirit which could only determine the property of an acre superintended the drama—

———— where kings should act,
And princes should direct the swelling scene.

The success was proportioned. The author distributes justice to the performers in general, if we except those of our own nation, where, without copying the satires of the day, the historian will some time hence give to each his proper, and to many no very advantageous, character. To Necker, as we have always said it should be, much of the blame is attributed. Weak, insignificant, and vain, he thought to have wielded an empire, when scarcely able to have presided in a counting-house. To Suwarroff he allots the highest commendations; and we have the opinions of the first generals with us, when we add, that, in his actions, genius and spirit were conspicuously displayed. To Kray also, and to the archduke Charles, no inconsiderable merit is allowed; while to the aulic council, whatever can be conceived of weakness, indecision, perhaps of treachery, is freely, and we fear justly, attributed. Perhaps the coalition with all its efforts could not have succeeded:—under the guidance of its late conductors, success was impossible. We were well pleased to see due credit awarded to sir Sidney Smith. His defence of Acre was certainly one of the most brilliant exploits of the war,—in its event, unquestionably the most important. In many points the authors, with becoming candor, correct their former errors:—we may, on a future occasion, do the same.

Here then we pause.—Though, perhaps, the whole might have been concluded in the present article, yet we are unwilling to hasten too rapidly; and shall, as in the former ones, notice shortly the biographical sketches in the pages of the volume we have now passed over.

While we anxiously wait for lord Teignmouth's Life of 'sir William Jones,' we look with great satisfaction on the abstract before us. It is short, correct, and judicious. Of 'George Keate,' also, the account is pleasing and satisfactory. Of the unfortunate 'M. Lamanon,'—who fell a sacrifice to his idolatry of Rousseau, and his veneration for the unsophisticated virtues of savage life,—the account is less original. It is copied chiefly, we perceive, from foreign journals. In the lives of 'Lavoisier,' of the African traveler 'Ledyard,' and of 'Leo X,' we have short, but satisfactory, abstracts of what has been before published. In the biographical sketch of 'Leslie,' we have a judicious account of the events of his life; and the author supports the opinion of his having been sent to Bar-le-Duc, to convert the son of James II, by those who wished no impediment to intervene between him and the throne of his ancestors. The 'Short and easy Method with the Deists,' a work of Leslie's,—attributed to the abbé St. Réal,—introduces some remarks, at least curious and interesting, respecting its originality, and the resemblance of works, certainly written

without any communication between the respective authors. Were it proper, we could add some striking facts to the list.

‘ A charge, however, has been lately brought against him of such a nature, as, if well founded, must detract not only from his literary fame, but also from his integrity. “ The short and easy Method with the Deists ” is unquestionably his most valuable, and apparently his most original work ; yet this tract is published in French among the works of the abbé St. Réal, who died in 1692 ; and therefore it has been said, that unless it was published in English prior to that period, Charles Leslie must be considered as a shameless plagiarist.

‘ The English work was certainly not published prior to the death of the abbé St. Réal ; for the first edition bears date July 17th, 1697 ; and yet many reasons conspire to convince us, that our countryman was no plagiarist. There is indeed a striking similarity between the English and the French works ; but this is no complete proof that the one was copied from the other. The article *Philology* in the *Encyclopædia Britannica*, of which Dr. Doig is the author, was published the very same week with Dr Vincent’s dissertation on the Greek verb. It was therefore impossible that either of these learned men, who were till then strangers to each other’s names, could have stolen aught from the other ; and yet Dr. Vincent’s derivation of the Greek verb bears as striking a resemblance to Dr. Doig’s as the abbé St. Réal’s work does to Charles Leslie’s. In the article *MIRACLE* (*Enycl.*), the credibility of the Gospel miracles is established by an argument, which the author certainly borrowed from no man, and which the late principal Campbell considered as original ; yet within half a year of the publication of that article, the credibility of the Gospel miracles was treated in the very same manner by F. Sayers, M.D. though there is in his dissertation complete internal evidence that he had not seen the article in the *Encyclopædia*. Not many months ago, the author of this sketch reviewed, in one of the journals, the work of a friend, which was at the same time reviewed in another journal, that at this moment he has never seen. Yet he has been told by a friend, who is much versant in that kind of reading, and knows nothing of his concern with either review, that the book in question must, in both journals, have been reviewed by the same hand ; because in both the same character is given of it in almost the very same words !

‘ After these instances of apparent plagiarism, which we know to be only apparent, has any man a right to say that Charles Leslie and the abbé St. Réal might not have treated their subject in the way that they have done, without either borrowing from the other ? The coincidence of arrangement and reasoning in the two works is indeed very surprising ; but it is by no means so surprising as the coincidence of etymological deductions which appears in the works of the doctors Doig and Vincent. The divines reason from the acknowledged laws of human thought ; the reasonings of the grammarians, with all due deference to their superior learning, we cannot help considering as sometimes fanciful.

‘ But this is not all that we have to urge on the subject. If there be plagiarism in the case, and the identity of titles looks very like it, it is infinitely more probable that the editor of St. Réal’s works stole from Leslie, than that Leslie stole from St. Réal, unless it can be proved that the works of the abbé, and this work in particular, were published before the year 1697. At that period, the English language was very little read or understood on the continent; whilst in Britain the French language was, by scholars, as generally understood as at present. Hence it is, that so many Frenchmen, and indeed foreigners of different nations, thought themselves safe in pilfering science from the British philosophers; whilst there is not, that we know, one well authenticated instance of a British philosopher appropriating to himself the discoveries of a foreigner. If, then, such men as Leibnitz, John Bernoulli, and Des Cartes, trusting to the improbability of detection, condescended to pilfer the discoveries of Hooke, Newton, and Harriot, is it improbable that the editor of the works of St. Réal should claim to his friend a celebrated tract, of which he knew the real author to be obnoxious to the government of his own country, and therefore not likely to have powerful friends to maintain his right ?

‘ But farther, Burnet, bishop of Sarum, was an excellent scholar, and well read, as every one knows, in the works of foreign divines. Is it conceivable, that this prelate, when smarting under the lash of Leslie, would have let slip so good an opportunity of covering with disgrace his most formidable antagonist, had he known that antagonist to be guilty of plagiarism from the writings of the abbé St. Réal ? Let it be granted, however, that Burnet was a stranger to these writings and to this plagiarism ; it can hardly be supposed that Le Clerc was a stranger to them likewise. Yet this author, when, for reasons best known to himself, he chose (1706) to depreciate the argument of the *Short Method*, and to traduce its author as ignorant of ancient history, and as having brought forward his four marks for no other purpose than to put the deceitful traditions of popery on the same footing with the most authentic doctrines of the Gospel, does not so much as insinuate that he borrowed these marks from a popish abbé, though such a charge, could he have established it, would have served his purpose more than all his rude railings and invective. But there was no room for such a charge. In the second volume of the works of St. Réal, published in 1757, there is indeed a tract entitled *Méthode courte et aisée pour combattre les Déistes*; and there can be little doubt but that the publisher wished it to be considered as the work of his countryman. Unfortunately, however, for his design, a catalogue of the abbé’s works is given in the first volume; and in that catalogue the *Méthode courte et aisée* is not mentioned.’ Vol. ii. p. 78.

In the life of ‘ Macpherson ’ the subject of Ossian is revived; and the author seems to acquiesce in what has been styled the authenticity of these poems. He gives up, however, their age, their form, and their being communicated by any other method than oral tradition. On the subject of his history, he laments the apparent duplicity of Sidney, &c. but

thinks the evidence incontrovertible. The lives of 'Malesherbes,' the defender of the unfortunate Louis,—of the 'Medici,' of 'Mirabeau,' of 'Le Monnier,' of 'Mozart,' of 'Pell,' 'Pelletier,' 'Parsons,' and 'La Pérouse,' are executed with judgement and impartiality. His account of 'Mason' is full; and, as we have already observed, the biographer claims in his behalf the invention of the piano-forte. He is silent, however, respecting the 'Heroic Epistle,' the 'Archæological Epistle to Dean Milles,' and other poems of the same cast, imputed, perhaps with reason, to him. Of 'lord Mansfield' the life fails in discrimination. The author does not catch the varying shades of his character, his timidity, the artifice with which he converts soldiers to petty-constables, his *equitable* interpretation of positive laws, and his unvarying support of royal prerogative, sometimes a little inconsistently. These were blemishes in a character which we still consider as an eminent one.

In the life of Mr. 'Parkhurst,' our author again reverts to the Hutchinsonians, and their doctrines. We shall add the reply to his biographer, communicated in the Gentleman's Magazine, who supposed Mr. Parkhurst neglected, in consequence of his tenets, in this respect.

'There is not, in the history of the times, says the biographer already quoted, a circumstance more difficult to be accounted for than the unmerited, but increasing, discountenance shewn to those persons to whom Hutchinsonianism was then objected. Methodists, papists, and sectaries of any and of every name, all stood a better chance of being noticed and esteemed than Hutchinsonians. Had it even been proved that the few peculiar tenets by which they were distinguished from other Christians were erroneous, the opposition they experienced might have been deemed *hard measure*, because even their opponents allowed their principles to be inoffensive, and themselves to be learned.

Is this a fair state of the case? We think not. The early Hutchinsonians had imbibed all the peculiar notions of their master, and maintained them with a degree of acrimony which would have disgraced any cause. Being in general very little acquainted with the higher mathematics, as Mr. Hutchinson himself seems likewise to have been, they censured dogmatically works which, without that knowledge, they could not fully understand; whilst they maintained, with equal dogmatism, as matters of fact, hypotheses, which a moderate share of mathematical science would have shewn them to be impossible. Had they stopt here, no harm would have been done; they might have enjoyed their favourite notions in peace: but unfortunately they accused of atheism, deism, or Socinianism, all who thought not exactly as *they* thought, both in natural philosophy and in theology. Because Newton and Clarke had demonstrated that the motions of the planets cannot be the effect of the impulsion of any material fluid, Hutchinson, with some of his fol-

lowers, affirmed, that these two illustrious men had entered into a serious design to overturn the Christian religion, and establish in England the worship of the heathen Jupiter, or the stoical *anima mundi*. Because the bishops Pearson, Bull, and others, who had uniformly been considered as the ablest defenders of the catholic faith, thought not exactly as Hutchinson thought of the filiation of the Son of God, they were condemned by the pupils of his school as *Arians*, or at least *semi-Arians*; and the writer of this sketch has heard a living Hutchinsonian pronounce the same censure, and for the same reason, on the present illustrious bishop of Rochester, and the no less illustrious Whitaker.

That men, who thus condemned all that before them had been deemed great and good in physical science and Christian theology, should meet with some discountenance while they continued of such a spirit, needs not surely excite much wonder; but that the discountenance is increasing, we believe not to be true. The Hutchinsonians, as soon as they became less violent against those who differed from them, had their share of preferment, in proportion to their number, with others; and we doubt not they will continue to have it, while they allow that a man may be no heretic, though he believe not Mr. Hutchinson to have been infallible. The late excellent bishop Horne was an avowed Hutchinsonian, though not an outrageous one like Julius Bate; and we have been told, and have reason to believe, that the bishop of St. Asaph is likewise a moderate favourer of the same system. There may be others on the episcopal bench; but perhaps two out of twenty-six is the full proportion of Hutchinsonian divines of eminence in England. It is true that Mr. Parkhurst was a man of great learning and great worth; but, before we attribute his want of preferment in the church to his Hutchinsonianism, it is incumbent upon us to say why Mr. Whitaker, who is no Hutchinsonian, is still nothing more than the rector of Ruan-Lanyhorne.' Vol. ii. p. 332.

The life of 'Pennant' is, in many respects, excellent and discriminative; and that of 'Raynal' contains some new and valuable information. He certainly was the puppet dictated to by a party, and by those to whom many of our late misfortunes were owing. Either as their echo, or from his own principles, his information is frothy and unfaithful—his morality loose and fluctuating. The life of Dr. 'Reid' is in a great measure original. It seems however indited by the feelings of friendship, rather than of impartial inquiry, and is, in one or two instances, a little too eulogetic. We shall add, nevertheless, a specimen of the author's candor.

'Candour obliges us to acknowledge, that he has advanced some doctrines which we cannot admit as true. Though not in general partial to Locke, he has adopted his notions respecting our power of abstraction, with hardly any other variation than the substituting of the term *conceptions* for Locke's favourite phrase *ideas*. He has likewise endeavoured to prove, that we may distinctly conceive what

cannot possibly exist. These mistakes, for such they appear to us; we have pointed out elsewhere (see *Metaphysics*, part I. chap. iii. and iv. *Encycl.*); but they are infinitely more than counterbalanced by his clear, accurate, and satisfactory disquisitions on our notions of active power. Had Dr. Reid never written a sentence but the essay which treats of this delicate and important subject, he would have been entitled to a place in the very first rank of useful metaphysicians; for, previous to the appearance of his works, we had nothing written directly on *power* but contradictory and unintelligible jargon. We recommend the serious perusal of this essay, the first in his second volume, to such of our readers as fancy that they distinctly conceive the powers of chemical agents, and that intelligence and volition may result from any mechanical organisation, or any combination whatever of matter and motion.' Vol. ii. p. 399.

The last life that we shall notice is that of 'Reiske.' It appears to us meagre and unsatisfactory. Indeed, after the simplicity with which he recounts his own labours and disappointments, every other narrative must partake of such a character. The present author could not be equally minute; but we think the professor deserved more attention than he has received.

(*To be continued.*)

ART. IV.—*An Essay on Military Law, and the Practice of Courts-Martial.* By Alexander Fraser Tytler, Esq. Advocate, &c. 8vo. 6s. Boards. Egerton.

WE have perused this very judicious and comprehensive essay with great satisfaction; and though our account of the system of jurisprudence it describes has been delayed till a very considerable number are no longer amenable to it, yet our author shows, that, in the remaining army, notwithstanding the hasty and rash assertions of Mr. justice Blackstone, the military code must be still in force. Mr. Tytler very properly observes that the learned commentator on the laws of England has adopted the ideas of Hale and Coke, who spoke of the military law of their own æra, rather than of the law in his time established. A soldier in the field is confessedly subject to this code; but, unless inured to habits of obedience, to the summary forms which it requires and inculcates, campaigns will pass away before he is accustomed to subordination and obedience. We have had occasion to remark that an army is, in reality, the commander, with hands as numerous as those which are united under his banners. The arrangement of the whole is so conducted, that the intermediate gradations of rank supply the tendons and muscles of this hundred-handed Briareus: each part of the machine is so closely and artificially connected, that

the total body is wielded with ease and success. This, however, cannot be effected, unless the minutest finger which acts be wholly under the command of the mind which regulates; unless obedience, confirmed by habit and discipline, be ready and undoubted. Nor can it be alleged, as some have observed, that the laws are unconstitutional, precarious, and unknown. They are not a part, indeed, of the constitution, because it is required that the act which gives them force be annually repeated; but when repeated, it becomes a part of the general system; and this part is as definite and as generally known as any other branch of jurisprudence. In many respects it is more frequently promulgated, and better understood. It is indeed remarkable that the legal opinions of the Vinerian professor were frequently different from the decisions of the judge; and this is not the only instance where the original tendency is conspicuous. Lord Rosslyn was, in every part of his life, what is called a crown-lawyer; and we need not be surprised to find his opinion almost wholly opposite. The following distinction is peculiarly clear and correct.

“The chief point in which the condition of a soldier differs from that of another citizen with respect to personal liberty is, that his professional conduct being regulated by the articles of war, it is in the power of the sovereign, and entirely at his discretion, to enact such articles of war as may to him seem most expedient for the government of the army, over which he is in that respect exclusively the legislator. And this power, it is alleged, in the hands of an arbitrary prince, might reduce the condition of a soldier to a state of the most abject servitude. But let it be considered, that the sovereign of Great-Britain is in no sense to be regarded as an arbitrary prince or absolute monarch. His powers and prerogatives are most specially defined, and so wisely limited by the laws and constitution of the realm, that no prince who occupies the throne of these kingdoms, be his individual character and disposition ever so prone to tyranny, can materially affect or abridge the liberties of any class of his subjects. Under the constitution of Great-Britain, theoretically speaking, there is no standing army; for although in reality the army is not annually disbanded, yet the annual consent of parliament is required to keep it in existence. It is therefore, in the nature of things, impossible, that any arbitrary enactments, tending to degrade the condition or abridge the liberties of the soldiery, could have a longer duration than a year. Moreover, the mutiny-act, by which the king is authorised to frame articles of war, and which in fact is the code of military law, is the operation of parliament, and not of the sovereign. It undergoes an annual revision in both houses; it is subject to alteration and amendment by the wisdom of the legislature; and thus, by the very limited term of its duration and frequency of its renewal, it is more truly and immediately framed by the people itself, than any other of the existing statutes of the realm.

‘ It is true, that by the mutiny-act, a power is granted to the sovereign, “ of forming articles of war for the better government of his majesty’s forces, and of constituting courts-martial, with power to try, hear, and determine any crimes or offences by such articles of war, and inflict such penalties as the articles direct.” But even this extensive power has its limits ; and these are of such a nature as to bar every possible exertion of a tyrannic authority, or arbitrary infringement of the valuable rights of the subject : for while the right of framing *articles of war*, and inflicting penalties, is declared to belong to the sovereign, it is at the same time provided, “ That no officer or soldier shall, by such articles of war, be subjected to any punishment extending to *life or limb*, for any crime which is not expressed to be so punishable by the mutiny-act.” The penalties, therefore, which it is competent for the sovereign to decree by his own authority, must at the worst be of a very slight and subordinate nature, and calculated merely for the enforcement of good discipline ; since the greater crimes, and their appropriate punishments, are defined and regulated by the mutiny-act, which, as already said, is the operation, not of the sovereign *per se*, but of the united branches of the legislature ; and the penalty of death cannot be inflicted by any articles of war, “ unless for such crimes as are expressed to be so punishable by the mutiny-act.” p. 5.

The history of the rise and progress of military law is remarkably clear, comprehensive, and concise. The author steers with great judgement through the rocks and shoals which surround the shore in the times of Charles the First and Second, during the interregnum, the protectorate, and the reign of James the Second ; and, pointing out the leading features in the transactions of these several periods, gives a very clear and distinct view of the subject in its progress.

The chapter on the authority of courts-martial is very pointed and explicit. On this subject the author had fallen into an error, which he corrects with great propriety. As we find that many entertain the former erroneous opinion, we shall add the correction.

‘ *Material Correction.*

‘ The author being misled by an erroneous report of the debate in parliament in 1786, relative to the inclusion of officers holding commission by brevet, in the description of such as are subjected to the military law, has asserted, at page 120 of this essay, that *half-pay officers*, as well as brevet officers, are included under the general description in the mutiny act of “ officers commissioned or in pay.” The author is now certified on the most indisputable authority, that in the framing of the clause of the mutiny act as it now stands, by which all officers commissioned or in pay are declared liable to its authority, it was not the intention of the legislature to include *officers on half-pay* in that description ; but that officers holding brevet commissions without pay, were understood to be included.’ p. xiii.

Regimental and garrison courts-martial are next described, as well as the preliminaries to trial before courts-martial. In the latter chapter, the section on principals and accessories is peculiarly correct, pointing out those cases where the accessories are punished like the principals, particularly in the instances of mutiny and desertion—the most dangerous crimes of which a soldier can be guilty.

The procedure and form of trial before a general court-martial offers nothing that can induce us to enlarge. But perhaps it should be known that a person not subject to military law may prosecute a person who is so, before a court-martial, provided the offence be of a military nature. Thus a coroner has prosecuted a military surgeon for neglect.—Trials by courts-martial are peculiarly fair and candid. The prisoner may challenge any of his judges; but our author contends, that he cannot challenge without assigning his reasons, of which the court must judge.

The law of evidence is extensive; and perhaps the author enters more deeply into this part of the subject than was necessary. Prosecutors in courts-martial may give their own evidence. What he remarks on the resemblance of hand-writing has lately occasioned much discussion; and we apprehend the point is far from clear. We do not, as we have said, perceive the connexion of some of these observations with evidence on courts-martial.

The seventh chapter is on the judgement and sentence of a court-martial; and the eighth, on appeals from a regimental to a general court-martial.—The next subject is courts of inquiry, somewhat analogous to the grand inquest; and that which follows relates to the office and duties of a judge-advocate. This office is not well understood; and we shall therefore transcribe some parts of the duty previous to the trial.

‘ The rubrick or marginal notice of the 6th article of the 16th section of the articles of war bears, “ that the judge-advocate is to *inform* and *prosecute* ;” but in the body of the article itself, there is nothing said with respect to the first of these duties; the only matter expressly enacted being, that he shall prosecute in the name of the sovereign, and administer to the members of the court the oath as therein prescribed. Hence it might perhaps be argued, that the word *inform*, used in the margin, did not imply a separate duty from that of prosecuting; but was used here as synonymous with the words *accuse* or *indict*, and, as so taken, was included in the duty of prosecuting. Established usage must here, however, be called in, to clear up an ambiguity of expression; and, on that authority, we are warranted to say, that the sense annexed here to the word *inform*, implies a distinct duty of the judge-advocate, viz. that of instructing or counselling the court, not only in matters of essential and necessary form, with which he must be presumed to be

from practice most thoroughly acquainted; but in explaining to them such points of law as may occur in the course of their proceedings, and with respect to which the articles of war or mutiny-act may be silent. For it is to be observed, that in all matters touching the trial of crimes by court-martial, wherever the military law is silent, the rules of the common law of the land, to the benefit of which all British subjects are entitled for the protection of life and liberty, must of necessity be resorted to; and every material deviation from these rules, unless warranted by some express enactment of the military code, is, in fact, a punishable offence in the members of the court-martial, who may be indicted for the same in the king's ordinary courts. Hence arises the absolute necessity for some member of the court being versant in the general doctrines of the law, in as far as they relate to the trial of crimes and the weighing of evidence: and the person to whom the court is naturally to look for information of this kind, is the judge-advocate, who is either by profession a lawyer, or whose duty, if he is not professionally such, is to instruct himself in the common law and practice of the ordinary courts in the trial of crimes.

‘ In the performance of this duty, the judge-advocate will always be guided by a just sense of his official character and situation. As he has no judicial power, nor any determinative voice, either in the sentences or interlocutory opinions of the court, so he is not entitled to regulate or dictate those sentences or opinions, or in any shape to interfere in the proceedings of the court, further than by the giving of counsel or advice; and his own discretion must be his sole director in suggesting when that may be seasonable, proper, or necessary. On every occasion when the court demands his opinion, he is bound to give it with freedom and amplitude; and even when not requested to deliver his sentiments, his duty requires that he should put the court upon their guard against every deviation, either from any essential or necessary forms in their proceedings, or a violation of material justice in their final sentence and judgement. A remonstrance of this nature, urged with due temperance and respect, will seldom, it is to be presumed, fail to meet with its proper regard from the court; but should it happen that an illegal measure or an unjust opinion is nevertheless persevered in, the judge-advocate, though not warranted to enter his dissent in the form of a protest upon the record of the proceedings, (for that implies a judicative voice), ought to engross therein the opinion delivered by him upon the controverted point, in order not only that he may stand absolved from all imputation of failure in his duty of giving counsel, but that the error or wrong may be fairly brought under the consideration of that power with whom it lies, in the last resort, either to approve and order into effect, or to remit, the operation of the sentence.’

P. 357.

In other respects, he assists the prisoner in his defence, arranges matters preparatory to the trial, takes down the evidence at length, collects the opinions and votes of the members, and, lastly, records the final sentence.

Our author's conclusions we shall select.

' 1st, That the military law which obtains in these kingdoms rests on the same basis of legality with the common and statute laws of the land.

' 2d, That the military law is a wise, equitable, and humane system, attempered to the spirit of our free constitution, authorising only such restraints as are absolutely necessary for the regulation and discipline of the army, on which depends the maintenance of the national security, and, by necessary consequence, the enjoyment of all our civil rights and franchises.

3d, That, under the British constitution, the military law does in no respect either supersede or interfere with the civil law of the realm: that the former is in general subordinate to the latter; but as, in every well regulated government, all the parts should harmonise and mutually assist the operation of each other; so, by our constitution, the military law gives its aid in many cases to the execution of the civil; as the civil, in its turn, supplies the deficiencies of the military, and assists, wherever it is necessary, its operation.' p. 372.

In the appendix we find different forms of warrants, an intelligent account of the ancient assise of arms and commission of array, as well as the offices of high constable and marshal, and of the powers of a court of chivalry. To these are subjoined the statute passed in Ireland, in the year 1798, for the enactment of martial law.

ART. V. — *The Theological, Philosophical, and Miscellaneous Works of the Rev. William Jones, M. A. F. R. S. To which is prefixed, a short Account of his Life and Writings. 12 Vols. 8vo. 5l. 8s. Boards. Rivingtons. 1801.*

THEOLOGY and philosophy were the favourite pursuits of the very respectable author of the works before us—to which he occasionally united political science; while, in every branch of his researches, he discovered the same ardor of mind, and treated with very little ceremony every opinion which interfered with his own. Orthodox in theology, in philosophy heretical, in politics a vehement tory, he throws his darts in every direction, and sometimes not unsuccessfully pierces through the shield of a Socinus or a Newton, a Locke or a Priestley. We single out these names, because they frequently recur in the volumes before us: no opportunity appears to be lost, indeed, of attacking them; and sometimes the attack is conducted in a manner which reflects no degree of credit on the liberality of the writer, and, instead of assisting his own cause, injures it very essentially. The extreme, however, into which he carried every notion after having once imbibed it, renders many parts of his work

so far useful, that the perusal of them will lead the student to a better examination of his own principles; and it is scarcely probable that any one should commence these volumes with a mind as full of prejudices as that of the author, and rise at their termination, without rejoicing or deploring that they are for the most part weakened, shaken, or totally overthrown.

The editor laments that he could find no one able or willing to undertake 'a digested, interesting, and edifying history' of the author's life and writings; and had he been as great in his generation as the biographer would wish us to believe, we should also sympathise with his sorrow. From a meagre and ill-written account of him we extract the following particulars. The reverend William Jones was a descendent of colonel Jones, who married a sister of Cromwell. His father lived at Lowich in Northamptonshire, but, in what capacity, we are not informed; and he himself was born the 30th of July, 1726. On the nomination of the duke of Dorset, he became a scholar at the Charter-house, which he quitted when about eighteen years of age, with a Charter-house exhibition for University-college, Oxford. Here, in common with several contemporary students, he adopted the Hutchinsonian system; and having taken his degree of bachelor of arts, he was ordained deacon in 1749, and priest in 1751. His first employment in the church was in the curacy of Tinedon in Northamptonshire, where he wrote his answer to bishop Clayton's Essay on Spirit; which gives the biographer an opportunity of digressing on bishop Prettyman's Elements of Theology, and lamenting that 'his lordship never fell in with the writings of Mr. Hutchinson.' The lamentation of Mr. Jones would have been directed to a different topic; and he would have poured forth a Philippic against his biographer for recommending the Elements of Theology, written by a prelate, in which a part of the liturgy of the church is attacked; and bishop Prettyman would have been made an object of equal censure with bishop Clayton.

In 1754 our author was married to the sister of the reverend Brook Bridges, whom he assisted as curate at Wadenho; and in this situation he drew up a work which had once an extensive circulation—The Catholic Doctrine of the Trinity; and entered, through the very honourable liberality of his friends, into a course of philosophical experiments, which formed the basis of his philosophical works, published in 1762, under the title of An Essay on the first Principles of Natural Philosophy, and which, in 1781, were enlarged, and given to the world under the name of Physiological Disquisitions. The publication of the former volume introduced him to the notice of the late earl of Bute—a man who, whatever may have been his political demerits, is entitled to the highest encomiums for the encouragement he was at all times ready to afford to learning

and science: and it is pleasing to record that this nobleman gave an order to a mathematical instrument-maker to furnish our author with all such instruments as he might find necessary in the course of his experiments.

In 1764 he was presented to the vicarage of Bethersden in Kent, and soon after to the more valuable rectory of Pluchley in the same county, where he increased his income by private tuition, continued his philosophical experiments with great ardor, and published several smaller theological works. The 'good rector was induced to remove from Pluchley,' after a residence of twelve years, having accepted the perpetual curacy of Nayland in Suffolk—to which place he transferred himself and family, and soon after exchanged his living in Kent for Paston in Northamptonshire. The reasons which induced 'the good rector' to quit Kent are not given us by his biographer; and, as they are almost forgotten in the county, we shall not revive a story which created a laugh at the expense of the philosopher, who was 'not led into temptation,' we are told, to quit his new post by any further offers of preferment. In his curacy he continued to be engaged as usual. In 1786 he delivered a course of lectures on the figurative language of the Scriptures, which were published the ensuing year; and he was gratified in his fondness for music by the exquisite happiness of introducing an organ into his church. The pleasure of the ear was not, however, his chief aim: he was a most exemplary parish-priest; he took great pains with his flock, and instructed the younger part with an attention which cannot be too much recommended to ministers of every denomination. In 1790 he published two volumes of sermons; and the embryo disputes in France began at the same time to fill his mind with all the terrors of the alarmist. The preservation of 'our religion, government, and laws,' so fully occupied his thoughts, as to give birth to the *British Critic* and the *Scholar*, which were armed against the errors of the times. In 1792 he lost his worthy friend bishop Horne, whose life he soon afterwards wrote and published; and in 1793 entered into a little expostulation with the *British Critic* for not paying that attention to his *Grand Analogy*, or the *Testimony of Nature and Heathen Antiquities to the Truth of a Trinity in Unity*, which the father of the review seemed to think an act of duty. In 1798 he was presented to the sinecure rectory of Hollingbourn in Kent; and in the same year published his 'Letter to the Church of England, pointing out some popular Errors of Consequence.' In 1799 he was visited by a very severe affliction, in the loss of a most worthy and beloved wife—a calamity which was soon succeeded by a paralytic attack; in consequence of which he himself expired in the morning of the Epiphany following, without a groan or a sigh.

† Of the finished character of this humble disciple of the blessed

Jesus' the biographer does not venture to sum up the particulars; and when any thing is to be specially remarked, it is effected by a citation from the Scriptures,—a practice, indeed, which we should be very far from restraining, if performed with judgement and discretion; but which can lay no claim to merit in the case before us, since it merely results from an indefinite habit, a poverty of expression, and the want of sufficient powers of discrimination. The character of Mr. Jones does not, in reality, afford much source for a display of biographical talents. He was an excellent parish-priest; and a good education had fully qualified him for the office of a private tutor. Accustomed to direct the youthful mind, he entertained rather too high an opinion of his own powers in discussing the concerns of church and state, and in rectifying the errors of modern philosophy. His judgement was by no means equal to the ardor of his mind in the pursuit of truth; and hence he fell into mistakes which deprived him of much of that attention which might otherwise have been paid to his philosophical inquiries; while the growing neglect which they gradually experienced served to excite no small degree of asperity in his disposition. His life and writings afford a strong example of the extreme into which the human mind may be carried by its own prejudices. From the part which one of his ancestors had taken in opposing the arbitrary measures of Charles the First, he was led to consider every species of opposition to the powers ordained by God as a species of warfare against heaven; and his syllogism on passive obedience is a justification of every robber on the highway. Between his ancestor and himself, lies the true basis of the constitution of this country, which duly ascertains and limits the power of the sovereign and the obedience of the people; and if Mr. Locke's notion of an original compact cannot be justified, an appeal to Scriptural authority in the various modifications of civil government is an abuse of our Gospel privileges, which refer only to a kingdom which is not of this world. The same temper, which could not endure contradiction on the doctrine of passive obedience, evinced itself in the questions relative to our religious establishment; and the necessity of a strict apostolical succession—a fact more easily imagined than proved of any see in this island—was maintained as strictly by the curate of Nayland as by a cardinal of the conclave. Had our author received the rudiments of his education under some mufti of Constantinople, the dogmas of the Koran would have found in him as strenuous a supporter; and to the circumstance of his admission to Oxford, instead of Cambridge, we are probably indebted for his opposition to the principles of the Newtonian philosophy. It must however be allowed, that the Newtonians are very little anxious respecting the fate of their theory: embracing a mathematical hypothesis, they seldom trouble themselves with exa-

mining whether it be accommodated to the system of the world; and the powers of the mind, when directed to the investigation of an abstruse theory, are too much embarrassed by its difficulties to admit a very close examination of the cause, which is the grand agent in their philosophy. From a very good motive, this philosophy was resisted by our author, who feared, that, by giving active powers to matter, the agency of deity was too much neglected; yet if we substitute impulse for attraction, the same effects will be produced, and the motion of the larger bodies in nature will still bear a considerable analogy to what is perceived in those which fall every moment under our observation.

Of the twelve volumes in this collection, the first seven are theologic; the ensuing three philosophic; and the two last miscellaneous. The greater part of the matter they contain has already been in various forms before the public. A volume comprising sermons, with an essay on man according to the Scripture doctrine, and a pretty composition on the character of the monkey, constitute the only novelties. The first tract in the collection is that which originally brought the author into the notice of the public; and it is difficult to say whether it has done more good or evil to the cause which it supports. A hundred short arguments in defence of the Trinity might, in the hands of a man of sound judgement, have carried with them great weight; but, from a desire to find the Trinity everywhere, such shadows of proof are occasionally introduced, that they serve only for ridicule to the unbeliever, and lead him to triumph in the idea that the doctrine itself is not to be found any-where. Several of them range too obviously under the old sophism—‘a man eats cheese, a mouse eats cheese; therefore a man is a mouse:’ and others, instead of obviating, suggest difficulties to a young mind which might not otherwise have arisen. The obstinacy with which the spurious text, 1 John, V. 7, is maintained; and the very flimsy reasons given in defence of it, are an evident proof that the writer took little pains to examine a controversy, which, if it had not convinced him of the spuriousness of the text, must at least have taught him to entertain the notion of its authenticity with some degree of hesitation.—His answer to the Essay on Spirit, with remarks on the Confessional, occupy the second volume. These controversies are now almost forgotten; but whenever reference is made to the works which occasioned at one time such alarm to the church, it is useful to know where the antidote is preserved; and, between the two parties, an impartial and conscientious reader will not be much at a loss in discovering the truth. In the third volume are several excellent dissertations; among which the disquisition on the Mosaic distinction of animals into clean and

unclean, and reflexions on the growth of heathenism among modern Christians, may be consulted with great advantage; while the latter, moreover, may afford some useful hints in the present dispute on the want of religious education in our public schools. In the fourth volume is a very valuable work, on which the writer bestowed a great deal of thought and labour—his course of lectures on the figurative language of the holy scriptures. We cannot too much commend the plan, and, in general, the execution of this work; and if at times there be a little indulgence to fancy, the young divine may still, cull much useful matter for the instruction of his parish. The essay on the church, and the controversy between the church and the dissenters, contain, notwithstanding the prejudices of the writer, many wholesome truths: they well merit the consideration of the latter; and to the sons of the church, in the present times, they may be more particularly addressed; since there is, under the garb of greater purity in doctrine, a spirit of insubordination, which threatens, if not corrected, very dangerous consequences. The fifth, sixth, and seventh volumes, are dedicated to sermons—of which many are not without considerable merit; while the essay on man may be usefully consulted by those who, seduced by the melody of the poet, have deviated into paths of infidelity.

The philosophical inquiries, which are contained in the three succeeding volumes, obtained a less favourable reception on their first appearance than they really deserved; and it will be difficult to recall the attention of students to a system which rejects the attraction of bodies, and argues against the generally adopted opinion of a vacuum in the heavens. Still the curious inquirer will be gratified with the observations and experiments of no mean antagonist to the Newtonian philosophy; and the discoveries which have been, and are every day, made on the nature of magnetism, electricity, and gases, unknown to the head of the popular philosophy, render the assertions of our author of more consequence than the Newtonian will be ready to admit. The latter, it must be confessed, while he is resolving every thing into the attractive force of material particles, seldom engages his thoughts on the properties of that element which seems to be most active in nature. When fire destroys the connexion between substances, no power that we know of will re-unite them, or bring them again into the proper sphere (as the Newtonians would express it) of their attraction; and the more we consider its nature, and the universal diffusion of the rays of light from the sun, the less able perhaps shall we be to acknowledge, without hesitation, the vacuum which is supposed necessary for the existence of planetary motion. Our author may have extended his ideas too far; but the student who

is not contented with mere mathematical diagrams, and a dry investigation of forces, will find in these volumes much to excite or gratify his curiosity.

In the last two volumes, dedicated to miscellanies, are several works which do credit to the author's talents. The book of nature, for the instruction of children, is written with an excellent design, and, in the hands of skilful parents, may be very beneficial to their offspring. Some circumstance in nature—as the habits and character of an animal,—some beauty in the inanimate creation, or some portion of Scripture history, affords matter for a lesson; and the instruction contained in it is impressed on the mind of the child by easy questions and answers—a mode which cannot be too much recommended in books of education. The life of bishop Horne is written with too much of the spirit of egotism, and has prevented the author from placing that amiable character on the canvas with features as prominent as the reader could have wished;—but it is a fault common to almost all the compositions of our author. His letters of Thomas to his brother John Bull are not among the meanest of his productions; from which it is evident, that, little as he respected the people, he heartily wished them to adopt his own opinions. Thus in every volume something may be collected, from which the inquiring mind may derive satisfaction; yet so bulky a publication can hardly expect many purchasers. The character of the writer is already established; and it will not receive any additional splendor from the present edition, which, after a proper residence in the library of the author's friends, will seldom be paused upon, and probably never be inquired after, but by the curious. The collection, however, is a just tribute of respect to the memory of the deceased, and does honour to those who were at the trouble and expense of making it public.

ART. VI.—*Jaméson's Mineralogy of the Scottish Isles.* (Continued from our XXXIVth Volume, p. 131.)

THE second volume of this work contains the author's former observations on the Shetland islands, on which we enlarged sufficiently in our review * when it first appeared. I-columb-kill is an island which inspires respect from its former learning and piety, but, in a mineralogical view, offers nothing very important. It consists of granite, degenerating into a micaceous schistus; and a foliated marble, mixed also with mica. On Staffa our author did not land; and he seems to undervalue the grandeur and stupendous dignity of its columnar

* See our 28th volume, p. 24.

structure. Indeed he remarks that there are many basaltic rocks of greater height, but by no means so magnificent. We cannot understand, therefore, why its inferiority must be blazoned, while in effect, and in the same sentence, it is denied. As he never disembarked, he should have been more guarded. The marble or dolomite of I-columb-kill suggests the following observations, in the mineralogical remarks which follow the description. We shall add to them some others on the same subject from the following chapter.

‘ In the Borghese palace at Rome, there is a slab of dolomite, which possesses a very considerable degree of elasticity and flexibility, and Mr Fleuriau de Belvue has discovered a nearly similar stone at Mount St. Gothard in Switzerland. He observed that all the specimens which possessed this property, were to be obtained only from the outside of the strata, and in the parts which had been most exposed to the weather. This circumstance led him, along with Mr Dolomieu, to suppose, that its peculiar properties were owing to the separation of a part of its water, which thus weakened the adhesion, and probably altered in a small degree the arrangement of the integral molecules. He confirmed this idea, by exposing Carrara marble, gypsum, and other inflexible stones to a low degree of heat, by which they acquired a considerable degree of elasticity and flexibility. He found, however, that it was only those marbles that had a crystalline grain, and contained little iron or argill, that could be made flexible and elastic.

‘ As the dolomite of I-columb-kill agrees in many of its properties with that from St. Gothard, it deserves to be tried whether it will become flexible and elastic, by treating it as directed by Mr. Fleuriau de Belvue. His process is very simple: he puts a thin slab of the marble into a sand bath, and keeps it at the temperature of 30° of Réaumur for an hour and a half, or, if it be a pretty large slab, for a considerably longer time. He then removes it, and allows it to cool, and even to absorb a little moisture; and then presses it in all directions, so as to destroy that adherence among the particles which the fire has not affected.’ p. 18.

‘ Mr Fleuriau de Belvue, as I have before mentioned, having found that different species of marble, by being heated, acquired a considerable degree of flexibility and elasticity; also made a series of experiments on different kinds of sandstone and granular quartz. He found that several of them, by being made repeatedly red-hot, and then plunged into water, acquired a remarkable degree of flexibility; and that some kinds of granular quartz became even as flexible as the famous elastic stone which was brought from the Brazils. The granular quartz of Coll is quite the same with that which Mr. Belvue used for his experiments; and there is no doubt that, if it be tried, it will acquire the same curious property.’ p. 27.

Nephritic talc is dispersed through the marble, but not in pieces large enough to enable artists to imitate the beautiful works made in the east from the lapis nephriticus.

Our author next proceeds to Coll and Tirie. Of these, the former island chiefly consists of gneiss with veins of granite, and in one place with a vein of galena; and it is properly observed, that this appearance should be pursued, as some minerals of considerable value are occasionally found in gneiss. Occasional veins of basalt, which traversed the gneiss, led to a suspicion that the former is a primitive rock*. Considerable cliffs of quartz are observable in the interior parts of the island. Tirie resembles Coll in almost every respect. The sand-banks are however more destructive, which are usually connected by the roots of the *arundo arenaria* and *galium verum*. These, however, have been eradicated—the former to make ropes, the latter as a dying ingredient. The good effects of such plants are at present better known, and their destruction will be prevented. The account of the marble quarry, which has added to the flourishing state of this island, deserves notice.

* The marble quarry is situated immediately upon the sea-shore, at a farm called Belephe-trich: here the shore is low and rocky; but at a little distance there is an eminence, called the Hill of Belephe-trich. The strata are nearly vertical; and are composed of hornblende rock, and a compound of deep-red coloured felspar and quartz, which has sometimes crystals of hornblende interspersed. The marble forms a stratum of very considerable extent; it appears also to be nearly vertical, and is bounded by the rocks we have just mentioned. It is crossed in some places by small veins of quartz and reddish-coloured hornstone; and I observed a vein of granite, composed of felspar and quartz, traversing it. This stratum of marble has been considered by several travelers as a vein; but I apprehend this is a mistake. In other countries we find marble in a similar situation: thus Voight informs us that it has been observed between hornblende slate and sienite, and even that it has been found between granite in Sweden.

‘Upon the opposite side of the hill of Belephe-trich, there is a stratum of white marble, which is situated among the usual rocks which compose the island. This stratum seems also to have been quarried, but, like the other, is long since given up as unprofitable.’
v. 29.

The author ought to have known that strata of marble are not very uncommon in many granitic countries. A stone from this island, called by Mr. Raspe a *jade*, in Mr. Greville's opinion greatly resembles, in almost every respect, the corundum or adamantine spar.

The mineralogy of Eigg, Rume, and Canna, follows. The former consists of strata of schistose clay, lime, and sandstone,

* If, as is contended by some able mineralogists, shells are found in some basalt, it will destroy this suspicion. We afterwards find at Eigg, basalt alternating with sandstone.

alternating with basalt or whacken. In one part the basaltic rock is penetrated by veins of pitch- and horn-stone.

‘Although pitchstone has been discovered in various parts of Europe, it has not been before described as belonging to the rocks of trap formation. Haquet, indeed, mentions, that he observed basalt columns converted into glass, among the basalt of the Veronese. This is very probably pitchstone; yet we cannot say so with certainty, as the appearance is not described with sufficient exactness. Obsidian, however, which, as we have before observed, is nearly allied to pitchstone, has been lately observed by Humboldt, stratified with basalt, at the top of the peak of Teneriff.’ p. 45.

Scure-Eigg is a vast and tremendous mountain, consisting of columns in various directions, and differing in the number of their angles. It is indeed formed in all the eccentric wildness of nature sporting without controul. The columns are of a species of porphyry, with a base of an intermediate nature between basalt and pitchstone.

Rume is nearly similar in its make, though it has no limestone strata; but our author found, in a ravine, pieces of limestone, with interspersed bituminous matter. ‘The spot has been said to have afforded coal.

Canna contains one of the best harbours in the Hebrides. It is formed by a little island adjoining, consisting of trap, and bounded by land cliffs of columnar basalt. The columns sometimes rest on tufa; but the latter occasionally occurs without the covering.

‘The pillars vary very much, not only in size, but also in the number of sides; and frequently they are to be seen bent, when their length and breadth is less than the upright ones. Immediately below the stratum of basalt, there is a stratum of wacken, which contains calcareous spar, elegant capillary zeolite, quartz crystals, blackish-coloured crystals, whose nature I am ignorant of, and, more rarely, crystals of leucit, or Vesuvian garnet. To this succeeds another stratum of basalt; and below it, a stratum of wacken; and so on, alternately, to the bottom of the cliffs.’ p. 56.

On the other side of the island, coal, it is said, has been discovered, in a stratum six or eight inches thick, in a whinstone rock. In the tufa, bituminated wood is occasionally found, which leads the author to enumerate the different observations of mineralogists on this subject. It chiefly occurs in whacken or clay, occasionally in schistus, and is sometimes supposed to be flattened by the superincumbent weight.—Skye is described at some length. It is varied by mountains and lochs, and contains numerous caverns. The higher parts of the island consist of whacken and basalt; but the lower contain limestone, argillaceous, and other alluvial strata. In the whacken, coal is oc-

asionally found. In some parts the rocks were porphyritic, and pitchstone seems to occur in the porphyry, either in strata or thin veins; but its particular state is left to future and more careful inquiry. The mountains from Sconser to Broadford are chiefly of porphyry verging to granitel. The mountain of Ben-na-callich is of marble mixed occasionally with hornblende and porphyry, sometimes, if we understand our author correctly, covered with a granitel. The description of the view from Ben-na-callich we shall transcribe.

‘We now hastened with eager step towards the summit, and soon reached the cairn, which is upon the most elevated part of the mountain. Here, our most sanguine expectations were more than realised, every faculty for a while seemed arrested, until we could burst into an exclamation on the vastness of the scene, and on the mighty and eternal power of Him who framed so great a work. Before us, were many great valleys bounded by lofty mountains, whose steep sides were red, owing to the powerful influence of the elements, and furrowed by the many torrents which collect during the dreadful storms that often reign in these wilds. At a greater distance, the dark, lurid and terrible summits of the Cullin mountains retiring in majesty among the clouds; thus dimly seen, adding much to the sublimity of the scene. To the north, we observed below us the low part of the island, with the isles of Rona, Rasay, Scalpa, and Pladda: towards the east and south, the rugged mountains of the mainland appeared stretching in all the grandeur of Alpine wildness to the point of Ardnamurchan; and nearer, the isles of Eigg and Rume added to the variety of this interesting prospect. —We stood long enraptured with the wonderful scene; but the darkening of the sky admonished us to shorten our stay, and hasten again to the valley. The clouds were now seen driving through the glens, and covering the mountains with a dark veil; soon all was lost in grand confusion; what a few minutes before was clear and distinct, was now a troubled scene of tremendous mountainous peaks, shooting above the dark clouds, and reddened valleys dimly seen through the driving mist and rain. We took the lea side of the mountain, and soon reached the house of Cory.’ Vol. ii. p. 94.

Rasay consists of porphyry and sandstone; and the higher parts of gneiss and hornblende. Nearly opposite to Portree harbour, on the west, felspar porphyry appears, forming low cliffs on the shore. Above the porphyry is basalt.—The mineralogy of Rona resembles that of the north of Rasay; and Scalpa is a low island, chiefly alluvial; but the higher parts consist principally of granitel.

Having visited the islands adjoining the western coast of Scotland, our author sailed up the Sound to Elean-reach, situated on the main land, leaving the islands further west till another season. We trust he will not republish the present work with the future tour. We have already reprehended the disin-

genuity of copying so much from his former publication, which deserves perhaps a harsher censure than it has drawn from us. Should he pursue this plan, we shall certainly give his conduct its true character. From Bernera, Mr. Jamésou proceeds to Fort-Augustus, passing Glen-Elg and Glen-Sheill. From the account of the latter, we shall transcribe the description of some wild and romantic scenery.

‘Immediately after leaving the inn, we entered, by a narrow, abrupt pass, into Glen-Sheill. Tremendous mountains rose on each side, but, farther distant, all was dark and indistinct: it was but twilight; the obscurity thus thrown over the scene was peculiarly impressive. Before us, towards the head of the glen, the clouds were cleared away as the day advanced, and the opening, the modest, mellow tints of the morning cheered us with the prospect of a charming day for a journey through a country so dreary and wild. We were soon grievously disappointed: the clouds were seen rapidly covering the mountains; the ravines, situated near the summits, appeared white, from the water rushing over their rugged bottom; and soon the whole glen was obscured, and the rain poured down with great violence. We continued our disagreeable journey, which had but little diversity: only, now and then, a partial dispersion of the clouds allowed us to observe many grand, peaked mountains, rising to a tremendous height, far beyond the boundaries of the glen. At length, having reached far up the glen, we came to a narrow pass, where the waters were collected from the neighbouring mountains. They were precipitated over rude fragments of the rocks; and, swollen and pent up in a narrow channel, rushed impetuously forth until they gained the level bottom of the glen, where the river flowed “calm, sluggish, silent.” Such scenes are the greatest ornament of the Scottish glens—where the stream, collected from the rude mountains, glides through the mossy wilds, and descends, by successive falls, through the rocks, shadowed by the overhanging woods, till gathering strength, “it boils, and wheels, and foams, and thunders through.” Indeed, in the course of this glen, we saw all the various beauties which a river displays in a wild and mountainous country. The tumultuous noise of the waters was reverberated from the neighbouring mountains, and continued to be heard long after we had lost sight of them. The road was now nearly impassable, torrents crossing it every few yards; which, in some places, were so rapid and deep, as to endanger our lives in crossing them: our guide having stumbled, with great difficulty saved himself. Having forded these torrents, we at length advanced into a more open part of the glen, where the road was better: here the storm began to abate; the clouds gradually rose; and in a few hours the sun again beamed upon us. When we looked back to the mountainous scene of Glen-Sheill, still obscured by dark clouds, it formed a striking contrast with the scene before us.’ Vol. ii. p. 161.

The hills in this country consist of granite and micaceous schistus; but the mineralogy of the main land has been often

described, and our author's journey was too rapid to enable him to add much to the accounts of former travelers. He stops, indeed, to notice again Dr. Hutton's system, or has since interwoven his observations with his hasty tour. We can easily forgive him, however, when we reflect on the value and importance of the following geological remarks.

‘These objections bear much against Dr. Hutton's opinion, and may probably appear, in a considerable degree, to disprove it. I shall not stop here, however, but shall now mention a fact, which to me seems to remove, in a considerable degree, the doubts with respect to the connexion of the granite with the other strata. The observations of Werner, Charpentier, Saussure, Reuss, and other geologists of the highest character, have demonstrated that granite, when it is covered by strata of gneiss, gradually acquires a shistose fracture, and at length is not to be distinguished from it; the gneiss, when covered by micaceous shistus, gradually passes into it by the loss of its felspar; and lastly, when ardesia, or primitive argillaceous shistus covers the micaceous shistus, a distinct gradation is to be observed by the disappearance of the quartz, and the encrease of the argillaceous ingredient. Here then we have a demonstration that these different strata have been formed in the same manner, and nearly at the same time; therefore any speculations which refer to one of these kinds of strata are equally applicable to the others; consequently the hypothesis of Dr. Hutton is to be considered as unsatisfactory. The transition of these strata into each other is not an appearance confined to one country; it has attracted the notice of geologists in all parts of the globe, and has been universally considered as a proof of the identity of the formation of these different strata. The appearance of the veins of granite shooting from the strata of granite into the shistus, may be explained in the same manner as common veins. Granite strata are frequently traversed by veins of granite, and these veins, although in general of a different grain from the rock through which they run, yet, in some instances, it is with great difficulty that we can distinguish them from the stratified rock. Now, as it is nearly demonstrated that granite, gneiss, micaceous shistus, and ardesia, are of the same formation, it is not at all improbable that rents would as readily extend through the gneiss and granite, as through the gneiss and micaceous shistus; and that these rents would be afterwards filled up with granite similar to that of the strata, and thus form the appearance of the granite invading the shistus.’ Vol. ii. p. 167.

Mr. Jaméson prefers the route by Garvimore to that by Fort-William, and proceeds by Dalwhynnie, Dalnacardoch, Blair in Athol, Dunkeld, and Perth, to the Frith of Forth. We find nothing added to what we already knew of the mineralogy of this district, if we except only the particular account of the mineralogy of the country between Fort-Augustus and Inverness. It consists of micaceous schistus and granite.

The mineralogy of the Orkneys is very imperfectly detailed.

It exhibits chiefly schistose clay and sandstone, with an occasional appearance of limestone, and sometimes basalt, principally in Pomona. From the Orkneys, our author hastens through Scotland by Wick, Berrydale, Dornoch, Tain, Cromarty, Fort-George, Nairn, Forres, Elgin, Lossiemouth, Cullen, Portsoy, Banff, Aberdeen, Stonehaven, and Dundee, to the *embouchure* of the Forth.—In the former part of this tour the base of the mountains is a sandstone, but it is succeeded by an arenaceous breccia, in which are mixed fragments of red granite, quartz, and micaceous schistus. The summit is quartz, and probably, in other parts, granite. In the remainder of the journey, we meet with nothing peculiarly interesting which can for a moment detain us.

On the whole, we are sorry to be obliged to repeat, that in the present volume we too glaringly perceive the arts of a professed book-maker. The account of Arran, the Shetland Islands, the chapters on peat and kelp, were transcribed while the former volume was still unsold; for we received it, when, in consequence of the advertisement, we inquired for the present work. This step is likely to be repeated in the tour of the islands still farther to the west; for no promise is made of a separate publication. We must therefore interpose this caution to purchasers, unless the author declare publicly what his intentions are; for a second imposition cannot be admitted. In the mean time we must add, that the errors in orthography and grammar are too striking to pass without the severest reprehension. If the author be himself uneducated, he should apply for assistance to somebody who can remedy his defects. In other respects we can commend him: he seems well acquainted with mineralogy, and with the best works on the subject: he has described faithfully what he saw; and his geological observations are just and accurate.

ART. VII.—*The Works, in Natural History, of the late Rev. Gilbert White, A. M. Fellow of Oriel College, Oxford. Comprising the Natural History of Selborne; the Naturalist's Calendar; and miscellaneous Observations, extracted from his Papers. To which are added, a Calendar and Observations, by W. Markwick, Esq. 2 Vols. 8vo. 14s. Boards. White. 1802.*

WE noticed this respectable and intelligent author's *Natural History and Antiquities of Selborne* in our 67th volume, O. S. p. 35, and paid that tribute of applause which his diligence, his benevolence, and learning, so well merited. In these volumes that account is re-printed, or at least so much of it as relates to the *Natural History*, omitting the *Antiquities*. The plates

which relate to the picturesque description, the buildings, or churches, are therefore unnecessary. We find only, as a frontispice to the first volume, the vignette in the title-page of the former work, much worn and very indistinct, with the different view of the *mytilus crista galli*, nearly in the same state. A coloured plate of the *charadrius himantopus*, a bird accidentally shot at Selborne, forms the frontispice to the second volume; and, illustrative of one of the miscellaneous observations, we find also a coloured plate of a supposed hybrid pheasant. Of the natural history of Selborne we need therefore say no more. Of the author himself, however—the unvaried tenor of whose blameless life scarcely presents a single incident—we shall transcribe a short account from the advertisement.

* Gilbert White was the eldest son of John White of Selborne, Esq. and of Ann the daughter of Thomas Holt, rector of Streatham in Surrey. He was born at Selborne on July 18, 1720; and received his school-education at Basingstoke, under the Rev. Thomas Warton, vicar of that place, and father of those two distinguished literary characters, Dr. Joseph Warton, master of Winchester school, and Mr. Thomas Warton, poetry-professor at Oxford. He was admitted at Oriel College, Oxford, in December 1739, and took his degree of bachelor of arts in June 1743. In March 1744 he was elected fellow of his college. He became master of arts in October 1746, and was admitted one of the senior proctors of the university in April 1752. Being of an unambitious temper, and strongly attached to the charms of rural scenery, he early fixed his residence in his native village, where he spent the greater part of his life in literary occupations, and especially in the study of nature. This he followed with patient assiduity, and a mind ever open to the lessons of piety and benevolence which such a study is so well calculated to afford. Though several occasions offered of settling upon a college living, he could never persuade himself to quit the beloved spot, which was, indeed, a peculiarly happy situation for an observer. He was much esteemed by a select society of intelligent and worthy friends, to whom he paid occasional visits. Thus his days past [*passed*], tranquil and serene, with scarcely any other vicissitudes than those of the seasons, till they closed at a mature age on June 26, 1793.' Vol. i. p. vii.

The next part of this collection is the Naturalist's Calendar, published separately, some time since, by Dr. Aikin. We do not recollect that it has occurred in our journal; and indeed it furnishes no particular subject of remark, as it contains only the æra of the appearance, &c. of different birds and flowers. This calendar is illustrated by the corresponding observations of Mr. Markwick, at Catsfield, near Battle, in Surry.

The miscellaneous observations in natural history relate to birds, quadrupeds, insects and vermes, vegetables, and meteorology. They are light and pleasing, illustrated frequently by

some judicious remarks from Mr. Markwick, by whom they were collected from Mr. White's papers. It would be invidious to point out a few errors of no great import; and we shall select for the reader's entertainment, perhaps for his instruction, an observation or two from each head. We shall first insert the following amusing effect of an instinctive affection of partridges for the preservation of their young; having premised that we observe in the last volume of the *American Transactions*, (which we are sorry has been accidentally overlooked, but which we mean to notice very soon) that Dr. Barton has attributed the fancied fascination of birds by serpents to the same cause. The effects are, indeed, apparently the same.

‘ HEN PARTRIDGE.

‘ A hen partridge came out of a ditch, and ran along shivering with her wings and crying out as if wounded and unable to get from us. While the dam acted this distress, the boy who attended me saw her brood, that was small and unable to fly, run for shelter into an old fox-earth under the bank. So wonderful a power is instinct.

‘ WHITE,

‘ It is not uncommon to see an old partridge feign itself wounded and run along on the ground fluttering and crying before either dog or man, to draw them away from its helpless unfledged young ones. I have seen it often, and once in particular I saw a remarkable instance of the old bird's solicitude to save its brood. As I was hunting a young pointer, the dog ran on a brood of very small partridges; the old bird cried, fluttered, and ran tumbling along just before the dog's nose till she had drawn him to a considerable distance, when she took wing and flew still farther off, but not out of the field: on this the dog returned to me, near which place the young ones lay concealed in the grass, which the old bird no sooner perceived than she flew back again to us, settled just before the dog's nose again, and by rolling and tumbling about drew off his attention from her young, and thus preserved her brood a second time. I have also seen, when a kite has been hovering over a covey of young partridges, the old birds fly up at the bird of prey, screaming and fighting with all their might to preserve their brood.—MARKWICK, Vol. ii. p. 170.

What relates to the hybrid pheasant is more important. Hybrid birds are peculiarly rare; and Mr. Markwick's suggestion is well founded.

‘ A HYBRID PHEASANT.

‘ Lord Stawell sent me from the great lodge in the Holt a curious bird for my inspection. It was found by the spaniels of one of his keepers in a coppice, and shot on the wing. The shape, air, and habit of the bird, and the scarlet ring round the eyes, agreed well with the appearance of a cock pheasant; but then the head and neck, and breast and belly were of a glossy black; and though it

weighed three pounds three ounces and a half, the weight of a large full-grown cock pheasant, yet there were no signs of any spurs on the legs, as is usual with all grown cock pheasants, who have long ones. The legs and feet were naked of feathers, and therefore it could be nothing of the grouse kind. In the tail were no long bending feathers, such as cock pheasants usually have, and are characteristic of the sex. The tail was much shorter than the tail of a hen pheasant; and blunt and square at the end. The back, wing feathers, and tail, were all of a pale russet curiously streaked, somewhat like the upper parts of a hen partridge. I returned it with my verdict, that it was probably a spurious or hybrid hen bird, bred between a cock pheasant and some domestic fowl. When I came to talk with the keeper who brought it, he told me that some pea-hens had been known last summer to haunt the coppices and coverts where this mule was found.

‘ Mr. Elmer, of Farnham, the famous game painter, was employed to take an exact copy of this curious bird.

‘ N. B. It ought to be mentioned, that some good judges have imagined this bird to have been a stray grouse or black-cock; it is however to be observed, that Mr. W. remarks, that its legs and feet were naked, whereas those of the grouse are feathered to the toes.

‘ WHITE.

‘ Mr. Latham observes that “pea-hens, after they have done laying, sometimes assume the plumage of the male bird,” and has given a figure of the male-feathered pea-hen now to be seen in the Leverian Museum; and M. Salerne remarks, that “the hen pheasant, when she has done laying and sitting, will get the plumage of the male.” May not this hybrid pheasant (as Mr. White calls it) be a bird of this kind? that is, an old hen pheasant which had just begun to assume the plumage of the cock.—MARKWICK.’ Vol. ii. p. 171.

Once more.

‘ HEN HARRIER.

‘ A neighbouring gentleman sprung a pheasant in a wheat stubble, and shot at it; when, notwithstanding the report of the gun, it was immediately pursued by the blue hawk, known by the name of the hen-harrier, but escaped into some covert. He then sprung a second, and a third, in the same field, that got away in the same manner; the hawk hovering round him all the while that he was beating the field, conscious no doubt of the game that lurked in the stubble. Hence we may conclude that this bird of prey was rendered very daring and bold by hunger, and that hawks cannot always seize their game when they please. We may farther observe, that they cannot pounce their quarry on the ground where it might be able to make a stout resistance, since so large a fowl as a pheasant could not but be visible to the piercing eye of a hawk, when hovering over the field. Hence that propensity of cowering and squatting till they are almost trod on, which no doubt was intended as a mode of security: though long rendered destructive to the whole race of gallinæ by the invention of nets and guns.—WHITE.

‘ Of the great boldness and rapacity of birds of prey when urged on by hunger, I have seen several instances; particularly, when

shooting in the winter in company with two friends, a woodcock flew across us closely pursued by a small hawk; we all three fired at the woodcock instead of the hawk, which, notwithstanding the report of three guns close by it, continued its pursuit of the woodcock, struck it down, and carried it off, as we afterwards discovered.

'At another time, when partridge-shooting with a friend, we saw a ring-tail hawk rise out of a pit with some large bird in its claws; though at a great distance, we both fired and obliged it to drop its prey, which proved to be one of the partridges which we were in pursuit of; and lastly, in an evening, I shot at and plainly saw that I had wounded a partridge, but it being late was obliged to go home without finding it again. The next morning I walked round my land without any gun, but a favourite old spaniel followed my heels. When I came near the field where I had wounded the bird the evening before, I heard the partridges call, and seeming to be much disturbed. On my approaching the bar-way, they all rose, some on my right and some on my left hand; and just before and over my head, I perceived, (though indistinctly from the extreme velocity of their motion) two birds fly directly against each other, when instantly, to my great astonishment, down dropped a partridge at my feet; the dog immediately seized it, and on examination I found the blood flow very fast from a fresh wound in the head, but there was some dry clotted blood on its wings and side; whence I concluded that a hawk had singled out my wounded bird as the object of his prey, and had struck it down the instant that my approach had obliged the birds to rise on the wing; but the space between the hedges was so small, and the motion of the birds so instantaneous and quick, that I could not distinctly observe the operation.—MARKWICK.' Vol. ii. p. 180.

Many other amusing passages might be adduced; but our extracts have been sufficiently copious on this part of the volume. Mr. White seems inclined to believe in the torpid state of many birds, and at least of a part of the swallow-race, during winter; in which opinion Mr. Markwick appears to join, but adds some circumstances which would at least prevent a hasty judgement. In fact, the subject is hitherto far from approaching a decision. Were the supposed birds of passage torpid in winter, their haunts would certainly have been sometimes discovered; and that migration is not uncommon among birds, we know from the wintering of many of them among us, which, on the approach of a more genial season, return to their accustomed haunts.

The observations on quadrupeds are of little importance; those on insects are more new and valuable. We shall select the account of the—

ICHNEUMON FLY.

'I saw lately a small ichneumon fly attack a spider much larger than itself on a grass walk. When the spider made any resistance, the ichneumon applied her tail to him, and stung him with great ve-

hemence, so that he soon became dead and motionless. The ichneumon then running backward drew her prey very nimbly over the walk into the standing grass. This spider would be deposited in some hole where the ichneumon would lay some eggs; and as soon as the eggs were hatched, the carcase would afford ready food for the maggots.

‘ Perhaps some eggs might be injected into the body of the spider, in the act of stinging. Some ichneumons deposit their eggs in the aurelia of moths and butterflies.—WHITE.

‘ In my Naturalist's Calendar for 1795, July 21st, I find the following note :

“ It is not uncommon for some of the species of ichneumon flies to deposit their eggs in the chrysalis of a butterfly: some time ago I put two of the chrysalis of a butterfly into a box, and covered it with gauze, to discover what species of butterfly they would produce: but instead of a butterfly, one of them produced a number of small ichneumon flies.”

‘ There are many instances of the great service these little insects are to mankind in reducing the number of noxious insects, by depositing their eggs in the soft bodies of their *larvæ*; but none more remarkable than that of the *ichneumon tipula*, which pierces the tender body and deposits its eggs in the *larva* of the *tipula tritici*, an insect which, when it abounds greatly, is very prejudicial to the grains of wheat. This operation I have frequently seen it perform with wonder and delight.—MARKWICK.’ Vol. ii. p. 231.

From the remarks on vegetables we shall select one circumstance only.

‘ FAIRY-RINGS.

‘ The cause, occasion, call it what you will, of fairy-rings, subsists in the turf, and is conveyable with it: for the turf of my garden-walks, brought from the down above, abounds with those appearances, which vary their shape, and shift situation continually, discovering themselves now in circles, now in segments, and sometimes in irregular patches and spots. Wherever they obtain, puff-balls abound; the seeds of which were doubtless brought in the turf.—WHITE.’ Vol. ii. p. 258.

On the whole, we should have been better pleased if the former volume had been re-printed entire; and, with respect to the additions, though very amusing, they add little to the stock of science. They would perhaps have agreeably enlivened conversation, but for publication were scarcely of sufficient importance. They will, however, have their utility, if they lead re-cluse observers to minute their remarks; but we would wish also that such would connect and compare them with those of others, either to confirm, confute, or to suggest doubts of what has been hitherto noticed.

ART. VIII.—*The Flowers of Persian Literature: containing Extracts from the most celebrated Authors, in Prose and Verse; with a Translation into English: being a Companion to Sir William Jones's Persian Grammar. To which is prefixed an Essay on the Language and Literature of Persia. By S. Rousseau, Teacher of the Persian Language. 4to. 18s. Boards. Sewell. 1801.*

THE editor of the volume before us is not only, as expressed in his title-page, a teacher, but a printer of the Persian language: and the intention of the present work is to supply Oriental students with a book of instruction, promised them by sir William Jones in the preface to his very excellent Persian grammar, but which the multitudinous engagements he afterwards contracted prevented him from compiling. Our author, in his character of public instructor, has long felt the difficulty accruing from the great scarcity of Persian books in this country, so deeply lamented by the late illustrious Asiatic president, to whose unperformed promise he has adverted in the following passage.

‘ The deficiency of proper books was well known to sir William Jones, who, in his Grammar, published in 1771, says, “ It was my first design to prefix to the grammar a history of the Persian language from the time of Xenophon to our days, and to have added a copious praxis of tales and poems extracted from the classical writers of Persia; but as those additions would have delayed the publication of the grammar, which was principally wanted,” (and so it certainly was at the time when sir William Jones wrote, there not being any Persian grammar conveyed by means of the English tongue; all the grammars, as those of De Dieu, Graves, &c. being in Latin, and very scarce,) “ I thought it advisable to reserve them for a separate volume, which the public may expect in the course of the ensuing winter.” This work, however, although promised so long as thirty years ago, never appeared, and the public were still left to labour under the greatest embarrassment in their Oriental inquiries. But by the publication of the following pages, compiled from a variety of expensive works, we hope the difficulty will be in some measure overcome.

‘ In the first part is given an Essay on the Language and Literature of Persia, exhibiting a concise history thereof from the earliest accounts to the present time; interspersed with anecdotes of the most celebrated Persian authors, and the unbounded munificence of the eastern sovereigns to the literati, who were invited to reside at their courts; where they were carefully watched, lest, in the hour of discontent, they should make their escape to the capital of some other monarch.

‘ The second part contains a large selection of entertaining and useful pieces from different authors, which are given in Persian and

English, so literal, that any person, who has acquired the rudiments of the language, may, with very little trouble, turn them out of Persian into English.' p. vi.

Our national connexion with the East is every day so considerably augmenting, that—independently of the innumerable beauties and attractions of Oriental literature, which are of themselves amply sufficient to repay every difficulty to be encountered in the acquisition of the Persic and Arabic languages—the study of these languages must necessarily, in a short time, constitute a part of public instruction. He, therefore, who has the hardihood to step forward as a literary pioneer, and voluntarily undertakes; by clearing the rugged path before us, to facilitate our progress, and develop the enchanting scenery of the country, is conferring an obligation of no small magnitude upon the public, and is entitled to no small portion of general gratitude.

The introductory 'Essay on the language and literature of Persia' is tolerably patched up from the antecedent writings of sir William Jones, Mr. Richardson, Mr. Champion, sir William Ouseley, and other English orientalists. It commences with an account of its language in the earliest æras of which we have any narrative, when the rustic Pahlavi was the vernacular dialect; traces the change from the Pahlavi to the courtly and elegant Deri, during the dynasty of the Sassanian monarchs; the continued use of the Parsi, of which the Deri was only a more polished pronunciation, after the irruption of the Tartars, and the subjugation of the country by those Oriental Goths; and its intermixture with Arabic upon the subversion of the empire of Iraun by the triumphant arms of Mohammed about the middle of the seventh century—from which intermixture was formed the language of the modern Persians. The oldest poems known to Europeans are those of Ferdusi, who flourished at the close of the tenth and the beginning of the eleventh centuries; and whose history has been so often detailed or referred to in prior numbers of this journal, that we shall pass him by at present, without any further notice than observing that the language of his *شاه نامه* (*Shah-nâmeh*), or collection of heroic poems on the ancient histories of Persia—an immortal work, the English translation of which we are sorry to perceive relinquished by Mr. Champion—is very little adulterated by an admission of Arabic, and, in all probability, nearly approximates the vernacular dialect of Persia, at the time of the invasion of Mohammed.

The present is supposed to be an age of literature, which is said to be universally patronised and promoted. If we look to the habitations of our poets and our scholars, the proofs of such an assertion are not, however, very clearly ascertained;—and if

we compare this boasted patronage and protection with that which was afforded by the noble and the opulent in periods, and among people, which, for want of being better acquainted with, we are too generally apt to despise, there are few literary men who will not exclaim, *Redeant Saturnia regna!*

After enumerating the princely donations which were conferred on Abul Cassem Ferdusi, our author proceeds as follows.

‘ Thus the princes of the East seem to have carried their attachment to men of genius to a very singular excess ; even to imprisonment when they suspected them of an intention to retire. If any one of these persons happened to escape, an embassy with presents and apologies sometimes followed the man of learning ; and peremptory demands were often made when more gentle methods had proved fruitless. These demands, however, were seldom complied with, especially if the power of the prince, with whom they had taken refuge, was nearly equal to that of their competitors. Khaukaunee, a very celebrated poet, requested leave to retire into the order of the dervishes. The sultaun refused him permission, and he fled ; but being pursued, he was brought back and imprisoned for several months. Here he composed one of his finest elegies ; but he was at length set at liberty, and soon after obtained leave to put his design in execution.

‘ A literary rivalry seemed now to subsist among the Mohammedan princes who had dismembered the khalifat, every sultaun considering it is an object of the first consequence, to number among his friends the most celebrated poets or philosophers of their age. No expense was therefore spared to allure them to their courts, and no respect was wanting to fix a continuance of their attachment. In addition to the example of Khaukaunee abovementioned, we shall observe, that Mahmood, sultaun of Ghezna, having invited some persons of genius to the court of his son-in-law, the king of Kharezmee, the celebrated Avicenna, who was of the number, refused to go, and retired to the capital of the sultaun of Jorjan. Mahmood immediately ordered a number of portraits of this great physician to be copied ; and sent them all around, in order to discover his retreat. The fame of his cures had, in the mean time reached the sultaun of Jorjan ; who sent for him to visit a favourite nephew, whose malady had perplexed the faculty. Avicenna supposed it to be concealed love ; and in the idea that the fair object might be one of the ladies of the king’s haram, he desired the chamberlain to describe the curiosities of the palace while he felt the prince’s pulse. On the mention of a particular apartment he perceived an uncommon emotion in his patient ; but the naming of the lady who lived in it entirely removed his doubts. The sequel is a perfect counterpart of the famous story of Antiochus and Stratonice : the prince was made happy. The king conceiving a great desire to see a physician of such penetrating genius, sent for him ; and discovered him the moment he appeared, by one of the portraits which he had received from the sultaun Mahmood : but no menaces could induce the king of Jorjan to deliver him up. He rewarded him on

the contrary, with riches and honours; and protected him, as long as he chose to continue at his court, against the powerful resentment of that formidable monarch.' P. 14.

The essay concludes with 'a few observations on the light which Eastern language and literature may throw upon ancient history and mythology;' in which we do not perceive any thing very new or instructive, or which needs detain us for a moment.

While we admit that Mr. Rousseau, by the publication of the present volume, has presented the public with a book of great utility, we cannot avoid pointing out a few objections, which may easily be obviated in a new edition. Of these, our first objection is to his orthography of Oriental names, which seldom corresponds with the letters of the original, and does not always convey the native pronunciation. Asiatic scholars are indeed much divided as to the mode that should be adopted in this case;—some preferring an adherence to the letters, and others to the sound, of a word. But, as Mr. Rousseau has professedly constructed his book upon the model of one projected by sir William Jones, and intends it as a sequel to his Grammar, he should certainly have adhered, wherever it was not very defective, to the system of orthography established by the illustrious president, especially as no man appears to have bestowed so much attention upon this subject as himself. So great, however, is our editor's deviation in this respect, that the mere English reader, and even the junior student, must be at a perpetual loss to reconcile the difference which so widely subsists between them. The following short table of comparison may best explain our meaning.

SIR W. JONES.

MR. ROUSSEAU.

حافظ *Hafiz*

Haufer.

خاقانی *Khakani*

Kbaukaunee.

نگارستان خوينی *Negaristan Jouini* *Negauristaune Jouinee.*

[The Gallery of Pictures of Jouini, a poem so called.

کلیات سعدی *Koliat Sadi*

Kulleaut Sadee.

[The complete works of Sadi.

The manifest object of Mr. Rousseau is to represent that the Persian *a*, or ا, possesses the power of *au*, and the *i* or ی (ي) that of *ē* or *ee* in the English language. But, without crowding words with letters which do not pertain to them, how much better would it have been, with sir William Jones, to have

adhered to a literal substitution of our own for the Persian letters, and to have stated, by a general observation, the common power of these and other characters;—to have asserted in few words, that the former possesses the broad pronunciation of the French and Spanish, and the latter the softer tone of the Italians.

We have said that our author, notwithstanding his deviation, for this purpose, from the literal characters of the original, does not at all times exhibit the original sound; and, without proceeding farther, we have only to refer to the last of these four examples to illustrate our assertion. Sir William Jones gives us two *as*, of different powers, in his Persian alphabet; to-wit, ا or آ, uniformly pronounced, after the French manner, *au*, or like our own *a* in *all*; and ع, ع, or ء, which he denominates *ain*, demanding a far deeper pronunciation still, and verging towards the sound of the English *o*. If the name of Hafiz (حافظ), containing the first or least broad of these two *as*, be spelled, therefore, by our author with a view of exemplifying the distinctive pronunciation, *Haufez*, how comes it to pass that the name of Sadi (سعدی), in which the latter or deeper-toned *a* is employed, is spelled with a common English *a* alone, without any superadded vowel to discriminate its increased profundity of sound? Upon the system of sir William Jones, they would be both pronounced by the English reader alike,—and he would not be far from the truth,—although the first syllable of Sadi is entitled to a broader tone than that of Hafiz: but upon the plan of our author, instead of possessing a broader, it must necessarily, from the abstraction of his diacritical *u*, be pronounced far more acutely. In reality, it has often occurred to us that even sir William Jones is not quite correct in the power he has assigned to the broader of these two *as*, in his alphabet. To us there is no doubt that, instead of being an *a*, and pronounced *ain*, it is strictly and properly an *o*, and should be pronounced *oin*; that it is altogether synonymous with the *y*, *o*, or *oin* of the Hebrews, which it perpetually resembles in sound, and from which it was probably derived. In truth, it can seldom be expressed otherwise in any European language; and of this, the word عطر (*an essence or perfume*) is a sufficient example—a word uniformly rendered in Europe *otr* or *otter* (as *otter* of roses); though, were it characterised consistently with the alphabet of sir William Jones, it must be *atr*, or *atter*.

There is another objection we must mention in the work before us; and this is, that the Persian is imprinted in a different character, not only from the Persian of sir William Jones,

whose Grammar it affects to follow, but from the general fashion which has hitherto prevailed in this country.

There are three different hands common to the Persian copyists, which differ as widely from each other as the Roman, the Italic, and the German, among ourselves; these are denominated *Niskhi*, *Talik*, and *Shekesteh*. Of these, the former has hitherto been almost uniformly adopted in this country, as being most easily imitated by our type-founders, and, from its superior perspicuity, most readily acquired by our students. It is not, however, so elegant as the *Talik*; nor is it so common in Persian manuscripts. On these accounts, as we suppose—for not a syllable is offered upon the subject, notwithstanding the adoption of the former by his illustrious prototype—our editor has chosen to employ the latter. We object not to his choice, extrinsically considered; on the contrary, we are highly pleased to find the *Talik* type introduced to the English press; but we have a strong objection to the use of it in a work which pretends to be a *continuation of the system proposed by sir William Jones, but in which not an iota of real instruction is communicated to the learner*. That the public may form some judgement of the difference of the two styles, we will select an example; and the first two verses that occur to us are the following, from

(نظامی) *Nezámi*, which our author spells, *Nezzaumec*. Had sir William Jones introduced these into his Grammar, they would have appeared thus:

بهنگام سختی صشو نا امید
کز ابر سیه بارد آب سفید

In the book before us, they assume the following appearance:

بهنگام سختی شو نا امید
کز ابر سیه بارد آب سفید

The sentiment is elegant, and well expressed in English.

‘ In the hour of adversity be not without hope;
For chrystal [*crystal*] rain falls from black clouds.’ P. 116.

The extracts are happily selected from prior publications of English orientalists, and afford a sufficient variety; though we expected to have found some passages introduced from Mr. Champion’s fragment of the *Shah-nameh*, as well as from Mr. Richardson’s version of several of the gazels of Hafiz.

Mr. Rousseau has offered us no specimen of his own powers of translating: and we have some reason to suppose that the introductory essay is the work of a friend.

The following admirable prayer, most excellently translated by Mr. Gladwin, is from the virtuous Sadi, whose name in this page we find spelled with two *as*—Saadce.

کریمای بنخشای بر حال ما
که هستم اسیر کمند هوا
نداریم غیر از تو فریاد رس
تویی عاصیانرا خطا بخش و بس
نکهدار مارا ز راه خطا
خطا در گذار و صوابم نما

' O beneficent (God) bestow pardon on our condition,
Who are captives in the toil of vanity.
We have none, excepting Thee (for our) defender.
Thou art the all-sufficient forgiver of transgressors;
Preserve us from the road of sin;
Pardon our misdeeds, and instruct us in righteousness.' P. 117.

The merit of the following is altogether of a different kind: the kindred soul of Anacreon flames forth with all its wonted vigor in the bard of Shiraz. The version is by Mr. Nott, whose translations are now difficult to be acquired.

‘ ODE OF HAFIZ.

‘ Hither, boy, a goblet bring,
Be it of wine’s ruby spring!
Bring me one, and bring me two;
Nought but purest wine will do!

‘ It is wine, boy, that can save
Even lovers from the grave;
Old and young alike will say—
’Tis the balm that makes us gay.

‘ Wine’s the sun; the moon, sweet soul!
We will call the waning bowl:
Bring the sun, and bring him soon,
To the bosom of the moon!

‘ Dash us with this liquid fire,
It will thoughts divine inspire ;
And, by nature taught to glow,
Let it like the waters flow !

‘ If the rose should fade, do you
Bid it chearfully adieu :
Like rose-water to each guest
Bring thy wine, and make us blest.

‘ If the nightingale’s rich throat
Cease the music of its note ;
It is fit, boy, thou should’st bring
Cups that will with music ring.

‘ Be not sad, whatever change
O’er the busy world may range ;
Harp and lute together bring,
Sweetly mingling string with string !

‘ My bright maid, unless it be
In some dream, I cannot see :
Bring the draught, that will disclose
Whence it was sleep first arose !

‘ Should it chance o’er-pow’r my mind,
Where’s the remedy I find ?
’Tis in wine : then, boy, supply
Wine, till all my senses die !

‘ Unto Hauzez, boy, do you
Instant bring a cup or two :
Bring them ; for the wine shall flow
Whether it be law, or no !’ P. 167.

The Persian typography of this work has been superintended with great accuracy ; and the diacritical points are placed more correctly than we have almost ever seen them before. The shorter vowel-marks—partaking much of the nature, and, when erroneously disposed, producing much of the confusion, of the Hebrew Masoretic—are judiciously omitted.

ART. IX.—*Introduction to the New Testament.* By John David Michaëlis, &c. (Continued from p. 323 of the present Volume.)

THE primary question that offers itself in considering THE FIRST EPISTLE OF ST. JOHN, is, When was it written ?—for its authenticity has been admitted universally from the earliest ages. Some commentators having ascribed to it so late a date as 91, 92, 98, or 99, Michaëlis adverts to such topics as might throw most light on the subject, and concludes it to be highly

probable (and we entirely concur with him) that the epistle was written before the destruction of Jerusalem.

‘ St. John’s Gospel was opposed to heretics, who maintained the same tenets with those, who are opposed in this epistle. In the gospel he has confuted them by argument: in the epistle he expresses only his disapprobation of them. I conclude therefore, that this epistle was written before his gospel; for if he had already given a complete confutation, when he wrote this epistle, he would have thought it unnecessary to have again declared the falsity.’ Vol. iv. p. 398.

The question ‘ To whom was this epistle written ? ’ Michaëlis considers more difficult than the preceding; for though it were formerly called, in the Latin version, the Epistle of St. John to the Parthians, it is highly reasonable to believe, that, had it been addressed to them, it would have been written in the language of their country, or else in Syriac, which was the learned language of the Parthian empire, and especially of the Christians in it. The reason for affixing to it this address, the professor thinks, was derived from the frequent use of the terms *light* and *darkness*, as appropriate to the Persian philosophy; and admits it as probable, that it was designed to warn those Christians who were in danger of being infected with Zoroastrian principles; though he at the same time contends that the language of the epistle will not warrant the placing of St. John’s readers eastward of the Euphrates. Having disallowed the suppositions of Lightfoot, who supposes it to have been written to the Corinthians; and of Benson, that the apostle addressed himself to the Christians in Galilee, he strongly favours the opinion of Lampe, who, appealing to Theodoret, contends, that it was not designed for any particular community, but for the use of Christians at large. The only difficulty attending this opinion lies in the name of *epistle*; because the frequent use of the terms *light* and *darkness*, in the Persian sense, seems to imply a particular destination; whereas, if it were styled a *treatise*, this difficulty would be removed; and examples of treatises in which readers are addressed are not unfrequent in the second person. ‘ I consider, therefore,’ adds Michaëlis, ‘ that, which is commonly called the First Epistle of St. John, as a book or treatise, in which the apostle declared to the whole world his disapprobation of the doctrine of the Gnostics.’

In considering the contents and design of this epistle, these preliminary observations occur.

‘ That the design of this epistle was to combat the doctrine delivered by certain false teachers, appears from ch. ii. 18—26. iii. 7. iv. 1—3.: and what this false doctrine was, may be inferred from the counter-doctrine delivered by St. John, ch. v. 1—6. The apostle here asserts that “ Jesus is the Christ,” and that he was the

Christ, "not by water only, but by water and blood." Now these words, which in themselves are not very intelligible, become perfectly clear, if we consider them as opposed to the doctrine of Cerinthus, who asserted that Jesus was by birth a mere man, but that the *Æon*, Christ, descended on him at his baptism, and left him before his death. But if what St. John says, ch. v. 1—6. was opposed to Cerinthus, the Antichrists, of whom he speaks, ch. ii. 18, 19. and who, according to ver. 22. denied that Jesus was the Christ, as also the false prophets mentioned ch. iv. 1—3. must be Cerinthians or at least Gnostics. That they were neither Jews, nor heathens, may be inferred from ch. ii. 19. where St. John says, "they went out from us." Further, he describes them ch. ii. 18. as persons, who had lately appeared in the world. But this description suits neither Jews, nor heathens, who, when this epistle was written, had not lately begun to deny, that Jesus was the Christ. Lastly, in the same verse he describes them as tokens of the last time, saying: "as ye have heard, that Antichrist shall come, even now there are many Antichrists, *whereby* we know that it is the last time." But this inference could not be drawn from the refusal of the Jews to acknowledge that Jesus was the Messiah.

Now as soon as we perceive, that the position "Jesus is the Christ," is a counterposition against Cerinthus, we may infer, as I have already observed, that the Antichrists who denied that Jesus was the Christ, or who denied that Christ had appeared in the flesh, were Cerinthians: or perhaps the latter were Docetes. It is therefore highly probable, that the whole epistle, which in various places discovers an opposition to false teachers, was written against Cerinthians, or at least against Gnostics and Magi. A proposition can never be completely understood, unless we know the author's design in delivering it. For instance, "God is light, and in him is no darkness," appears to contain a tautology, if we consider it, as a detached dogma: and if it be considered as an admonitory proposition, it may be thought to contain a severe reproof. But if we regard it in a polemical view, it will present itself under a very different form. This epistle abounds with exhortations: but no man who wishes to understand it, will be satisfied, without asking the following questions. Why did St. John give these admonitions? Why has he so frequently repeated them? Why has he admonished, if he thought admonition necessary, merely in general terms, to holiness and brotherly love? And why has he not sometimes descended to particulars, as other apostles have done? An answer to these questions will throw great light on the epistle; and this light I will endeavour to procure for the reader, by pointing out the several propositions, which, in my opinion, are laid down in opposition to Gnostic errors.

1. In the first chapter, the four first verses are opposed to the following assertion of the Gnostics: "that the apostles did not deliver the doctrine of Jesus, as they had received it, but made additions to it, especially in the commandments, which were termed legal, whereas they themselves (the Gnostics) retained the genuine and uncorrupted mystery." St. John therefore says, "that he declared that, which was from the beginning, which he himself had

seen and heard:" that is, that he taught the doctrine of Christ, as it was originally delivered, as he had heard it from Christ's own mouth, whose person he had seen and felt, and that he made no additions of his own, but only reported as a faithful witness. In like manner he appeals ch. ii. 13. 14. to the elder Christians, whom he calls fathers, "because they knew him, that was from the beginning," that is, because they knew how Christ had taught from the beginning: and ver. 24. he says, "Let that abide in you, which ye have heard from the beginning." Further, he says, ch. ii. 7. "Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning. The old commandment is the word, which ye have heard from the beginning." In the next verse, he adds, "Again a new commandment I write unto you, which thing is true in him and in you, because the darkness is past, and the light now shineth." Now Christ himself had given his disciples a commandment; which he called a new commandment: and this was, "that they should love one another." The term "new commandment" St. John borrowed therefore from Christ: but in the present instance he appears to have applied it to a different subject, because the special command, which Christ gave to his disciples, that they should love each other, and which he called a new commandment, could not be well called an old commandment, being very different from the general commandment, that we should love our neighbour. St. John therefore probably meant that the commandment of love and sanctification was no new commandment, as the Gnostics pretended, but was the old commandment of Christ, which the Christians had heard from the beginning. It was indeed become a new commandment, in consequence of the false doctrines, which then prevailed: or rather, it appeared to be so, because the Gnostics had endeavoured to banish it from their system of theology. But whether a new, or an old commandment, St. John thought proper to enforce it.

2. The Gnostics, who contended, that those commandments, which were legal, were not given by Christ, but were added by the apostles without his authority, counteracted, by so doing, the whole doctrine of sanctification. St. John therefore devotes the greatest part of his epistle to the confirmation and enforcement of this doctrine. In the first chapter, ver. 5—7. he asserts, as a principal part of the message, which he had heard from Christ, that no one, who walks not in the light, has fellowship with God. In the three following verses he limits this proposition in such a manner, as was necessary, in arguing with an adversary: and ch. ii. 1. 2. he removes the objection, that, according to his doctrine, a Christian, who was guilty of wilful sins, lost thereby all hopes of salvation. He then maintains, ver. 3—5. and apparently in allusion to the word *γνωσις* (knowledge), the favourite term of the Gnostics, that he who boasted of profound knowledge, and at the same time rejected the commandments of Christ, had not real, but only a pretended knowledge: and that in him only the love of God is perfected (*τετελειωται*), who keeps God's word. The expression *τετελειωται* is a term, which was used in the schools of the philosophers, and applied to the scholars called *esoterici*, who had made a considerable progress

in the inner school. Now the Gnostics were, in their opinion, scholars of this description: but since they, whose imaginary system of theology annuls the commands of God, are so far from being perfect, that they are not even beginners in the science, St. John very properly refuses to admit their pretensions, and opposes to them others, who were perfect in a different way, and who were more justly entitled to the appellation. With respect to the expressions "keeping the commandments of God," or "not keeping his commandments," it must be observed, that, when used in a polemical work, they denote, not merely the observance or violation of God's commands in our own practice, but the teaching of others, that they are to be observed or rejected. What St. John says, ver. 7. 8. has been already explained in the preceding paragraph.

' The whole of the third chapter, and a great part of the fourth, are devoted to the same doctrine of sanctification, on which I have to make the following remarks.

' When St. John says, ch. iii. 7. "Let no man deceive you, he who doeth righteousness, is righteous," he probably intends, not merely to deliver a precept, but to oppose the doctrine of those, who asserted, that a man, though he sinned, might be righteous in respect to his spiritual soul, because sin proceeded only from the material body. A similar observation may be applied to ver. 4. "Whosoever committeth sin, transgresseth also the law," which, considered by itself, appears to be an identical proposition, but, when considered as an assertion opposed to the Gnostics, it is far from being superfluous, because, evident as it appears to be, they virtually denied it. From the passage above quoted from the works of Irenæus, we have seen that they rejected the legal commandments, as parts of the Christian religion, which were not warranted by the authority of Christ: consequently they denied, that sin was a transgression of the law. Further, it was consistent with their principles, to regard sins as diseases: for they believed in a metempsychosis, and imagined that the souls of men were confined in their present bodies, as in a prison, and as a punishment for having offended in the regions above. According to this system, the violent and irregular passions of anger, hatred, lust, &c. were tortures for the soul, they were diseases, but not punishable transgressions of the law. I will not assert, that all, who believed in a transmigration of souls, argued in this manner: but some of them certainly did so, and against these it was not superfluous to write, "Whosoever committeth sin, transgresseth also the law, for sin is the transgression of the law."

' The love of the brethren, which St. John enforced as a chief commandment, is generally understood of that special love, which Christ commanded his disciples to have toward each other. But I rather think that St. John means the love of our neighbour in general, which Christ commanded, as comprehending the half of the law: for this general love St. John might very properly call the love of our brother, since God has created us all, and is our common father. Besides, as St. John calls Cain, Abel's brother, ch. iii. 12. he could not intend to signify by this term a person of the same religious sentiments. Nor would it have been consistent with candour, to have censured the Gnostics, for not having Christian brotherly

love toward St. John, and other true believers: for in this particular sense they were not brethren; and St. John himself in his Second Epistle, ver. 10. forbids the exercise of Christian brotherly love toward those, who teach false doctrines. I believe therefore, that the brotherly love, of which St. John speaks in the third chapter of this epistle, is not confined to that special love, which we owe to those who are allied to us by religion, but denotes the love of our neighbour in general. Nor do I except even the 16th verse, where some think that St. John would require too much, if he meant brotherly love in general, or charity toward all men. But are there not certain cases, in which it is our duty to hazard and even sacrifice our lives, in order to rescue our neighbour? Is not this duty performed by the soldier? And is it not performed by him, who visits those, that are infected with contagious diseases? It is true, that this is not a duty which every man owes in all cases to his neighbour: but then, on the other hand, is it not a duty, which every man owes in all cases to his spiritual brother? Nor was it St. John's design so much to enforce this duty, and to recommend the exercise of it, as to argue from the acknowledgement of this duty in certain cases, to the necessity of performing the less painful duty of supporting our brethren in distress by a participation of our temporal possessions. But though I believe, that in the third chapter St. John speaks of the love of our neighbour in general, I do not mean to affirm, that he no where understands that special love which Christians owe one to another, of which we meet with an instance in ch. v. 1. 2.

With respect to the moral conduct of the Gnostics, against whom St. John wrote, we may infer therefore, that the apostle found more reason to censure them, for their want of charity toward their neighbour, than for dissoluteness or debauchery. This want of charity they probably displayed by a hatred of the true believers.

What St. John says, ch. v. 3. that "God's commandments are not grievous," appears in the clearest light, when we consider it as opposed to the Gnostics, to whom the divine commandments, as delivered by the apostles, appeared to be too legal.

3. St. John declares, ch. i. 5. as the message which he had heard from Christ, "that God is light, and in him is no darkness at all." Now, if this proposition had then been as generally admitted, as it is at present, there could have been no necessity for declaring it at the very beginning of the epistle, with so much energy, to be the grand message of Christ. We may reasonably infer therefore, that it was opposed to certain persons, who delivered a contrary doctrine. Further, the words "light" and "darkness," which are here applied to the Deity in a manner which is not usual in the Bible, remind us of the technical terms used by the Persian magi, and afterwards by the Manicheans. It is true, that in the Bible we meet with the expressions, "works of the light," "children of the light," "to walk in the light," and others of the same kind: but in these instances the term "light" is not synonymous to "holiness," works of the light denoting nothing more, than works, which no man need be ashamed to perform openly, and in the face of the whole world. This explanation of the word "light" is inapplicable in the propo-

sition "God is light," because there would be an impropriety in representing God, either as fearing, or not fearing, to act in the face of the whole world. St. John therefore uses the term "light," as equivalent to holiness.

' Now the Gnostics admitted that the Supreme Being was perfectly holy, and pure light : but they denied that the Supreme Being was the God, whom the Jews and the Christians worshipped. For the Jews and the Christians worshipped the Creator of the world : and the Gnostics asserted that the Creator of the world was either a spirit of darkness, or, if he was a spirit of light, that he was not free from darkness.

' From chap. ii. 23. where St. John says, that he who denies the Son, rejects also the Father, it appears that his adversaries did not deny the Father in positive terms, since the apostle argues only, that they virtually did so by denying the Son. Now the Gnostics did not positively deny the Father of Christ, whom they allowed to be the Supreme Being : but then they did not allow that he was the Creator. The terms therefore "God," and the "Father of Christ," though they denote in reality the same person, must not be considered as having precisely the same import : since the adversaries of St. John admitted, that the father of Christ was the Supreme Being, and pure light, but denied that the Creator, who is in fact God, was light without darkness.

' 4. In some places, especially ch. iv. 2. 3. St. John opposes false teachers of another description, namely, those who denied that Christ was come in the flesh. Now they, who denied this, were not Cerinthians, but another kind of Gnostics, called Docetes. For, as on the one hand Cerinthus maintained, that Jesus was a mere, and therefore real, man, the Docetes on the other hand contended that he was an incorporeal phantom, in which the *Æon* Christ, or the divine nature, presented itself to mankind. Ch. i. 1. "our hands have handled," appears likewise to be opposed to this error of the Docetes.

' 5. In ch. v. 1—6. the expressions "Jesus the Christ," and "Jesus the Son of God," are manifestly used as synonymous. But in our systems of theology the word "Christ" is used to denote the office of our Saviour, and the expression "Son of God" to denote his divine nature. Consequently we use one of these two expressions in a sense, which is different from that, in which it is here used by St. John. Some writers therefore, who have observed this, have proposed to alter the meaning, which we ascribe to the term "Son of God," and to explain this term, as well as the word Christ, as equivalent to Messiah, and expressive of our Saviour's office. But in my opinion we shall be better able to explain the Epistle of St. John, if we take the term "Son of God" in its usual sense, and ascribe to the word "Christ" a meaning different from that, which it has in our theology. For the Gnostics, against whom St. John wrote, did not deny the divine nature and the divine mission of Jesus : but they asserted, especially Cerinthus, that Christ was the personal name of the *Æon*, or divine nature, which, according to their system, accompanied Jesus from the time of his baptism, and to which the voice from heaven, "this is my beloved son," related. When

St. John therefore uses the term "Son of God" and "Christ," as synonymous, it is evident that he does not take them in the Jewish sense of these expressions, but in the sense, in which his Gnostic adversaries denied, that Jesus was the Christ. In short, I believe that the word Christ, as used by St. John, ch. v. 1—6. denotes not our Saviour's office, but his divine nature. To confute the Gnostics it was necessary to argue with them in their own terms: but the word "Christ" as used by the Gnostics, was not equivalent to the word Messiah, as used by the Jews, but denoted a divine nature, or, as they called it, an *Æon*.

' St John in several parts of this epistle speaks of persons, whom he calls "the world." Now in modern sermons this appellation is commonly used to denote those, who, in the language of our theology, are not regenerate. But we can hardly explain St. John's meaning from our present use of this term. It appears to me rather that St. John used it, to denote the adversaries, against whom he wrote. For the Jews called the heathens in general the nations of the world: and the Gnostics might not improperly be called heathens, since they brought a system of heathenism into the church of Christ.

' If this explanation be admitted, ch. iv. 4. may be paraphrased in the following manner: "God, who dwelleth among us, and sheweth his power by the wonderful works, which are the seal of the apostolic church, is greater than the God, who dwelleth among the Gnostics, and performeth no such wonderful works." According to this interpretation, *ὁ ἐν τῷ κόσμῳ* signifies, not the devil, as is generally supposed, but the pretended supreme being of the Gnostics, who was in fact a non-entity. The next verse likewise may be paraphrased: "They belong, not to the church, but to the heathens, for their doctrine is only an improved heathenism, and on that account the heathens listen to them." Again, ch. 4. 5. may be paraphrased thus. "Our victory over the heathens is our faith in the Son of God. We triumph, not by force, and persecution, or by the conversion of every unbeliever: but this is our triumph, that we have the true faith of the Son of God."

' The explanation which I have here given of the word *κόσμος*, I do not mean to apply in every passage of this epistle: for I confine it to those places, in which St. John uses it to denote his adversaries.

' 7. The doctrines, which St. John has delivered in this epistle, he has not supported, either by arguments drawn from reason, or by quotations from the Old Testament: for neither of them were necessary, since the bare assertion of an apostle of Christ is sufficient authority. It is true, that in one respect this epistle has less energy than St. John's Gospel: because in his gospel he warrants his doctrines by the speeches of Christ. But then, on the other hand, St. John declares in this epistle, ch. iii. 24.—iv. 4.—v. 14—16. that God sent his spirit to the apostolic church, and heard their prayers. And it is evident that St. John alludes to the extraordinary gifts of the Holy Ghost, and to the miraculous powers obtained by prayer.

' 8. The close of the epistle, "keep yourselves from idols," has no immediate connexion with the preceding discourse. I am

therefore in doubt, whether St. John meant to warn his readers against taking part in heathen sacrifices, which was allowed by those Gnostics, who are called Nicolaites in the Apocalypse; or whether he meant to describe the system of the Gnostics in general, as a system of idolatry, which in fact it was.' Vol. iv. p. 401.

The importance of this extract we conceive will sufficiently apologise for its length.

To this judicious detail our author subjoins, in his thirty-first chapter, a dissertation on the 1 John V. 7; which, commencing with previous remarks on the subject, proceeds to state five charges against the genuineness of the passage admitted by Bengel, and the authorities produced in its favour; whence he proceeds to show, that, as the Alogi did not reject the epistle, the disputed passage could not, in the second century, have been inserted in it. The reasons alleged for retaining this passage (in opposition to the evidence of manuscripts, fathers, and versions) being given,—and followed by an inquiry into the manner of its first introduction into the Latin version, and afterwards into the printed editions of the Greek Testament,—the dissertation is closed with proofs that Luther did not admit it into his German translation of the Bible.

After what PORSON, Pappelbaum, and MARSH, have since published on the subject, this controversy, we will pronounce, is for ever put to rest; unless stirred up, as in a late instance of a university preacher, ignorant of what had been so convincingly written; or by some orthodox bigot, from a zeal not according to knowledge.

Chapter the thirty-second is occupied with *the two last Epistles of St. John*. Their canonical authority is first examined; and being determined in the affirmative, their date is next sought, but, for want of decisive evidence from without or within, is left altogether undetermined. The address with which the Second Epistle begins, 'The elder to the elect lady (ἐκλεκτῇ κυρίᾳ) and her children,' offering an uncertainty, whether the epistle was written to a particular person, or to a whole church, the doubt is judiciously considered, and a decision is given in favour of the latter; leaving it, however, with this drawback, that the author could find no instance in which ἐκκλησία, as belonging to κυρία, is suppressed.

The contents and design of the Third Epistle are proposed; and it having been stated that—

'The object of the Third Epistle was to recommend to Caius, certain Christians, who were travelling to preach the Gospel to the heathens; and St. John wrote to Caius in particular, because his hospitality to the Christian brethren was already known, and St. John had reason to apprehend, that a former epistle, which he had ad-

ART. X.—*The Evidence for the Authenticity and divine Inspiration of the Apocalypse, stated; and vindicated from the Objections of the late Professor F. [it should have been F.] D. Michaëlis: in Letters addressed to the Rev. Herbert Marsh, B. D. &c. 8vo. 3s. sewed. Hatchard. 1802.*

HAVING closed the preceding article with a succinct statement of the opinions entertained by Michaëlis concerning the Apocalypse, we subjoin an account of these letters, as a proper supplement to it.

The author begins, in the first of them, to assign the reasons for his writing and addressing himself particularly to Mr. Marsh.

This gentleman having published the work of Michaëlis with only a part of his own observations, and it not being probable, from Mr. Marsh's own account, that what he has further to add is soon likely to appear, the letter-writer, being a clergyman of the church of England,—which, with the generality of churches, has admitted the Apocalypse into its sacred canon,—thinking it desirable that the misconceptions of the great Michaëlis on this important subject should be met without loss of time, advances this as an earlier, though not a perfect answer, with the hope of stimulating Mr. Marsh to counteract what is available in it, and to supply its defects.

‘ It is my object to engage an author of your ability in a work of this kind, and at the same time to suggest to his consideration, observations which have occurred to me; some of which, I trust, may be made subservient to correct those notions, which have a tendency to exclude from the canon of sacred scripture, one of its most important and well-attested books.’ p. 3.

In prosecuting the design thus announced, the second letter exhibits the method to be pursued. Accordingly, the author states it as his purpose to review the evidence which has been adduced for the authenticity and divine inspiration of the Apocalypse, to add to it some further collections of his own, and, occasionally, to introduce remarks on those observations in the last chapter of Michaëlis's work which tend to invalidate this part of the sacred writings. As the evidence naturally divides itself into *external* and *internal*—the former comprising that which is derived from credible witnesses, from the early writers, and fathers of the church, while the latter results from a perusal of the book—the author thinks it necessary to keep these evidences apart, until they have been separately considered, and may be safely suffered to unite; as the most effectual means of preventing the operation of prejudice, and facilitating the production of truth. Premising then, in the opening of

the third letter, that 'the external evidence for the authenticity and divine inspiration of the Apocalypse is to be collected from the testimonies of those ancient writers who, living at the time nearest to its publication, appear, by their quotations or allusions, to have received this book as sacred scripture,' the author begins with stating—from the testimony of Irenæus, and other fathers of the church who preceded him; of Ignatius, of Hermes, of Polycarp; of the epistle relating Polycarp's martyrdom; and of Papias—whatever occurs to his purpose.

'But to enable us to judge of the force of this evidence,' (our author judiciously observes) 'it is necessary to ascertain *the time when the book was written*. For, if it shall appear to have been written and published in the early period of the apostolic age, we may expect to find such testimonies concerning it from apostles, or from apostolical men. If, on the contrary, it can be proved to have been published only in the later times of that age, we shall not be entitled to expect this earlier notice of it.

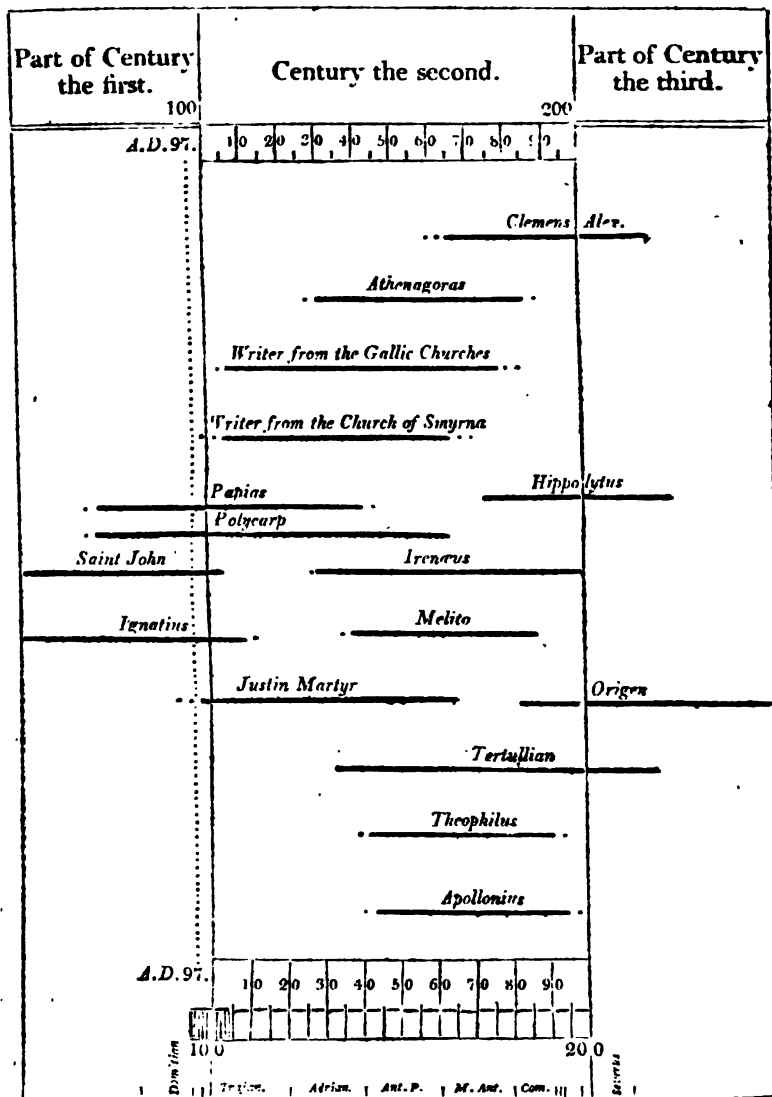
'Before, therefore, we proceed to examine the testimony of the writers by whom the Apocalypse is mentioned, we must ascertain the time in which it was published. For if it were not published before the year 96 or 97 (as some critics aver) little or no notice could be taken of it by the writers of the first century; and, in such case, a writer in the second century, particularly in the former part of it, becomes an evidence of great importance, which importance would be much diminished, by the supposition, that the book had been written in the earliest part of the apostolic age, that is, almost a whole century before the time of that author.

'This previous inquiry is the more necessary, since, according to Michaëlis, no less than six different opinions have been advanced, concerning the time when the Apocalypse was written; only one of which can be true.' P. 7.

In examining these opinions, the learned author irrefragably shows that the testimony of Irenæus, a competent and unexceptionable witness, determines the book to have been published 'toward the end of the reign of Domitian,' whose death happened in September A. D. 96; and that this conclusion is confirmed by its internal evidence.

Having ascertained the time in which the Apocalypse was written—and which agrees with the attestation of Eusebius, who relates, in his *Chronicle*, that the apostle John was, in the year of Christ 96, banished to Patmos, where he had the revelation recorded in the Apocalypse, on which Irenæus commented—our writer proceeds to review the external evidence which affects its authority, adding, in the fifth letter, to the witness before mentioned, the testimony of Justin Martyr, Athenagoras, the churches of Gaul, Melito, Theophilus, Apollonius, Clement of Alexandria, and Tertullian, and accompanying them with the annexed biographical chart, representing the times in which these writers flourished.

‘ A Biographical Chart of Writers in the early Christian Church, who appear to have afforded Evidence in favor of the Apocalypse.



‘ The dotted line marks the year 97, when the Apocalypse was published. The lines under each name shew the year when the writer lived, to be measured upon the scale below. When the birth or death of a writer is uncertain, that uncertainty is expressed by dots before or after the line.’ P. 38.

Having thus adduced the external evidence in favour of the Apocalypse, within the first century from its publication, the sixth letter exhibits the evidence which has been offered against the Apocalypse during this period, and, adverting to the rejection of it by Marcion and the Alogi, examines their objections so far as the *external* evidence is concerned, and very satisfactorily refutes them.

The seventh letter takes up the testimonies of Hippolytus and Origen, which had been purposely reserved for separate examination; and after considering the objections of Caius, Dionysius, and others before him, the author closes it with pertinent animadversions on the strictures of Michaëlis.

‘ I shall now request my readers to review the biographical chart. They will there observe, that by the addition, which is made to the writers of the second century, by the testimonies of Hippolytus and Origen, the evidence is carried down one hundred and fifty years from the first publication of the Apocalypse. This evidence is abundant, (surprisingly so, considering the mysterious nature of the book); it is constant and uninterrupted. At no time does it depend upon any single testimony: many writers testify at the same period; and these witnesses are nearly all the great names of ecclesiastical antiquity. To their evidence, which is for the most part positive and express, no contradictory testimony of an external kind has been opposed. No one has alleged against the Apocalypse such arguments as these. “ It is not preserved in the archives of the Seven Asiatic Churches. The oldest persons in those cities have no knowledge of its having been sent thither: no one ever saw it during the life of John. It was introduced in such and such a year, but was contradicted as soon as it appeared.”

“ Upon the whole, the candid examiner cannot but perceive, that the external evidence for the authenticity and divine inspiration of the Apocalypse is of preponderating weight; and that Michaëlis is by no means justifiable in representing it, when placed in the scale against the contrary evidence, as suspended in *equipoise*. It is a complete answer to the assertions of his third section, to affirm, (and we now see that we can truly affirm it,) that the authenticity of the book was never doubted by the church, during the first century after it was published.’ P. 47.

The testimonies of Gregory of Neocæsarea, and Dionysius of Alexandria, are next adduced; the private opinion of the latter, and other writers in the same century, are noticed; as are those of Eusebius, with the fathers contemporary, and after him; and the eighth letter terminates with an account of the reception of the Apocalypse at the period of the Reformation.

The external evidence having been fully stated from the foregoing collection of testimonies, and a judicious estimate of them, the author proceeds to *that*, which is properly internal, as arising as well from the completion of its prophecies, as from

its correspondence in doctrine and imagery with other books of the New Testament. The objections of Michaëlis on these grounds are replied to; the true characters of beauty and sublimity, as exemplified in the work, are indicated, whence an argument is strongly stated; the Apocalypse is compared with other books of the same age pretending to a divine original, such as Hermes and the second book of Esdras; and objections derived from the obscurity of the Apocalypse are answered.

As the doubt concerning the author of the Apocalypse took its rise from the circumstance of Papias having mentioned two persons of the first century, named John—one the Evangelist, and the other a priest of the church of Ephesus, who both died in that city—our author, in his last letter, investigates the question, from the internal evidence afforded by the Apocalypse, whether or not St. John were its author. In this discussion he adduces the opinion of Dr. Lardner and others, arranges the arguments of Dionysius of Alexandria, answers them, and Michaëlis's objections; and after an inquiry, Whether John the Evangelist and John the Divine were understood by the ancients to be the same person? evinces, from a passage in the Apocalypse itself, that St. John was really the author.—This proof and the conclusion we subjoin.

‘ In chap. i. 13, he who is ordered to write the book, beholds in the vision “one *like* unto the Son of Man.” Now, who but an eye-witness of our Lord’s person upon earth, could pronounce, from the *likeness*, that it was *he*? St. John had lived familiarly with Jesus during his abode upon earth; and had seen him likewise in his glorified appearances, at his transfiguration, and after his resurrection. No other John had enjoyed this privilege. No other eye-witness of our Lord’s person appears to have been living in this late period of the apostolical age, when the visions of the Apocalypse were seen.

‘ We may, therefore, I trust, fairly conclude, that to the impregnable force of external evidence, which has been seen to protect the divine claims of the Apocalypse, a considerable acquisition of internal evidence may be added; or, at least, that this avenue, by which its overthrow has been so often attempted, is not so unguarded as its adversaries imagine.

‘ But the grand bulwark of its internal evidence has not yet been sufficiently explored. The diligence of future inquirers will, I trust, evince to the world, from a direct proof of the actual accomplishment of the Apocalyptic prophecies, that the work is from God.

‘ In the mean time, we may trust for its protection to those forces stationed in the outworks, which it has been our present object to review. This review, sir, as I had reason to forewarn you, is far from being so complete as I could wish. Neither the time I can bestow upon it, nor the materials in my possession, nor the ability at my command, enable me to present it to you as a disquisition worthy of the subject.

† Such as it is, it may perhaps be allowed to serve as a temporary prop to the authority of the Apocalypse, until, by the hand of some able architect, a firm and elegant colonnade shall be raised for its support.' P. 90.

(To be continued.)

ART. XI.—*History of the Union of the Kingdoms of Great-Britain and Ireland; with an introductory Survey of Hibernian Affairs, traced from the Times of Celtic Colonisation: By Charles Coote, LL.D.* 8vo. 10s. 6d. Boards. Kearsley. 1802.

THE union of Great-Britain and Ireland—a measure recommended by sound political knowledge and experience above a century ago—would not have been embraced by the British cabinet, nor adopted with (comparatively speaking) a slight opposition, on the part of the two nations, if recent circumstances had not too forcibly pointed out the necessity of such a measure for the safety of the empire. Ireland lay groaning under the yoke of an all-powerful aristocracy. Its inhabitants, divided into two great classes by religious differences, had, in consequence of a long series of oppression on the part of the minority, and a sense of ancient and inherent rights which was ever recurring to the minds of the majority, exhibited scenes of insubordination and insurrection which astonished the inhabitants of the sister kingdom, who, accustomed to the lenity of a milder government and the security of established laws, could scarcely imagine from what causes their fellow-subjects, under a constitution apparently similar, should be so addicted to tumult and disorder. The repeated instances of riot and outrage from White-boys, Orange-boys, and other classes of equal violence, were as repeatedly quelled by the exertions of power;—but the source of the malady still lay unattended to; and it was deemed wise by the ruling faction to suffer temporary inconvenience and disorder, rather than submit to any change in the system, by which their enormous power might be deranged. In such a doctrine the British cabinet was unfortunately led to acquiesce; and—although the volunteer army at the close of the American war excited some serious apprehensions, which were increased by the conduct of the Irish parliament, on the question of a regency, during the king's illness—nothing, perhaps, could have determined it to take the decisive and happy measure of a union, if a rebellion had not too clearly shown the disposition of the people, the incompetency of the aristocratic faction to govern the country, and the

necessity of imparting to every subject of the sister islands an equal portion of the benefits of the common constitution.

It is justly observed by our author, that the French revolution must also be considered as a considerable agent upon this occasion; and indeed, by infusing among all people a strong sentiment of the duty of governors towards the governed, it was natural that it should create the greatest ferment where the greatest ignorance and oppression were prevalent. Hence the society of United Irishmen was a phenomenon to be predicted in their own country; while in Britain, on the contrary, since no such class of unjust degradation, as that of the Irish peasantry, existed in any part of the island, a similar effect could not be produced. Fortunately for the race of Erin, the attempts of the United Irishmen proved abortive; while the 'sanguinary zeal of the Orange-club'—their own countrymen—though it perpetrated acts at which humanity shudders, was checked by the superior conduct of the British troops, and the benevolence and good sense of the viceroy. This was the moment wisely selected by the British cabinet for the introduction of a better system into Ireland. The troops of England could easily quiet the unruly of every description; and the same arms which had overpowered the United Irishmen could much more readily curb the less powerful zeal of the Orange faction. The measure of the union was antecedently agitated by persons in power; and a pamphlet from the secretary of state informed the Irish of their future destinies. In Ireland, the first discussion of the question excited alarm and violent opposition: in England, from the commencement to the conclusion, the measure was received and entertained with the utmost indifference; it seemed to be a matter of not the smallest consequence that its parliament should be increased by an importation from Ireland; and, if there were a superiority of inclination on either side, the mass of the people appeared rather to rejoice in a communication of their privileges to their neighbours. In Ireland, the parliament was divided between unionists and anti-unionists; and for some time the latter party bore the ascendancy; but it had no strength in itself; the English troops were masters of the country, and the Orange party had done too much either to expect or to wish for the co-operation of the people; while the people themselves, harassed by the late rebellion, saw nothing in the measure which could increase their oppressions, and had every reason to hope that it would very materially abridge the power of that class which had for so long a time, and to so bad a purpose, maintained the reins of government.

The history of the union with Ireland is, then, contained within a very narrow compass—the negotiations with indivi-

duals to obtain a majority in the Irish senate, and the debates to which the measure gave rise in the parliaments of both countries. On the former subject, little is offered in the volume before us; and perhaps some time must elapse before the motives of many of those who surrendered the influence they enjoyed in their own country are completely developed. It cannot be imagined that every individual was actuated, either in countenancing or opposing the measure, by views of the purest patriotism. To some, a seat for life in the British legislature might be esteemed an equivalent for the hereditary enjoyment of a perpetual post in an inferior assembly; and others might feel some compensation for the loss of their seats in parliament by pecuniary emolument. The ostensible motives, however, of acquiescence or opposition, were advanced with great energy; and the Irish parliament poured forth its last breath in invective and ascetic eloquence. The substance of these debates is well given, but in too prolix a manner, by our historian: the subject has been in various forms already before the public, and, having lost its novelty, contains little to excite the attention of the English reader. The names of most of the speakers on both sides are mentioned; and by too great a desire of giving their respective opinions, the work wears more the appearance of a newspaper, or parliamentary register, than of a history. Had the matter been compressed, and the result of each day's debate communicated in a more connected form, we should have perused the whole with greater satisfaction. The judgment displayed by the writer in his conclusion is a convincing proof that he was well qualified to give the spirit of a parliamentary debate; and his remarks on the degradation of the Irish peerage, and the little regard to decency in curtailing the number of Irish representatives, without suffering the least alteration in our own proportion, are animated, and worthy of attention.

‘ The number of deputed peers we do not think sufficient, with a view to the dignity or comparative magnitude of Ireland, or to the whole amount of her peerage. Fifty would not have been too large a proportion for the representatives of her nobility in a parliament comprehending the whole body of English peers. The election for life merits approbation in one respect, as it is calculated to render the nominated peers more independent of the crown: but it is objectionable on the ground of its great diminution of the chance of appointment to the generality of the nobles, who will thus more acutely feel the degradation inflicted by this part of the scheme. It is, indeed, a striking instance of inequality in the arrangements, that so many of the peers of one country are in a manner disfranchised, while, in England, not an individual nobleman loses a single privilege. This disparity might have been avoided by the addition

of all the Irish peers to the British house of lords; but, as such a provision would have immoderately increased the number of the assembly, it might have been expedient, and in a relative point of view not unjust, to subject some of the peers of England to a similar degradation.—The clause respecting the eligibility of the Hibernian peers to a seat in the house of commons we do not disapprove, as it affords some compensation for the encroachment on their hereditary rights, without exciting any serious dread of a confusion of rank.

‘ The stipulated number of Irish members of the house of commons we consider as more fairly adjusted than that of the peers: but we should have been better pleased with the arrangement, if fewer placemen had been allowed, and if, while the less considerable boroughs of Ireland were disfranchised, the British representation had felt the benefit of a moderate reform, not founded on romantic theories of perfection, but regulated by the true spirit of our constitution.

‘ The influence of the crown, which may at present be deemed exorbitant, will perhaps be increased by the transfer of Irish representatives to this country. The greater part of the number will probably, as it has happened in the case of Scotland, promote the views of the court: but the added weight, we think, will not make any material difference in the complexion of the parliament, or in the general mode of administration.’ p. 508.

‘ The plan, upon the whole, justly claims our approbation: but the means by which it was carried into effect were not equally meritorious. It is the opinion of politicians, that the end will justify the means: but this is not an axiom of strict morality. The best cause may derive a tincture of disgrace from the irregular or dishonorable conduct of its promoters.

‘ The grand political effects of the union will be the invigoration of the general government and the increase of imperial energy. The civil and social consequences of the measure will appear in the mutual participation of wealth and the comforts of life, the extinction or the decline of animosity and rivalry, the advance of humanisation among the rude Irish, and the promotion of peace and order; and we may venture to predict, that it will establish the prosperity of this great empire on a firm basis, which will defy the assaults both of foreign and internal enemies, and which nothing but the silent attacks or the treacherous progress of abuse and corruption will be able to shake.’ p. 510.

ART. XII.—*Horæ Mosaïcæ ; or a View of the Mosaical Records, with respect to their Coincidence with profane Antiquity; their internal Credibility; and their Connection with Christianity; comprehending the Substance of eight Lectures read before the University of Oxford, in the Year 1801; pursuant to the Will of the late Rev. John Bampton, A.M. By George Stanley Faber, A.M. 2 Volumes. 8vo. 14s. Boards. Rivingtons. 1801.*

MR. Faber, in these volumes, has not only taken a wider range, as to the subject of his lectures, than most of his predecessors, but has deviated from them all, in his manner of publishing them. The form of disquisitions adopted by him, is, in our judgement, preferable to that of sermons; and, in deviating from topics so repeatedly discussed, he is certainly entitled to praise. With him, also, we concur in respect to the two dispensations, and equally contend, that, if Moses was an impostor, Christ was an impostor likewise. Whether, however, in stating the credibility of the Mosaic dispensation, which is the intent of his first volume, or in tracing the connexion between it and the Christian, which occupies the second, he may have done justice to his subject, we will leave our readers to decide, after submitting to them his plan.

The view taken of the credibility of the Mosaic dispensation is considered, first, as of an external nature, and arising from the coincidence of the Mosaic history with profane tradition. Preparatory to this, after a distinct statement of the subject, and a summary of the ancient history of Moses, preliminary observations are laid down, and the heathen cosmogonies are detailed, commencing with the Chaldee as the most ancient, and thence advancing to the Phœnician, Persian, Hindu, Tuscan, Gothic, and Virginian. What, however, is asserted in relation to most of these traditions, and particularly the last, appears much too feeble to lay any thing like stress upon. The only authority our author cites is that of Harriot; to which we will venture to oppose that of every man who has had an opportunity of conversing with the Indians of America:—and here we cannot but remark the temerity and folly of voyagers (nor are those in the late South-Sea discoveries exempt) who, though strangers to the language of the inhabitants, and scarcely able to comprehend their meaning when speaking of visible and common objects, pretend, notwithstanding, to detail historical, religious, and metaphysical opinions, in all their colours and gradations. But, to return—From the national traditions concerning the creation, our author passes on to the opinions of the philosophers, instancing those more espe-

cially of Orpheus, Pythagoras, Thales, and Athenagoras—and of the poets, Hesiod and Aristophanes. The name of Jehovah he points out as known to the pagans, and insists upon the extensive use of the sabbath, in confirmation of his main position.

‘With regard to the particular number of days which were employed in the creation of the world, it has been already shewn, that the ancient Persians and Etrurians were not unacquainted with it. The use of the sabbath, and the division of time into weeks, which can only be accounted for on the supposition of a remote tradition of the grand week of the creation, seems to have pervaded nearly every part of the globe. Eusebius, in his *Præparatio Evangelica*, cites several of the ancient poets, who speak of the seventh day as being holy; Hesiod and Homer both unite in ascribing to it a degree of superior sanctity; and Callimachus asserts, that upon it all things were finished. The sabbath is said to have been observed among the ancient inhabitants of Arabia, previous to the era of Mahomet; consequently, although that impostor confirmed the observation of such an ordinance, he could not be said to have first enjoined it to his followers, from the knowledge which he possessed of the books of Moses. Thus also the natives of Pegu assemble together, for the purposes of devotion, on one fixed day in every week; and the people of Guinea rest from their accustomed occupations of fishing and agriculture, every seventh day throughout the year.

‘As for the division of time into weeks, it extends from the Christian states of Europe to the remote shores of Hindostan, and has equally prevailed among the Jews and the Greeks, the Romans and the Goths; nor will it be easy to account for this unanimity upon any other supposition, than that which is here adopted.’ Vol. i, p. 69.

Adding to this the general prevalence of the Mosaic method of reckoning by nights instead of days, he thus concludes this part of his research.

‘The result of the whole inquiry is, that the accurate resemblance between the Mosaic account of the creation, and the various cosmogonies of the heathen world, sufficiently shews, that they all originated from one common source; while the striking contrast between the unadorned simplicity of the one, and the allegorical turgidity of the others, accurately distinguishes the inspired narrative from the distorted tradition.’ Vol. i. p. 72.

The next topic of discussion refers to the period between the creation and the deluge. Having cited the Mosaic description of Paradise, Mr. Faber sets himself to collect whatever, whether literal or figurative, he can find in pagan writers that in the least assimilates with it; proceeding in the same manner respecting the fall, the serpent, traditions concerning the promised Messiah, Cain and Abel, the longevity of the patriarchs, giants, and the number of generations between Adam and

Noah. The success of our author, however, in most of these inductions, falls far short of his aim. Many of his instances have no application, and some seem perfectly futile. Speaking of the universality of sacrificial rites, he represents the custom as so inexplicable upon any principles of mere natural reason, that it could only have God for its author. Yet who, but the writer himself, does not perceive the blasphemous tendency of this mode of reasoning? for, upon such a principle, every practice that is irrational and absurd must have infinite wisdom for its institutor. Indeed Mr. Faber, in summing up the aggregate of evidence at the close of this chapter, appears to be aware that he has conceded more than is strictly in point; and we cannot but think it would have served his purpose better, had he omitted the greater part of what it contains. He leaves his reader, indeed, to do this for him; but this task of discriminating was certainly his own: in winnowing a bushel of chaff, three grains of wheat may be easily overlooked. The like observation, but with some restriction, may be applied to the next division of the subject; for though, in tracing the pagan accounts of the deluge, and comparing them with that by Moses, the notoriety and extent of this great event be obvious in the traditions of Chaldea, Greece, Syria, Persia, Hindustan, China, the Gothic nations, Egypt, America, Mexico, Peru, Brasil, Nicaragua, &c.—and in many of them a striking agreement as to the leading circumstances—yet in others but little that is decisive beyond the main fact can be seen, and therefore it were better to rest solely upon it. Passing from popular traditions, Mr. Faber adverts to Josephus; and, having mentioned the writers cited by him, who have spoken of the deluge, adduces also the testimonies of Melo, Plato, Diodorus, Epiphanius, and Abydenus, with the conjectures of Kircher, and the reports of Cartwright. To these he subjoins traditions respecting the dove and rainbow, intermixes etymologies, particularises the number of persons preserved in the ark, and closes the disquisition with an attempt to prove that the history of the deluge was meant to be pourtrayed on the southern hemisphere of the globe. But the wild fancies here detailed are no better, at best, than the sick man's dreams. The last illustration will exemplify the rest.

‘That part of the picture, which to a Christian is the most striking, is the ascent of the smoke from the altar, towards the figure of a triangle; a circumstance, from which one can scarcely help concluding, that the framers of that sphere had some obscure notions of the doctrine of the Trinity:—’ Vol. i. p. 183.

Our author adds, indeed: ‘—but concerning this, let each person judge as is most probable.’

The next division of the subject includes pagan accounts posterior to the deluge, commencing with the traditions that

concern Noah and his three sons, to whose history are referred the different accounts of Saturn, the Scythian Targitau, the German Mannus, and the Satyavarman of Hindustan. The story of the last, literally translated from the Padma-Puran, one of the ancient books of the Hindus, we will give, as being most decidedly in point.

"To Satyavarman, that sovereign of the whole earth, were born three sons; the eldest Sherma; then C'harma; and thirdly Jyapeti by name. They were all men of good morals, excellent in virtue and virtuous deeds, skilled in the use of weapons to strike with or to be thrown; brave men, eager for victory in battle. But Satyavarman, being continually delighted with devout meditation, and seeing his sons fit for dominion, laid upon them the burden of government, whilst he remained honouring and satisfying the gods, and priests, and kine. One day, by the act of destiny, the king, having drunk mead, became senseless, and lay asleep naked; then was he seen by C'harma, and by him were his two brothers called, to whom he said, What now has befallen? In what state is this our sire? By those two was he hidden with clothes, and called to his senses again and again. Having recovered his intellect, and perfectly knowing what had passed, he cursed C'harma, saying, Thou shalt be the servant of servants; and, since thou wast a laugher in their presence, from laughter shalt thou acquire a name. Then he gave to Sherma the wide domain on the south of the snowy mountains, and to Jyapeti he gave all on the north of the snowy mountains; but he, by the power of religious contemplation, attained supreme bliss!"

"It is said, that, in the vulgar dialects of Hindoستان, C'harma and Sherma are usually pronounced C'ham, and Shem; so that, with a slight alteration in the word Jyapeti, we have the names of the three sons of Noah here preserved, exactly as they are recorded in the page of Scripture.

"Sir William Jones, speaking of this wonderful tradition, justly remarks, that it "most clearly proves, that the Satyavrata, or Satyavarman of the Purans, was the same personage with the Noah of Scripture; nor can it be with reason inferred, from the identity of the stories, that the divine legislator borrowed any part of his work from the Egyptians: he was deeply versed, no doubt, in all their learning, such as it was; but he wrote what he knew to be truth itself, independently of their tales, in which truth was blended with fables; and their age was not so remote from the days of the patriarch, but that every occurrence in his life might naturally have been preserved by traditions from father to son." Vol. i. p. 202.

Coming now to the tower of Babel, the account of it by the Sibyl is detailed from Josephus; as is that of Abydenus from Eusebius; and of Alexander Polyhistor from Syncellus. Apollodorus is also cited, as confirming, by his mention of Briareus, Gyas, and Cœus, the catastrophe of Babel; and passages are referred to in Homer and Hesiod, from a supposed relation to the history of Nimrod, which the fourth incarnation of the Indian Vishnu is also supposed to allude to,

The event which occurs next is the destruction of Sodom and Gomorrhæ. Concerning this, the evidences produced from Diodorus, Tacitus, and Strabo, are unquestionable; and this concurrence in corroborating the narrative of Moses the present face of nature confirms.

Proceeding in order of time, notices are brought together of the history of Abraham from Berosus, Hecatæus, Nicolaus Damascenus, Eupolemus, Artepanus, Melo, and the Koran. Traces of Isaac, Jacob, and Joseph, are diligently sought after; but we cannot help smiling at the discovery in China of the seven years' famine in Egypt, nor reprehending the unwarrantable style of concluding, in respect to chronological points in the biblical history, that a discrepancy, amounting *only* to thirty-two years, is a difference so trifling as reasonably to preclude a doubt respecting the unity of any two facts at that distance of time, much less of the events here meant to be identified. We are persuaded Mr. Faber is but little aware of the pernicious consequences which must result from the mode of synchronising he has here adopted, and therefore point it out as obnoxious to reprehension.

'Du Halde's China, vol. i. p. 299. The calculation, which fixes the Egyptian famine to the year A. C. 1708, is taken from the margin of our 4to Bible. The Chinese computation is as follows, Tching Tang reigned 13 years; supposing the famine to have prevailed during the last seven years of his reign, we shall have,

	A. C.
Tching Tang	7
Taikia	33
Vo Ting	29
Tai Keng	25
Siao Kia	17
Yong Ki	12
13th cycle commences A. C. 1617	

1740.' Vol. i. p. 232

It is obvious to ask, in stating these accounts, since the result differs not less than thirty-two years, which of them is wrong? That either of them is erroneous, not the slightest intimation is given: and if both be right, the difference must show that different events were referred to.

Arrived at the history of Moses, an abundance of evidence from gentile writers is concentrated to establish it in general, and expressly the passage of the Red Sea.

Having concluded this view of the *external credibility* of the Mosaic dispensation, with a retrospective summary of its contents, Mr. Faber proceeds to consider it as further credible, from its own *internal* constitution. Preliminary to this discus-

sion, four rules are laid down for the purpose of ascertaining the truth of any religion, and applied by the author to paganism. These rules are as follow :

‘ I. That the promulger of it was not self-deceived into a belief, that he was divinely commissioned ; a deception, which could only originate, either from enthusiasm, or from certain false appearances supposed to be miracles :

‘ II. That he was not an impostor ; or, in other words, that he had no intention to deceive his followers :

‘ III. That authentic documents have been handed down to posterity from about the time, when such events took place, without any corruption or interpolation, except such various readings as are the natural and necessary consequence of frequent transcription ; and which may, generally speaking, be collected by a careful collation of the best and most ancient copies :

‘ IV. And that the moral precepts be such, as are worthy of the goodness and purity of God ; tending to promote virtue, and to discountenance vice.’ Vol. i. P. 251.

From paganism these criteria are made the test of the Jewish religion ; and, upon the first of them, it is contended that Moses, when he asserted his divine commission, was not deceived either by enthusiasm, or by fancying certain natural phenomena to be miracles. In applying the second of these rules, our author maintains that Moses did not wish to deceive others. To exemplify the third, he insists that the documents containing the law are authentic, and nearly contemporary with the facts they record :—also, that if Moses were not the writer, either they must have been built upon some history admitted to be authentic ; upon some tradition universally considered as fabulous ; or they must have been the entire invention of an impostor. In addition to these positions (which, we are sorry to observe, want somewhat of logical precision) an inquiry is instituted, how far a corruption of the text, so as to alter the narrative of facts, is probable.

Referring to the fourth rule, Mr. Faber undertakes to evince that the Mosaic dispensation is worthy of God, on account of its moral purity ; and, after obviating the objections taken from the command to extirpate the Canaanites, and the ceremonial part of the law considered as trifling, he presents us with this result, ‘ that since the Mosaic dispensation possesses these four distinguishing characters of authenticity and divinity, we are bound to conclude that it is a revelation from heaven, and not an imposition on the credulity of mankind.’ In this sentence we most fully concur, but should have been glad to have seen it more precisely deduced. ‘ The first volume closes with a large collection of *illustrations and authorities.*

(*To be continued.*)

ART. XIII.—*Sketches of some of the Southern Counties of Ireland, collected during a Tour in the Autumn, 1797. In a Series of Letters. By G. Holmes. 8vo. 9s. Boards. Longman and Rees. 1801.*

THE accounts of every traveler should be illustrated by a map, correctly laid down, however slight the execution; and, what is of more consequence, though seldom attended to by travelers, the map should have *some* connexion with the journal. In this volume we cannot complain of any want of connexion, because we perceive no such appendage: we shall endeavour to supply it by description.

If we advance from the mouth of the Shannon, we shall find it stretch boldly to the east, till it assume a northerly direction at Limerick; when it extends nearly full north, till it expand in Lake Derarg. This river forms the western boundary of our author's travels; and on the east it is limited by the river Nore, which washes the walls of Kilkenny, and falls into St. George's Channel at Waterford. Thus limited on the north, almost wholly by a line drawn through the county of Tipperary, Mr. Holmes crosses from Kilkenny to Limerick in a devious path, visiting Callan and Cashel; and from Limerick, advancing in the northern direction of the Shannon, to Killaloe, at the entrance of Lake Derarg. From Limerick he proceeds south-west, by Asketon and Castle Island, to the delightful lakes of Killarney, and crosses eastward to Cork; returning, in a north-eastern direction, to Rathcormuck, Lismore, Clonmel on the Suire river, which also falls into the sea at Waterford, to Callan, and Kilkenny.

The work itself is a slight sketch only, illustrated by tinted drawings, chiefly of the remains of churches and abbeys. It is remarkable, that of the delightful lakes of Killarney we find but one confined and uninteresting view. Perhaps too much of ancient history is interspersed in this flimsy narrative, which, however, is not unentertaining; though we must confess that in reading we have sometimes put it down with little reluctance. We shall not follow our author minutely, but add a specimen or two of different kinds. We shall first transcribe the description of the rock of Cashel.

' This morning, after an early breakfast, we ascended the rock, not without several pauses to admire this stupendous ruin, whose awful towers and projecting buttresses seemed to overhang us in our approach.

' The surface of the summit is very irregular, producing several pretty swells, and covered with a rich soil. A wall of some strength encircles it, which, by following the slopes and indentations of the rock, discovers the base of the ruin in many places, rising from its green and tufted bed. We entered by a lofty gate in the great west-

ern tower, originally a part of the regal palace, from which we passed to the north cross, containing the chapel of the apostles, and some private chapels. I observed a few tombs richly sculptured, but no inscription legible. In the centre of the chapel is a deep excavation like a well, which, we were informed, was the commencement of a subterraneous passage leading to Hore Abbey, which lies in the vale about a quarter of a mile from the rock. It is exceedingly deep, and appears well built: the steeple rises from four finely proportioned arches: the floors are all destroyed; owing, it is said, to the great bell having fallen while taking down to be removed; it broke through all the floors, and sunk itself considerably in the ground floor. The western tower is spacious, and formerly contained many magnificent rooms, befitting the splendour of their ancient possessors; the ornaments round the windows and in the seats are curious, and rich in their style. From these apartments, the country is overlooked for many miles round, gratifying the eye with a prospect of as rich a tract as can be met with, stretching through the most fertile vales of the county of Tipperary. The choir and nave are strewed over with the mutilated remains of its former decorations; and tombs, weeds, and rubbish, so choak up the whole, that I with great difficulty could pace it from end to end. It is about 210 feet, as well as I could judge by my obstructed steps. The east window lies prostrate; but so broken, that any traces of its original form or richness no longer exist.

‘Adjoining the south cross is Cormac’s chapel and hall of audience; a relick of our ancient architecture, well worthy the antiquarian’s close observation. The first room is about 53 feet by 19; the sides decorated by rows of slender columns one above the other, supporting semicircular arches richly ornamented. In the east end is a large niche, which formerly, they tell us, contained the regal throne, but I think more probably an altar; the roof is vaulted; and, over the niche, is enriched with skulls of various animals, whimsically delineated, but boldly sculptured.’ P. 22,

‘On the east angle of the north cross stands one of those towers or steeples. It seems of a more ancient date than the church, being built of free-stone; and all the other buildings of a black marble. Nothing can exceed the workmanship of it. The roof is intire; and of jointed stones so admirably put together, that it appears as smooth as the inside of a China bowl. The entrance is not from the ground, but through a long passage in the wall of the Apostles’ chapel, about 20 feet above the surface of the floor. On the south angle of the cross, at the distance of about 30 feet, is a curious piece of antique sculpture, consisting of a block of granite, five feet square, from which rises another, in some parts perforated, about ten feet high, facing east and west. To the east is a figure of a bishop in his pontificals; probably St. Patrick, (to whom the church was dedicated). That looking to the west is so defaced, that its subject is doubtful; I imagine it to have been a crucifixion. At this stone the kings of Munster were crowned, war declared, and tribute received. The celebrated Lia Fail (a fatal stone,) was used by the supreme monarchs for the same purposes. The history of this stone is something

singular, being still in the use to which it was originally applied.' p. 28.

The next scene is from a high mountain, a branch of the vast chain that crosses in different directions the centre of the island, terminating by its boldest-points at the south west.

' In the vale beneath us, were seated the house and extensive parks of Kilboy: on the right, the brow of a hill, rough and broken with scattered rock, and bushy underwood, formed an admirable foreground: the eminence, from our feet declining quickly, for half a mile, gradually sloped into a delightful plain, finely variegated by woods, pasture, and tillage: in the distance appeared the town of Nenagh, rising from a bosom of trees, partially illumined by the sun-beams, which sported along the plain in scattered patches, now gilding one object, then shifting to another: beyond the town, the Shannon appeared like liquid silver, rolling his majestic stream through a long line of fertile country. Still further from the sight, the dying forms uncertain, if beheld, receding behind each other, mingled into one grand mass of shade, which imperceptibly blended into æther. This was a scene highly calculated to rouse the faculties of the mind; and busy fancy soon began to work upon it, painting the numberless blessings of this noble river, the industry of its towns, its commerce and manufactures, and all the attendant comforts of society. Then casting my eyes back upon those wide tracts of mountain which I had but just left behind; whose simple inhabitants, still in the first stage only of civilization, doomed to earn a poor pittance by idle wanderings after herds and flocks, the flesh of which they are not destined to eat, produced a train of reflections and comparisons, not of the pleasantest kind. The propagation of live stock is always destructive to population. By agriculture and manufactures we find it constantly promoted. This is evident from the example of China, Persia, and the Indies; and even many countries in Europe. In the three first great empires, where the human race multiply with an astonishing rapidity, they depend for subsistence on the cultivation of their lands; on the contrary, in America, Tartary, and other pasturage countries, the human kind are comparatively few, as it regards the extent of their country.' p. 40.

Between the castles of Lick and Dune there is what may be styled a visible volcano. Beds of pyrites, iron, and sulphur, were exposed to the waves, in consequence of the cliffs falling, after having been undermined by the sea; and all the different strata of volcanic substances are found on the shore. In short, it is the experiment of Lemery on a larger scale. We find little account of the mineralogical appearances, except those collected from the different provincial histories. Of what belongs chiefly to our author, we shall select the most important part.

' Near this' (Castle Island) 'is found the *lapis Hibernicus authorum*, (Irish slate) its taste is very sour, and contains a large proportion of a martial vitriol.

‘ This county abounds with various kinds of marble* and valuable stones, particularly amethysts, which are found in the cliffs at Kerry-head; they are of a chryselliform figure, and are found in the fissures of the rock, adhering by their bases. They vary in colour from a pale rose, through different shades of purple and violet tint, and sometimes are colourless; particularly such as are called, by jewellers, the female.’ P. 110.

The lakes of Killarney are objects too important to be overlooked in a tour of this kind; and we must correct what we have just observed, of there being one engraving only of these scenes, if, as we believe, Mucruss Lake is included in the scenery. We shall confine our extract to the winding passage, remarking, in the words of the author, that the Upper Lake is the most sublime, the Lower the most beautiful, and Mucruss Lake the most picturesque; while the winding passage, leading to the Upper, contains a surprising combination of the three characters.

‘ Having embarked, and taken on board two men with horns, and two small pieces of cannon, we stretched across the lower lake, to the base of Glennaá mountain, where we deposited our provisions in the cottage; and shaping our course towards the upper lake, we entered between the two mountains of Glennaá and Turc, a narrow canal, or river, which issues from the upper to the lower lake. Here the most wildly diversified scenery unfolds itself that the enthusiastic imagination can conceive. The rugged and precipitate base of Turc, contrasted with the opposite richly wooded sides of Glennaá, whose romantic groves, falling to the waves, cast a deep and solemn shade around; whilst on the other side, rock piled on rock, flung in wild confusion along the banks, covered with crawling ivy, and from their interstices bursting numerous shrubs, in flower, and bearing fruit; quickly the scene would change; the mountains retire suddenly and leave us in a plain, of perhaps three hundred yards in breadth; the green lawn spotted with groups of oak, holly, and wild ash; again the hills approach, and environ us with dark precipices and nodding woods; awhile the course seems lost, we are suspended in doubt; till turning short, we penetrate a deep and gloomy shade, hid from the blaze of day by the umbrageous arms of the trees, which, interwoven together, form an impervious canopy. Once more we are launched into an amphitheatre of lofty rocks, clad with

* That near Tralee, black and white, of a different colour and texture from that found near Kilkenny; the white spots larger, and the black approaching to a blue tint, full of a sparry matter, running irregularly through its substance, is raised in blocks of a large size, and takes a fine polish. At Ballybeggan, a marble similar, but not susceptible of so fine a polish.

‘ At Castlemain, a black and white marble, of the same nature.

‘ Castle Island contains a variegated species.

‘ In the island of Dunkerron in the river of Kenmare, some black and white, others purple and white, intermixed with yellow spots; likewise a very beautiful kind of a purple, veined with dark green.

‘ The intire of the middle island of the Skelligs is composed of a red marble.’

countless shrubs and forest trees, which, shooting from their bare sides, send forth their twisting roots towards the earth. Arriving underneath the Eagle rock, we stopped, and, landing on the opposite bank, stood lost in admiration not unmixed with terror.

‘ Its sublime height, girt with a waving forest, whose aspiring trees lift their tall shade high amongst the craggy eminences, the haunt of eagles and various birds of prey ; at its base, the tremulous wave reflected all again with varied beauty. But how can I describe the wonders of its many echoes, which, on the explosion of the cannon, burst with tenfold magnitude from its rugged cliffs, rolling with majestic horror round the neighbouring hills, each seeming to repel the thunder as it comes, till, by reiterated peals, it sinks into hollow murmurs among the distant hills, and is for a few moments lost ; but, from the silent pause, the distant sound again strikes faintly on the ear, and by degrees, with collected force, grows louder, till at last it faintly dies away to utter silence.’ P. 116.

‘ From this enchanting spot we proceeded on to the old Wier bridge, a rude and picturesque object, where quitting the boat, we betook ourselves to the bank, whilst the boatmen prepared to drag the boat through a fall of water, which passes with great impetuosity under the arch ; through it they conveyed ropes to the other side, and, with the most painful exertions, pulled it up through the fall into the higher stream, which is elevated about ten or fifteen feet. Thus continuing our course, we at length entered the upper lake through a narrow channel formed by two projecting cliffs, called Colman’s Eye. This lake is surrounded by mountains of a fearful height, fringed with forests, which creep up their sides to various distances. From the glassy surface, emerge huge rocks, crowned with arbutus, displaying its bright green leaves of gayest verdure, blended with its scarlet fruit and snowy blossoms. Some immense islands lift their bare and craggy summits high above others, from whose fantastical shapes the boatmen have named them, one, The Man of War, another, The Church, and so on, according as there is an assimilation. The shores are mostly bold and steep, abounding with the most surprising variety of shrubs and plants.’ P. 120.

This description, perhaps a little poetically elevated, may induce the reader to peruse the whole ; and he will not be greatly disappointed. Yet we have seen descriptions more clear, more appropriate, and better discriminated. The plates are unequally executed ; but the drawings or engravings seldom rise to excellence.

ART. XIV.—*The Articles of the Church of England proved not to be Calvinistic.* By Thomas Kipling, D.D. &c. 8vo. 3s. sewed. Mawman. 1802.

THE writer of this motley pamphlet is deputy professor of divinity at Cambridge; and he seems to think, by his mode of writing, that he may dictate to mankind at large in the same manner as to an unfortunate four-and-twenty-man in a public disputation. The castigations he received some years ago for his publications have escaped his memory; and he launches out into Philippics and invectives, as if he were a disciple of that Calvin whose system he takes so much pains to reprobate. Calvin's dogmas are declared to be 'blasphemous;' and 'the greatest pest of civil society is he who preaches up Calvinism; and the next in degree is he who countenances such preaching publicly, and commends it in domestic circles.'

Mr. Overton, and a writer under the signature of *Presbyter*, are the chief objects of the doctor's indignation. 'The very title of Mr. Overton's publication is schismatical. It is not the true church-of-England men, but "the true churchmen ascertained"—the members of a new sect.' Does our precise doctor then imagine that a true church-of-England man is not a true churchman? Mr. Overton is charged with professing one thing and meditating another—with uttering a falsehood; and, in support of this false assertion, 'it seems' (says our author) 'scarcely possible that he should not have known that it was a deviation from the truth.'

After a violent Philippic against methodist parsons and evangelical clergymen, our author brings in his political alarms.

'But let me remind the true churchmen so often mentioned by me,—and not only these two, but every other evangelical minister, and the preachers of methodism too,—that should our church be demolished, the downfall of the state (as history authorises us to conclude) would not be far distant; and that, of those men who were the most active sticklers for a dissolution of government in France, not a few themselves fell victims to that revolution, which they had been so zealous and eager to effectuate.' p. 90.

Lying—if we believe our mild doctor—is not the extent of Mr. Overton's crime. 'He, as well as *Presbyter*, when he subscribed to this tenth article,' (namely, the tenth of the Thirty-nine Articles) 'committed a crime closely bordering upon perjury.' Of course, if they lie to get into the church, the doctor naturally enough asks the question, 'What will they not do, or say, when they have gained admittance?'

We will not soil our pages with any more of this rubbish. The question is, Whether the articles of the church of Eng-

and are Calvinistic, or not? The author declares that they are not.—The first point is to determine the meaning of the word Calvinistic: does that word imply a quality belonging only to Calvin's writings, or not? If it relate only to Calvin's writings, our author has settled the point in the clearest and most decisive manner; for he has selected a considerable number of passages from Calvin's writings, which militate against the articles and liturgy of the church of England. These passages are quoted in Latin; so that the controversy must necessarily be confined to the more learned theologians. But it has never been imagined that the church of England conformed itself entirely to Calvin's notions; and the very circumstance that Calvin's writings are not quoted by Mr. Overton might have led our author to imagine that the term Calvinistic did not imply exact conformity to the writings of the head of the sect. It is customary to affix to the belief of certain opinions the name of Socinian;—not that the persons who maintain them conform entirely to the doctrine of Socinus, but that they agree with him in many points: and it is singular that the persons who are called Socinians by us would have scarcely been allowed by Socinus to be Christians. In the same manner, the doctrines termed Calvinistic in these days may differ essentially from those laid down by Calvin; and without the base insinuation of our writer, his following sentence may in this point of view be true. 'I have not quoted Mr. Overton,' (says our author in a note) 'because, if his ninety-third page, and the four subsequent pages contain his real sentiments, he is no more a Calvinist than I am.'—True; (Mr. Overton may say) I do not swear implicitly by Calvin; nor are his words the Articles to which I have subscribed: but, if my interpretation of the Articles of the church be the same as that of the framers of the Articles, and of those divines who have ever since that time been held in repute;—if they have never been disavowed by the church, and have in the vulgar sense of the word been termed Calvinistic,—then my position is true, though it should not correspond with the Institutes of Calvin. In the strict sense of the word, there is not, perhaps, a Calvinist in the kingdom: and we should rejoice in the term Calvinistic being confined strictly to the imitation of Calvin, and an exact conformity to his doctrines, that it may cease to pass current among us. In this point of view, the publication before us will have its use; and, it being allowed universally that the Articles and Liturgy of the church are at variance with the doctrines of Calvin, the advocates of either opinion will no longer give themselves the trouble to compare the Articles of the church with the opinions of men, but solely with those Scriptures which, in points of faith, ought to be the only tests of the truth of our opinions. The question of real importance is, Which of the two contend-

ing parties in the church interprets its Articles according to the doctrines of Christ and his apostles? This inquiry we seriously recommend to both :—but let it be pursued according to the rules of Christian love, without harshness and an overbearing disposition, and in a spirit totally different from that by which this pamphlet is dictated.

From a retrospect upon the learned dean's *conclusion*, we cannot help regarding him as an ass in a glass-shop, where, should Overton, or some other hornet, beset him, woe would be to his reverence and all about him.

In closing this article, our attention is called to the double notice of ourselves, which Dr. Kipling has vouchsafed. In the throng of authors goaded forward by this *ecclesiastical drower*, the Critical Reviewers are included. We thank him for the company in which he has placed us; for, notwithstanding the learning displayed in the publication of BEZA—the exquisite Latinity which graces the professorial chair, to the eternal honour of the university of Cambridge—and the dialectic and theologic knowledge which this performance displays,—while we retain our situation with Usher, Jewell, Whitaker, Luther, Burnet, Mosheim, and Hurd *, we shall feel but little mortification at not having the good fortune to be coaxed by a KIPLING.

MONTHLY CATALOGUE.

POLITICS.

ART. 15.—*The Speech of Sir Francis Burdett, Baronet, in the House of Commons, the 12th of April, 1802, upon a Motion for an Inquiry into the Conduct of the Administration at home and abroad, during the War.* 8vo. 1s. Ridgway. 1800.

SIR Francis Burdett prefaced his motion for an inquiry into the conduct of the late administration by a forcible display of the crimes which he laid to their charge. Their neglect in the conduct of the war he did not much dwell upon; taking rather the basis of his investigation from their attacks on the constitutional rights and privi-

* From the dean's information (p. 4) we learn, for the first time, that bishop Hurd is an *historian*.

leges of Englishmen at home. He accused the administration of making the most grievous innovations, while they covered their wicked designs under the pretence of resisting innovation and change. 'Ministers' (said he) 'had contended against the liberties and properties, the laws and constitution, manners, customs, habit, and character, of Englishmen.' The effects of this contest he exemplified in their attacks on the liberty of the press, in their gagging-bills, in their suppression of the trial by jury, in the income-tax, in the juggling sale of the land-tax, in their spies and informers, in their suspensions of the *habeas-corpus* act, in their thrusting men, without trial, into solitary cells, and in barring the doors of justice against their complaints by bills of indemnity. The conduct of ministers in Ireland, in provoking that unhappy people to revolt, is made another ground for inquiry; and, in this part, a due tribute of applause is paid to the memory of the gallant Abercromby, whose conduct in that part of the united kingdom, in endeavouring to protect his fellow-subjects, does him no less honour than the bravery he displayed on the plains of Egypt.

'Such was the state of the army, halloed on by ministers upon the people, that Abercromby, when placed at the head of it, declared it was formidable to every one except the enemy. When he accepted that appointment, little did he imagine the first order he should be required to issue would be for the distribution of the army at free quarters upon the people. And little did ministers, who dared to make that requisition, know of the good and gallant Abercromby; he was a soldier of honour, and embraced the profession of arms, when the duty of a British officer was to protect the lives of his fellow-citizens, and to contend against the foreign enemy; to soften the horrors of war by keeping those under his command within the strict bounds of discipline, and due subordination; instructing them not to practise cruelties, or shed unnecessary blood. These were the maxims Abercromby had learned; these he taught; these he practised; he disdained to be made the instrument of such a minister, for such a purpose, and resigned his appointment to an army of which he was not allowed the command. More compliance was easily found in those who succeeded the virtuous Abercromby; and the pack unkennelled, flushed in blood, prowled at free quarters over the face of the land; the object of which was, as avowed, to drive the people into premature insurrection.' P. 23.

The state of Ireland, on the retirement of Abercromby, is painted in strong and glowing colours; and, thus accused, we should have thought that ministers would have been anxious for inquiry, to have removed such bold imputations from their shoulders.

'Ministers' (said the honourable speaker) 'though they have failed in their foreign objects, have been far from being altogether unsuccessful. Though they have failed in their attempt to conquer France, they have made a shameful conquest of the rights and liberties of England. They have flogged, tortured, and massacred the people of Ireland. They have bought the representation of that country, and made a complete revolution in the representation of

this. Here is their indemnity for the past, and security for the future. This compensates for every other disgrace, failure, and disaster. This is the reform, too, which the right honourable gentleman promised us. He did indeed formerly promise us an hundred knights, but he did not at that time tell us he would bring them from Ireland.' p. 27.

Mr. Pitt's speech, at the close of the American war, is in every person's recollection; and one passage in it, which was happily selected by the renowned baronet, must have forcibly struck its unhappy author, and compelled him to make the contrast between his rising and his fallen situation.

'I am only an humble imitator' (said the baronet) 'of the right honourable gentleman. I follow the conduct he pursued at the end of the American war. His advice to the nation at the end of that war was wise, and, had it been followed, would have prevented the calamities of this. I now require, on the part of the people, that justice which he then demanded. I demand inquiry, in order that punishment should follow guilt, as an example to ministers hereafter, and as the previous and necessary step to reform, which can alone secure the people in future.' p. 31.

The motion was of course rejected; and, according to the party to which the reader is inclined, will be his opinion of the oration. The facts are put strongly; and, from the talents displayed in this accusation, there is reason to imagine that the subject will not be permitted to lie dormant in the ensuing parliament. On the state of those persons who, without trial, were thrust into solitary cells, too loud inquiries cannot be made; and whatever may be our opinion of many of the charges brought against the ex-ministers, all our readers will agree with us in this position, that every degree of cruelty and ignominy inflicted upon such prisoners is equally contrary to the feelings and constitution of Englishmen. Bastilles and inquisitions we were taught, in our earliest years, to hold in abhorrence; and we have not yet unlearned the detestation.

ART. 16.—*A Letter (interesting to every Lottery Department, and particularly to Lottery Adventurers) addressed to the Right Honourable Henry Addington; containing a critical Examination of the Plan, Scheme, &c. of the new Lottery System: in which will be adduced numerous Reasons to shew the Inefficiency of the Plan to answer its laudable Purposes; the Tendency of the Scheme to render Lotteries less interesting to the Public; and the great Risk which Holders of many Tickets, for Sale, must incur, should Adventurers not be induced to become early Purchasers. By R. Houlton, A. M. 8vo. 2s. Stewart.*

On reading the title-page, we were in hopes that the positions which it states would have been completely established in the work itself, and that lotteries would be no longer the means of picking the pockets of the good people of England. That the present scheme will not have the effect proposed by the minister, is evident; nor can any thing but a very high penalty on every species of insurance destroy that pernicious mode of gambling. The public loses more than

three-quarters of a million by the excess of the market-price of tickets above their real value; and, in their gambling transactions, by insuring they lose five-and-twenty *per cent.* on every sum they advance. Still this will not deter people from hazarding their money; and, in spite of the good advice in this publication, the holders of tickets will be gainers by their bargain. A coarse kind of irony is employed against the person who is presumed to have suggested the present schemes; but the writer would have acted more wisely in stating simply his facts, which are not, however, of very great importance.

ART. 17.—*Public Credit in Danger, or Frauds on the Revenue, private Wrongs, and public Ruin. To which are added Hints on the best Means to provide for a Peace Establishment, without increasing the national Burthens. By a Member of the honourable Society of the Inner Temple.* 8vo. 2s. Hatchard. 1802.

This writer is determined to extirpate, in a most efficacious manner, the frauds committed on the revenue. He apostrophises, with all the powers of declamation of which he is master, every one, great or small, who abets or connives at smuggling in any shape, or withholds from government the smallest particle of the sum at which he is assessed. A simple easy plan makes government the master of our pockets, and converts us all to honest men in a moment. Nothing more is to be done than to form a grand society; of which 'let a prince of the blood stand forth the patron; and let the chancellor of the exchequer, for the time being, be the president.' The members of this society, which of course will be the greater part of the kingdom, are to make a solemn declaration 'not to deal in any contraband article, nor to withhold from government the payment of any tax or due; to take active measures against those who are guilty in the above respects; and not to admit any person to be a member of any social or friendly assembly or society' who does not agree to the above resolutions. Having thus planned so wisely for securing to government its dues, an easy expedient—but a little rognish, to be sure—is hit upon to increase the revenue; and that is, to lay a stamp-duty on the dividend warrants, when every creditor of government will be assessed only in proportion to the sum in which government is indebted to him. The amount of this duty is not mentioned by our author; which we are rather surprised at, as, having stepped over the first difficulty, he treads comparatively upon plain ground, and the distress of the debtor may be removed in a moment. Why should not the stamp on every half yearly dividend upon 100*l.* 3 *per cent.* consols amount to thirty shillings, and on all other stocks in proportion? Thus the interest of the national debt will be paid with ease every year; and in due time the principal, by means of an improved sinking fund, to which every holder of stock should pay 3 *per cent.* annually, would in a very few years cease to disturb the nation. Wild as our author is in his plans, he is as unfortunate in his arguments to enforce them.

'If twenty persons' (he says) 'meet at an ordinary on any public

occasion, and, when the reckoning is called, two sneak out of the room without paying their shares, how must the deficiency be made up, but by a fresh call on the honest part of the company? Would not such conduct be deemed infamous in common life, and private wrongs on sufferers, by such baseness? What holds good of twenty is equally true if extended to hundreds, to thousands, or millions.' P. 18.

Unfortunately for our author's purpose, of the persons, who evade the taxes, or smuggle, many of them have not, either by themselves or their representatives, agreed to the imposition of them; and it is, we imagine, to this circumstance—overlooked by the writer—that a debt to the governments of most nations has never been considered in the light of a debt to an individual. The governors, however, are placed in a still worse light, on this subject, than the governed.

'Government is in the situation of a minor, that must and will raise money upon any terms, however hard or ruinous; and the oftener he is driven to the necessity of borrowing, on the worse terms he will borrow; the oftener he is obliged to anticipate his revenue, or pledge his reversionary interest, the sooner will his means be exhausted, his credit shaken, and himself involved in inextricable ruin.' P. 40.

In pleading at the bar, the barrister is not so anxious for the reputation of his client as the gaining of his cause; but, at the tribunal now appealed to, better language and better arguments are required.

ART. 18.—*An Investigation of Mr. Morgan's Comparative View of the public Finances, from the Beginning to the Close of the late Administration. By Daniel Wakefield, Esq. 8vo. 1s. 6d. Rivingtons. 1801.*

The writer conceives the ex-minister to have been 'the ablest financier this country ever saw;' and the income-tax is with him 'an object of praise, as a measure boldly conceived and happily executed.' The sense of the people has been taken on the latter subject; and the terms in which the income-tax is reprobated—terms by no means too severe for so detestable a measure—may in some degree counter-balance the panegyric here produced on the measure and its author. According to him, the calculations of Mr. Morgan are all wrong, and every thing that Mr. Pitt has done is right! It is a vain attempt, however, in our author to depreciate the merits of Mr. Morgan as a calculator: and to talk of Mr. Pitt 'enlarging the liberty of the empire' is such a complete burlesque on the late administration, that, for some time, we almost doubted whether the writer was in a sportive or a serious mood. The concluding period shows off our author to the best advantage.

'I then call on my country not to grow weary of the race till the course be run—not to shrink from supporting government in the arduous task of bringing the war, by means of efficient exertions, and

a vigorous prosecution of the contest, to a successful termination, by a peace consonant to the glory, and promoting the interests of the country.' P. 67.

ART. 19.—*An Address to every Class of British Subjects, and particularly to the Legislators and Colonists of the British Empire; in which some Observations are offered on the Nature and Effects of the Slave-Trade, and a new Mode of Abolition; humbly recommended to the Notice of the Public. By Dennis Reid, Esq. of the Island of Jamaica.* 8vo. 1s. Stockdale. 1802.

We agree entirely with the author, that the slave-trade is against 'the policy, honour, and religion of the nation.' We should be happy to hear that parliament had determined that this wicked and detestable trade should not be continued for more than three years longer; but we are not sanguine upon this subject; nor do we expect to see its abolition flow from any effort on this side the Atlantic. Our writer justly considers the interference of the British parliament in the internal regulation of the colonies as improper. But the question of the abolition of the slave-trade has nothing to do with internal regulation; for the whole the British parliament need attempt, is to regulate the conduct of British subjects on the high seas. Perhaps, after all, no law is necessary; and if the money expended in futile efforts to obtain an act of parliament had been employed in bringing before a court of justice a few captains of Guinea-men, for their misconduct towards both blacks and whites in their vessels, this wicked traffic would by this time have ceased to disgrace the nation.

RELIGION.

ART. 20.—*A Sermon preached before the honourable House of Commons, at the Church of St. Margaret, Westminster, on Tuesday, June 1, 1802, being the Day appointed for a general Thanksgiving. By William Vincent, D. D. &c.* 4to. 1s. 6d. Cadell and Davies. 1802.

A politico-philosophic discussion on the revolution of France, which would suit St. Stephen's chapel just as well as St. Margaret's church. The general tenor of it may be collected from the splendid passages introduced by the author for the express purpose of enlivening his discourse.

'We have lived to see a great nation renounce Christianity and embrace heathenism; and again revert from heathenism to submit once more to the empire of the Gospel.'

'We have been engaged in a contest with this nation, such as Europe never before experienced; we have finished it in victory, and concluded it with peace.' P. 5.

'More blood was shed in France during seven years under the mild dominion of philosophy, than in the last seven hundred years of Christianity.'—'The belief of a God is a principle as generally fixed in the human breast as the love of life itself.'—'We' (that is

the English nation) 'know nothing of first principles, or regeneration, or even reformation. The war has ended on our side with victory, and the undoubted sovereignty of the sea.'—It is needless to point out the various fallacies in the positions thus advanced by the preacher, or to expatiate on the encomiums bestowed by him upon his own nation. Flattery ought not to be the language of the pulpit. Suffice it to observe, that the crimes of the revolution are laid to the charge of philosophy—a most absurd and unfounded assertion; that not one word is said of the abominable system and superstition of monastic vows, or the intolerance of popery which prevailed before the revolution; and that, when religion is mentioned, it is so strangely characterised, that an uninformed reader might suppose the French had not only formerly rejected, but had now returned to, a system of religion founded on the Scriptures, instead of the idle traditions of the Romish see. The revolution in France is doubtless a great lesson to all mankind; but the proper use of it is to teach every state to examine its religious practices, and to see that it supports nothing contrary to the will and the word of God. Cambyzes was the instrument in the hands of the Almighty for destroying the outrageous superstition of the Egyptians: and when any nation is sunk so low, that the grossest frauds are upheld by the superiors of a state, a few may be preserved by reason from the delusion; but the hand of force, from within or from without, is necessary to recall the infatuated mass to its senses.

A. T. 21.—*A Sermon on the Peace: preached at Parnstable, on the First of June, 1802. By the Rev. Richard Taprell. 4to. 1s. Mawman. 1802.*

On perusing the first sentence, we seemed to have made a mistake, and to have taken up his majesty's speech instead of a sermon.

'With unfeigned lips I first thank my God, and next I congratulate my people, on the happy occasion of this meeting.' P. 5.

The events of the war are enumerated in their order; and the preacher of Christ crucified gave from the pulpit the following description of the battle of the Nile—a short account having been previously presented of four other naval victories.

'In the year 1798, the French fleet was again defeated, with the loss of eleven sail of the line, and two frigates, by that gallant officer, lord Nelson. The battle of the Nile was, perhaps, one of the most glorious that was ever won since battles first began to be fought. The skill with which it was contrived; the cool and steady ardour with which the plan was pursued, and the bold and daring courage which was displayed throughout the engagement, all conspired to produce the wonderful effect, and to insure the success which followed; and their combined efficacy terminated in an event, which the annals of this country will record to the never-ending honour of the actors in that great scene; an event, which seems to be of itself singly sufficient to raise a nation's name, and to establish a

well-earned fame for valour and prowess, to many succeeding generations.' P. 15.

After some reflexions on war of a more Christian kind, and a panegyric on the duke of Bedford, the preacher recollects himself, and mounts to higher thoughts: 'I conclude with reminding you of the author of all our blessings.'—We could have wished for more of this reminding, and less of newspaper intelligence, from a Christian pulpit.

ART. 22.—*A Sermon, preached at Mill-Hill Chapel, in Leeds, on the late Day of Thanksgiving, for the Restoration of Peace. Published at the Request of the Congregation. By William Wood, F. L. S. 8vo. 1s. Johnson. 1802.*

War is considered, in its true colours, as a great national evil; and the preacher wisely abstains from entering into the merits of the contending parties. He rejoices at the return of peace as a true Christian, and leaves its opponents to discuss its political merits by themselves; while he surveys, in a very different point of view, the true interests of the nation.

'But what are political interest and mercantile concerns, when weighed in the balance against the sacred principles of the Gospel of Christ; and the divine affections of humanity? Away with the littleness of national honour, when it is arrogantly opposed to the general welfare of mankind. Our best treasures are our fertile vallies and well-cultivated plains, our numerous flocks and herds, our mountains rich in mineral ores, our industrious activity, our ingenious arts, our deep-laden ships which traverse every ocean of the globe, our chartered rights, our equal laws, our civil and religious liberties. If these be faithfully preserved, duly improved, and wisely exercised, we can never cease to be happy.' P. 16.

ART. 23.—*A Sermon, preached at the Cathedral Church of Winchester, on Tuesday the 1st of June, 1802, being the Day appointed to be observed as a general Thanksgiving for the Restoration of Peace. By the Rev. John Garnett, A. M. &c. 8vo. 2s. Cadell and Davies. 1802.*

This discourse was not intended for publication; and is published in compliance with the request of some, and the wishes of the whole, of the audience. Upon several *ifs* is made to depend the purity of our national conscience.

'If the conduct of this country, in the commencement, prosecution, and conclusion of the momentous struggle in which she has been engaged, has been consistent with justice and humanity, with faith and honor, with firmness and moderation; if no wicked schemes of aggrandisement, no plans of conquest, no paltry contentions for dominion, prevailed with us either to begin or prolong the contest; but, on the contrary, if we were compelled to engage in it by the only causes by which war can be justified, both external and internal aggressions; if we embraced with eagerness and sincerity all opportunities of pacification; whenever the government of our adversaries wore the appearance of stability and consistence—' P. 4.

War is justly considered as a calamity; yet—

‘Reason cannot disapprove, nor does Christianity condemn the voice of him who calls upon his countrymen to protect with their swords, their government, their property, their religion, and their laws.’
P. 6.

The preacher might just as well have said that Christianity does not condemn the putting of quassia into our beer instead of hops. Christianity leaves the civil concerns of life to the proper directors, and interferes only with the spiritual: it has nothing at all to do with carnal weapons; and the voice of him who declares war with our lusts and passions is her chief delight. It being established that Christians may go to war in defence of their government, their property, their religion, and laws, the next step is easy—to show that these were all in danger, and, of course, that the war was just and necessary. Our army and navy now receive due encomiums; which, moreover, are not denied to the volunteers who took up arms in defence of their country. The nation is next praised for its conduct to the French emigrants and the French prisoners; and the French emigrants are also praised for their conduct towards their benefactors.

‘To the magnanimity of our parliament and the seasonable and intrepid exertions of our government may, under Providence, be ascribed, whatever of strength and solidity the civil and religious establishments of Europe at present retain. The barrier thus raised and supported against the overwhelming torrent of those principles, the folly and madness of which have at length been felt and understood in the very country that gave them birth, has secured to the civilised world the possession of social order and rational subordination.’ P. 18.

The affairs of Ireland come on in their turn; and if the ‘restless or insidious character of our late adversaries’ should provoke us again, they are given to understand what they may expect. Some religious reflexions are now introduced; and the end is more worthy of the preacher of peace and righteousness than the beginning.

ART. 24.—*Reflections on War. A Sermon, preached at the Baptist Meeting, Cambridge, on Tuesday, June 1, 1802, being the Day of Thanksgiving for a general Peace. By Robert Hall, A. M.* 8vo. 1s. Button. 1802.

This sermon was preached for the benefit of an institution established at Cambridge for sick and aged poor, whose first set of regulations appear to us excellent; while an additional resolution, voted after the formation of the general plan, militates against the title and character of the institution itself. By this last resolution, whenever the funds amount to thirty pounds, and the annual subscriptions to sixty, other objects, besides the sick and aged poor, may receive benefactions. Now, as these objects are not defined, an institution of this kind is liable to great abuse. We shall be happy to hear that the society has annulled this by-law, and that it deter-

mines to adhere strictly to its original and very excellent design. War is considered, in the discourse before us, in two points of view—as a source of misery, and as a source of crimes. Both topics afford ample matter for reflexion, which are followed by ‘reasons for gratitude and joy, suggested by the return of peace.’ These are founded on the hope that, with peace, the spirit of peace will return—and on the preservation of our excellent constitution. The discourse veers, towards its close, to the aged and the poor, for whose benefit it was preached; and their situation is contrasted with that of the rich, who despised the Gospel in the days of their prosperity.

‘Methinks, neither the voice of the archangel, nor the trump of God, nor the dissolution of the elements, nor the face of the judge itself, from which the heavens will flee away, will be so dismaying and terrible to these men as the sight of the poor members of Christ; whom, having spurned and neglected in the days of their humiliation, they will then behold with amazement united to their Lord, covered with his glory, and seated on his throne. How will they be astonished to see them surrounded with so much majesty. How will they cast down their eyes in their presence. How will they curse that gold, which will then eat their flesh as with fire, and that avarice, that indolence, that voluptuousness, which will entitle them to so much misery. You will then learn that the imitation of Christ is the only wisdom: you will then be convinced it is better to be endeared to the cottage than admired in the palace, when to have wiped the tears of the afflicted, and inherited the prayers of the widow and the fatherless, shall be found a richer patrimony than the favour of princes.’ P. 41.

ART. 25.—*The only Security for Peace. A Sermon, preached at the Meeting-house of the Protestant Dissenters, in Sidmouth, Devonshire, on Tuesday June 1, 1802. Being the Day appointed for a national Thanksgiving, on Account of the Peace between Great-Britain, France, &c. By Edmund Butcher. 8vo. 1s. Johnson. 1802.*

The preacher's joy manifests itself in effusions, which, however gratifying to his audience, scarcely deserved a committal to the press; and he would have acted more wisely in being contented with the compliment paid him, than in acceding to the request which accompanied it.

LAW.

ART. 26.—*Memoranda Legalia: or an Alphabetical Digest of the Laws of England: adapted to the Use of the Lawyer, the Merchant, and the Trader. By George Clark, Attorney at Law. 8vo. 10s. 6d. Boards: Brooke and Rider.*

The laws of England are now swollen out to such an enormous extent, that every attempt to give persons a short view of the mode of protecting themselves and their property is both useful and laudable. This publication has the advantage of containing a great deal of information in a small compass; and references are constantly made to those acts or reports, in which a matter under discussion is treated

at full length. The memory of a lawyer will be thus assisted; and the merchant or trader will in many cases understand the nature of a controversy without seeking for farther legal assistance. Many useful tables are also inserted, as those on annuities, prices of stock, &c.:—but we must not, in every instance, expect infallibility. Thus the proprietors of advowsons would never be at a loss for purchasers if they agreed with the writer that ‘an advowson is worth about seven or eight years’ purchase, and that a turn is reckoned at half.’ The value of the next turn is oftentimes worth more than seven years’ purchase, for it depends on the age of the future incumbent. But we presume that this article was inserted from some other publication, without considering that the value of advowsons and next turns has been much better understood of late years, since they have become such marketable commodities.

MEDICINE.

ART. 27.—*An historical Sketch of the important Controversy upon Apoplexy, confirming what appeared in Nos. 34, and 35, of the Medical and Physical Journal, and also the Correspondence between the Author, Dr. Girdlestone, and Mr. Crowfoot, published in the Ipswich Paper, with additional Notes and Comments, both critical and explanatory. By R. Langslow, M.D. &c. 8vo. 1s. 6d. Cadell and Davies.*

In the 223d page of our present volume we have briefly given our opinion on the essential parts of this subject—the general cause of apoplexy, and the propriety of emetics. Since that time we have thought much on the subject, and consulted some able and experienced practitioners, without any material change in our opinions. We have said that we have abstained from emetics; but we find many that have employed them, as they think, with advantage, and certainly without material injury. When we reflect also on the many cases in which they have been supposed hurtful, though they really were not so, we find our own prepossession against them lessened considerably. On some more important occasion we may again enlarge on this subject.

To the cause of apoplexy we have also been attentive; and think that in far the greater number of cases, the disease arises from compression—in many from extravasation. The proportion of truly nervous apoplexies has, within our observation—and this is neither short nor limited—been small.

When, however, we reflect on the cause of this contest, we are surprised at the flame which so small a spark has kindled. Some other causes must have placed the gunpowder which this spark has inflamed. As Mr. C. was personally unknown to Dr. L., no affront could have been intended by countermanding the emetic; nor can we think that the decision of the physician can at any time be an affront to an apothecary;—for men of the first abilities in an equal rank may differ; and there must be a supreme power, or nothing could be effected. This is one of the reasons why consultations so often end in trifling and inefficient plans. With respect to the comparative dignity of physician and apothecary, we can scarcely speak without

danger; for each treads now so closely on the heels of the other, that, like shades of colour, we scarcely know where the one begins and the other ends. However, as custom has established a difference of situation, it is equally becoming in both to preserve it, without arrogance on the one side, or servility on the other. No liberal physician can be angry at an apothecary's offering his opinion; and an apothecary would greatly forget his station if he attempted to obtrude it. In our own practice, we have often solicitously desired the opinion of the apothecary; for the time that can be allotted to a patient is often too small; but we have never sacrificed our own sentiments to his; nor has any apothecary, that we have seen, been displeased at his plans being altered.

ART. 28.—*Cases of Cancer, with Observations on the Use of Carbonate of Lime in that Disease. By Edward Kentish, M.D. &c. 8vo. 1s. Mawman. 1802.*

Our author has expanded his subject with great skill; for no little ingenuity must be necessary to draw out two short cases and a single direction to forty-eight pages. Led by the effects of chalk in burns, our author applied it in two cases of cancer. In one it succeeded, in the other it failed. In the unsuccessful case, the vapour-bath was also employed, but without any apparent success.

Numerous incidental observations occur, as may be expected, on vapour-baths, on Dr. Adams's doctrine of carcinomatous hydatids, on Mr. Baynton's method of treating ulcers, and the great advantages of external medicine, as assisting our views with respect to internal medicines. The remarks are, undoubtedly, ingenious, but not sufficiently appropriate to induce us to enlarge on the subjects in this place.

AGRICULTURE, &c.

ART. 29.—*An Inquiry into the Propriety of applying Wastes to the better Maintenance and Support of the Poor. With Instances of the great Effects which have attended their Acquisition of Property, in keeping them from the Parish even in the present Scarcity. Being the Substance of some Notes taken in a Tour in the Year 1800. By Arthur Young, Esq. F.R.S. 8vo. 2s. 6d. Richardsons. 1801.*

The advantages of inclosures are now generally felt and acknowledged, while their disadvantages to the poor are not so clearly perceived; but, in the inclosure-bills which have hitherto passed, the interest of the latter does not seem to be sufficiently understood or consulted. The writer of this work has had the best opportunities for inquiry; and his propositions deserve the attention of the legislature. The present system of the poor-rates, he apprehends, and with reason, will be found an increasing and intolerable burden to the country: in many places they may be alleviated, he thinks, by an easy remedy; and he advances a variety of facts, which incline us very much to his opinion. The general effect of an inclosure-bill, at present, is to take away from the poor cottager his cow, and to make him a mere hireling to the neighbouring farmer, without any

thing like independent property. The spur to industry and frugality is thus withdrawn; and the poor-rates are likely to be his only resource in old age. In opposition to this system, Mr. Young recommends that, where there are waste lands, a certain quantity should be allotted to the parish, to be divided into small portions; to be vested in poor families, as long as they can subsist thereon without becoming parochially chargeable. The parish also is to assist, by loan or otherwise, in building the cottage, and procuring a cow for the cottager. There cannot be a doubt 'that giving property to the poor—and that sort of property which they are most anxious to possess—would fix in their hearts a great attachment to, and affection for, their country;'—and that much of the burden of poor-rates is owing to the very unwise policy of preventing the poor from having a spot of land of their own, and, what is worse, to the mode of paying them out of the parochial rates, rather than that each individual farmer should pay according to the necessary value of the labour performed. The attempt to depress wages is not only a wicked thing in itself, but will be found, in the issue, very pernicious to the landed interest.

The ill consequences of inclosures to the poor are evinced by several instances; as also the effects of the laudable connivance, in some places, at their incroachments upon wastes, at their building cottages, and inclosing spots of ground for gardens, or fields for their cows. We cannot but applaud, in the highest degree, the conduct of lord Hardwicke, in giving premiums to those of his cottagers who keep the garden or field round their cottages in the best order. Such instances of liberality deserve to be published as widely as possible; and if instances of malevolence occur, the exposure of these also may not be disserviceable. Of the latter sort, we must select one example from the publication before us.

'John Binfield. He is in the workhouse; but his wife and two girls grown, one of them 23, at home, in a hovel worse than the preceding. Imagination can hardly conceive any thing so miserable. It is quite open to the weather on one side; no bedstead, only straw and some rags on the ground; filth and vermin. 4s. 6d. a week from the parish. The spot, a rood of uncultivated waste, and a dunghill (the cabin) in the middle.'

'Miserable as this situation must be, it was not wretched enough to secure this poor creature from oppression. Since I was there, a farmer, suspecting her of stealing some hop poles, pulled down the cottage and set it on fire, turning the inhabitant adrift: a new sort of summary jurisdiction.—This may be read by those who are able to inquire properly into the affair, for I trust that such a conduct will not pass without inquiry.' P. 101.

We trust that it will not pass without inquiry; and hope that the magistrates of Surrey will not be less interested for the reputation of their county than the magistrates of Cambridgeshire, who, on a charge of an atrocious nature made in the common-hall at London, lost no time in ascertaining the nature of the allegations, and rescuing

themselves from the odium which the transaction would, if true, have thrown upon them. Mr. Young is not likely to have taken up the occurrence he has recorded without the best information: and as the name of the place where it happened (Farnham) and that of the sufferer are both given, the magistrates will have no difficulty in ascertaining the fact, and pursuing such measures as the nature of the case seems to require. Though there be much superfluous matter in this publication, there are so many valuable hints in it relative to inclosures, that we recommend it to the attention of every member of the legislature.

ART. 30.—*Some cursory Observations on the Conversion of Pasture Land into Tillage, and, after a certain Course of Crops, relaying the same into Pasture; in an Address to the Right Honourable Lord Carrington, President of the National Board of Agriculture; and, for which the Author received an honorary Reward.—To which is added a Copy of a Letter addressed to the Right Honourable the Chancellor of the Exchequer, on the then proposed Measure of permitting Starch manufactured from Potatoes to be exempted from the Revenue Duties; with occasional Remarks.—Also, some interesting Hints on the Utility of applying the Potatoe as Food for Sheep, particularly at the present Juncture; from practical Observations. By Nehemiah Bartley, Secretary to the Bath Agricultural Society, &c. 8vo. 1s. 6d. Robinsons. 1802.*

These slight remarks are designed to oppose a common prejudice, that land once in tillage should continue so. Moss grows abundantly on some lands kept in one state, and greatly impoverishes the soil. To change from pasture to tillage, and to bring the land back again to pasture, is shown to be a profitable and judicious plan.

Mr. Bartley also proposes that starch shall be exclusively manufactured from potatoes; and shows, from the quantity these roots contain, that it would be of general advantage. Potatoes also may, in his opinion, be advantageously employed as the food of sheep.

ART. 31.—*Proceedings of the Sussex Agricultural Society, from its Institution, to 1798, inclusive. Together with Engravings of the Prize Cattle for that Year, from Drawings made by actual Admeasurement. Second Edition. By Edmund Scott, Miniature Painter, of Brightonstone. Folio. 6s. 6d. sewed. Robinsons. 1801.*

The Sussex Agricultural Society appears to be conducted with spirit and judgement; and the plates, which accompany this work, show that the breed of cattle, whatever it may have been originally, is now truly excellent. Among sheep, our author's favorites are the South-downs; and we think them preferable to the Leicestershire breed. We had intended a short criticism on the cattle thus offered to our notice in the plates, and had collected the opinions of very able graziers; but we soon found that we could not render them intelligible. On the whole, we prefer Mr. Colgate's two-year-old bull: but the neck and shoulders of Waxey, Mr. Ellman's three-year-old bull, are greatly superior, though in other parts he is inferior. Mr. Kinganorth's heifer is a very beautiful animal; and Mr. Ellman's ram and ewe are admirably formed.

EDUCATION.

- ART. 32.—*A Geographical Companion to Mrs. Trimmer's Scripture, ancient and English abridged Histories, with Prints, calculated to render the Study of History more interesting to Children, and to serve as an easy Introduction to the Knowledge of the Earth. In three Parts. Part 1st, agreeing with Scripture History. Part 2d, with ancient and Roman History. Part 3d, with English History. 12mo. 7s. Half-bound. Tabart. 1802.*

The best critique we can offer to the public on this little volume is an opinion of Mrs. Trimmer's, prefixed to the work.

The diffidence of the author, in respect to the following work, having suggested the humble idea that my approbation would do credit to her performance; I am happy in the opportunity of bearing testimony to it, as a most desirable appendage to my Course of History for Children:

‘ SARAH TRIMMER.’

- ART. 33.—*The History of Susan Gray: as related by a Clergyman; and designed for the Benefit of young Women when going to Service, &c. &c. 12mo. 2s. Boards. 1802.*

The design of this clergyman is a very good one; and if he can prevail on young women to read the History, and to digest what they read, he will do them infinite service.

- ART. 34.—*The new Children in the Wood; or, the Welch Cottagers. A Tale. By Elizabeth Somerville. 12mo. 1s. 6d. Half-bound. Crosby and Co. 1802.*

The old ballad of the Children in the Wood has been so long a popular story, that Mrs. Somerville must not be offended if we prognosticate a continuance of its existence many generations after its present descendent has expired. We do not, however, wish by this to dispraise her performance; for her Welch Cottagers will be considered by children as a very entertaining narrative.

- ART. 35.—*Mabel Woodbine, and her Sister Lydia: a Tale. Interspersed with moral and original Stories. By Elizabeth Somerville. 12mo. 1s. 6d. Half-bound. Crosby and Co. 1802.*

- ART. 36.—*The Birth-Day; or, moral Dialogues and Stories, for the Instruction and Amusement of Juvenile Readers. By Elizabeth Somerville. 12mo. 1s. 6d. Half-bound. Crosby and Co. 1802.*

The former of these volumes relates the history of a country family; and the latter contains half a score of dialogues. Either of them is well enough adapted to the capacities of younger children.

- ART. 37.—*The Cabinet of Lilliput, stored with Instruction and Delight. 12 Vols. 9s. Harris. 1802.*

This is a neat case, containing twelve small volumes, which will serve as a pretty present to a child; but we think that, in such a collection, some of the books might have been filled with longer stories and more important instruction.

ART. 38.—*Family Stories; or, Evenings at my Grandmother's; intended for young Persons, of eight Years' old. By Miss Gunning. 2 Vols. 12mo. 4s. Half-bound. Tabart. 1802.*

These family stories are amusing enough; but the language is, in general, above the comprehension of a child of eight years' old.

ART. 39.—*The Adventures of Kamoula, the lovely Arabian; or, a Vindication of the Ways of Providence, exemplified in the Triumph of Virtue and Innocence over Corruption, Perjury, and Malice. 18mo. 1s. 6d. Half-bound. 1801.*

The history, from which these adventures are compiled, is taken, we are told, from an old French novel. The story is related in the eastern manner; and the language employed in it is correct and pleasing.

ART. 40.—*A new Introduction to the Latin Tongue, on the Plan of the Grammar used at Eton and other Schools, with considerable Additions and explanatory Observations. 12mo. 3s. Bound. Rivingtons. 1801.*

There is a little book, called *The Accidence*, placed in the hands of boys when they begin their Latin studies; and after they have conned this well, they proceed to *Lily's Grammar*. Here we have the *accidence* and *grammar* bound together; and the *accidence* is filled with remarks which a boy will not read, unless compelled by force; and if he do read them, it will be all loss of time, for he cannot understand them. Instead of increasing the size of the *accidence*, we should rather wish to see it diminished; and it is a cruel thing to put into a boy's hands so much small print with bad ink, as this work exemplifies. Instead of an *Introduction to the Latin Tongue*, we should rather recommend it to be entitled *Remarks on the Latin Language*, for those who have made some proficiency in that study.

POETRY.

ART. 41.—*Sketches in Elegy; and other small Poems. 8vo. 2s. Cawthorn. 1802.*

'Gentle reader, if these small poems come in thy way, and if you condescend to read them, I pray you to forget for a few minutes that they are new, and the author of them not known.' P. iii.

It is impossible to oblige the author: we cannot forget that his poems are new, because we know they never could have lived to be old.

'The Roman genius then sublimely rose
In godlike Tully, murder'd by his foes;
And Cæsar might all human fame forego,
Were he not to ancient father Rome a foe.
There her proud heroes undisturbed lie,
Then would their fame the scythe of Time defy.
Tho' levell'd in the dust, above them stands
Some fleeting sign of ever busy hands;
The wit of man would make his emblem stay,
Outlast the date of this corrupting clay;

But still against these eternal laws upstand
 A bar to presumptuous man the Gods command,
 Shall moulder to nought what vain records can boast,
 In th' irremeable ocean of oblivion lost.
 Sunk in the flood of time they waste away,
 Each short-liv'd mark memorial of a day.' p. 36.

ART. 42.—*Jacobinism; a Poem.* 4to. 3s. 6d. sewed. Nicol. 1801.

'What is Jacobinism, but an insidious fiend, that prowls about the world, stimulating mankind to resist the necessary energies of human jurisdiction, to disbelieve in revelation, and even to doubt the existence of God? Is there no such spirit working, at this moment, in this country? Shall we be told that this is a mere chimera, a phantom tricked out by ignorance and conceit, at the very time the nation is imbibing its poisonous blasts, and feels them rankling in its vitals? Look into society of all descriptions, and you will find the peer, the private gentleman, the merchant, the tradesman, the mechanic, and even the women, tainted with this pest.' p. vii.

This monster, according to the poet, is produced (we presume, like Orion) by Voltaire, Rousseau, and Weishaupt.

'By these engender'd, by the Furies bred,
 A blood-fed monster rears his Gorgon head;
 The day's bright planet sickens to behold,
 And shrouds, in deepest gloom, his beams of gold;
 Earth shrinks his eye's detested glare beneath,
 And life recoiling withers in his breath!
 Roused by his roar, and new to human kind,
 Demoniack phrensy fastens on the mind;—
 Unheeded, starting from his cave profound,
 With cautious step, Sedition prowls around;
 In every ear he pours the insidious tale,
 In every land the glozing lies prevail;
 In every breeze that wakes the orient day,
 The subtle hell-hound snuffs his destined prey.
 High o'er the cross see atheist banners wave!
 See Desperation triumph o'er the grave!
 See man renounce his title to the skies,
 And join the brute, that labours, feeds, and dies!' p. 8.

This is a fine poem! such as a man of genius would produce after a visitation from the night-mare, instead of the Muses.

ART. 43.—*The Valley of Llanberno, and other Pieces in Verse.* By John Fisher, A. B. 8vo. 3s. 6d. Boards. Hatchard. 1801.

This descriptive poem, if it can boast of no excellence, is at least free from any prominent fault. The 'Grongar Hill' has been Mr. Fisher's model. We extract the concluding passage.

'Sometimes let my footsteps lead
 Where the streamlet skirts the mead,
 Where the Naiads' murmurs near
 Softly fall upon mine ear;
 Or where scarcely marks the eye
 The calm current stealing by.

Thus in lapse that never sleeps
 Time its noiseless tenor keeps ;
 Each unwatch'd, by night, by day,
 Glides for evermore away ;
 This to vasty ocean tends,
 This the gulph eternal ends.
 Or when summer-suns arise,
 Darting day thro' cloudless skies,
 Hence I seek the covert shade,
 Where the grove o'erhangs the glade ;
 Meeting light-wing'd zephyrs there,
 Stealing on ambrosial air,
 To salute with freedom nigh,
 Those sweets nymphs of fantasy,
 By the eye of poets seen
 Flitting o'er the path-way green.

' And not seldom let me hear
 Echo in her grotto near :
 She uncavern'd slyly flies,
 But pursu'd by her replies,
 (Mocking, viewless, vocal maid)
 Would the thoughtless swain mislead,
 'Till her distant voice expire,
 Where the wid'ning hills retire.
 So a clown a showery bow
 Chases thro' the meads below,
 'Till the faint and flying beam
 Wakes him from his golden dream.

' But one nymph more airy still,
 Oft I woo on this lone hill,
 As I sit at mystic eve,
 And my easy measures weave,
 Catching at a laurel sprig,
 But with hopes too fondly big.
 Ah ! her whispers soft, I fear,
 Faintly are remurmur'd here ;
 And her light ærial strains
 Lost in what my fancy feigns.—
 Nymph of ever-new delight,
 Only aid my humble flight,
 And my hours of bliss prolong
 By th' ideal charms of song,—
 Still unenvious will I live
 Of what Fortune's smiles may give,
 Of the world's less real joys,
 Wealth, and pow'r, and pageant toys.' P. 34.

A great part of the volume is occupied by a travesty of the dispute between Ajax and Ulysses. 'For the levities in it,' says the author, 'no other apology can be made than that it was done at an injudicious time of life, about the age of twenty.' This is a foolish apology. Some excuse may be offered for the boy who writes such ribaldry,—none for the man who prints it.

DRAMA.

ART. 44.—*The second Part of King Henry the Fourth, altered from Shakspeare, as it was acted at Reading School, in October, 1801, Published, as it was performed, for the Benefit of the Humane Society.* 8vo. 1s. 6d. Elmsly. 1801.

Another of Shakspeare's best plays is here most admirably adapted to a representation by school-boys.

Doctor Valpy complains, in an advertisement, of part of our critique on King John; and adds a commendation of the English reviewers in general, with which we are greatly delighted;—for who is not delighted when praised by a man of such reputation for learning and talents? We cannot, however, see cause to alter our remarks.—Our opinion is simply this. Obscenity and corruption should be discharged from every publication. To works whose object is precision, as the mathematics, the sciences, &c. truth should always be restored as soon as found wanting; but surely this severity is not needful with poetry, whose privilege is fiction and invention. We make this remark, as supposing Dr. Valpy right, and Shakspeare wrong in the *real* character of Constance, which we by no means are convinced of. At all events, if the several impassioned speeches to be met with in that immortal bard were expunged, because the speakers themselves would not have made them when under the dominion of reason only, half his beauties, at least, would be destroyed. If some Grecian of the present day should set about correcting the defects of Homer's geography according to modern discoveries, what would the world say of his attempt? *Quandoque bonus dormitat Homerus*, said the Latin poet; but he did not attempt to alter his copy;—and, should every one, who *dreams* that Shakspeare *nod*s, be allowed to make erasures with impunity, Dr. Valpy must be sensible that, before the present century expire, he would be as patched and motley as Harlequin's jacket.

ART. 45.—*Urania; or the Illuminé: a Comedy, in two Acts. As performed at the Theatre Royal, Drury Lane. By William Robert Spencer, Esq.* 8vo. 2s. Ridgway. 1802.

The intention of the writer in the drama before us is certainly a laudable one; but we have no other commendation to bestow upon it. To laugh at ghosts and sorcery deserves our praise; but the mode by which it is effected merits equally our reprehension. Will it appear probable to the reader that a sovereign princess should condescend to personate a spirit in a man's bed-chamber, in order to secure his affection? or that his father, another sovereign, should not be wanted in his kingdom, whilst he is attending him as an Armenian?

The under-characters have too much of that buffoonery which is at present the disgrace of our comedies.

NOVELS.

ART. 46.—*The White Knight, or the Monastery of Morne. A Romance. In 3 Vols. By Theodore Melville, Esq.* 12mo. 10s. 6d. sewed. Crosby and Letterman. 1802.

'In wandering through the regions of romance,' (says our author)

the writer is generally content to amuse the fancy, without the smallest regard to moral or probability. I have, however, endeavoured to connect fancy, moral, and probability; and while a feast is spread for the imagination, I have not been inattentive to the amendment of the heart. P. iii.

Against the moral we have nothing to say; nor shall we quarrel with the degree of probability; because, although this romance be improbable enough, there are a hundred more so in daily circulation. But against the language we must issue our protest; for it is shockingly defective throughout; and the first period in the book is an incomplete sentence.

ART. 47.—*Lady Geraldine Beaufort, A Novel in three Volumes. By a Daughter of the late Serjeant Wilson. 12mo. 12s. Boards. Robinsons. 1802.*

The heroine of these volumes is the daughter of the duke of Somerville, who dying, his large fortune devolves on her, and his title on his nephew. This young couple fall in love with each other; and, after their share of trials and troubles, before and after marriage, are rendered happy in conclusion. We could find cause for complaint in many incidents of this novel. Lady Geraldine is made to become enamoured at fifteen, and of age at seventeen, when there is no kind of reason why she might not as well have been the one at nineteen, and the other at the accustomed time of twenty-one. Her conduct also to Pelham in her apartment, who had nearly ruined her in the dark while she conceived him to be the duke of Somerville, was a great deal less cautious than her former behaviour to that nobleman. But, upon the whole, the story is well conducted, and will afford pleasure and amusement to the novelist.

ART. 48.—*The Heir Apparent: a Novel. By the late Mrs. Gunning. Revised and augmented by her Daughter, Miss Gunning. In 3 Vols. 12mo. 12s. Boards. Ridgway. 1802.*

If novels were written in our days as they were half a century back—that is, with all the care and attention their authors could bestow on them—we should term the Heir Apparent a hasty production, full of repetitions and inaccuracies of language. But, as the circulating library must now be yearly supplied at wholesale price, and he who writes fastest is the best man, it is but fair to allow that this article is of as marketable a quality as the produce of most other manufacturers,

MISCELLANEOUS LIST.

ART. 49.—*A Letter, addressed to the Honourable Charles James Fox, in consequence of his Speech in the House of Commons, on the Character of the late most noble Francis Duke of Bedford. To which are added, Observations on a Sermon preached in the Parish Church of Woburn, March 14, 1802, the Sunday after the Interment of the late Duke of Bedford. By Edmund Cartwright, A. M. &c. 8vo. 1s. Rivingtons.*

Want of religion is a defect in every character, which cannot be

supplied by rank, by talents, by wealth, by all those acts in social life which endear man to his companions, or render him distinguished in the pages of history. The encomiasts on the duke of Bedford have been silent on his religious principles; and, on this ground, they, who have endeavoured to embalm his memory in the house of commons and the pulpit, are called to a severe account by this writer, who, with religion perpetually flowing from his pen, shows, by the bitterness of his invectives, that its benign influence has not yet produced a desirable effect on his heart. We recommend to this author, and to the societies he panegyrises—The Proclamation Society, and the Society for the Suppression of Vice—to read the Memoirs of the Inquisition, and to contrast, with the modes adopted by St. Dominic and his disciples for the reformation of manners, those pursued by our Saviour, and exemplified in his life and precepts. True religion is kind and gentle, renders not railing for railing, and uses the arms of the spirit, not those of the flesh.

ART. 50.—*Instructive Selections; or, the Beauties of Sentiment. Being striking Extracts from the best Authors, ancient and modern, in Prose and Verse, on a great Variety of Subjects, divine, moral, literary, and entertaining, on a new methodical Plan. Also a List of the best Books on the principal Subjects, and the Names of the Authors annexed to the Extracts. By the Rev. G. G. Scraggs. In 2 Vols. 12mo. 8s. Boards. Symonds. 1802.*

We can, with much pleasure, recommend this work as a well-selected and serviceable compilation.

The first volume is a brief compendium of theology; the second a collection of instructive and moral pieces. The latter, however, it must be confessed, will be the most generally esteemed; for it is culled from authors of all parties; while the former is, almost exclusively, confined to the writings of those of the evangelic or Calvinistic persuasion.

ART. 51.—*Essays, moral, economical, and political. By Francis Bacon, Baron of Verulam, and Viscount St. Albans, 8vo. 6s. Boards. Payne. 1801.*

The student in physics and experimental philosophy will regard with filial reverence and awe whatever has proceeded from the pen of the great father of those sciences in England; and although lord Bacon's Essays were of less importance than the *Novum Organum* at the time of publication, yet at this period they are the only part of his works, perhaps, which have not been superseded by subsequent writers. It is enough to say of the volume before us, that it is very neatly printed, and faithfully executed.

ART. 52.—*Essays moral, economical, and political. By Francis Bacon, Baron of Verulam, &c. 8vo. 6s. 6d. Boards. Jones. 1801.*

ART. 53.—*The miscellaneous Writings of Francis Bacon, Baron of Verulam, &c. on Philosophy, Morality and Religion. Now first collected into one Volume. 8vo. 6s. 6d. Boards. Jones. 1802.*

The contents of the first of these volumes are precisely the same with those of our former article; and the other, as the title imports, is a collection of apophthegms and other miscellaneous papers.

ART. 54.—*Works of the late Dr. Benjamin Franklin; consisting of his Life written by himself: together with Essays, humorous, moral, and literary, chiefly in the Manner of the Spectator. 2 Vols. 8vo. 8s. Boards. Jones. 1802.*

Before a man presumes to boast, he should be perfectly satisfied that he has a right for boasting; otherwise he will sink below his level in the exact proportion that he expected to rise above it. The name of Dr. Franklin is enough at all times to sell his *genuine* works; for who stands higher in the opinion of the lovers of philosophy? Where was occasion then to puff off this edition by an advertisement about two papers added to it, which every one knows to be *spurious*? The fact is, that a paper on the 'Theory of the Earth,' another on the 'Preference of Bows and Arrows in War to Fire-arms,' and a third containing 'Loose Thoughts on an universal Fluid,' printed in former editions, are omitted in this: while the two papers in question, on 'White-washing,' are given as Dr. Franklin's, though no one before ever dreamed of attributing them to him. They have been always received in America as the production of Francis Hopkinson, author of 'The Battle of the Kegs,' and may be found in his works, printed in three volumes, at Philadelphia, in the year 1792.

ART. 55.—*Dramatic Rights: or, private Theatricals, and Pic-nic Suppers, justified by fair Argument. With a few Whip-Syllabubs for the Editors of Newspapers. By W. Cutsepear. 8vo. 2s. Badoock. 1802.*

Mr. Cutsepear, with a great deal of form, gives a regular receipt for two shillings, to each purchaser, on the back of the title-page; and then talks much, at the end, of the cheapness of his pamphlet. It is frequently our unfortunate lot to differ in opinion from the authors whose works we examine; and we can only say, in the present instance, that we would not give one shilling for a dozen copies.

ANSWER TO A CORRESPONDENT.

MR. GREGORY complains of our review of his *Astronomy* in a letter too long for insertion: yet we have not been sparing of our praise, and may probably meet with censure from others for expressing too strongly our commendation. He tells us—and we willingly insert the declaration—that the *arrangement* of his work 'has received the marked and specific approbation of some of the most able tutors in the university, as well as of other excellent mathematicians in different parts of the kingdom.'—Of this *arrangement*, we have still no hesitation in saying that we do not like it: we have, nevertheless—and we have already professed as much—a good opinion of Mr. Gregory as a teacher of astronomy; while we contend that we have read better treatises upon the subject. Perspicuity of composition, and *facility of instructing*, are totally distinct concerns: we suspect Mr. Gregory has confounded them in his account of the plaudits he has received. If he regard the one as a necessary consequent upon the other, we refer him, for better information, to the tutors who have so liberally praised him.

Mr. Gregory expresses a conviction that the view of his arrangement, as given in the xth and xith pages of his Preface, if presented

to the public, would be sufficient to repel the disapprobation complained of. Still retaining our opinion, we insert it to oblige him.

The work commences with a determination of the figure and dimensions of the earth; which is followed by an explanation of terms relating to some imaginary points, lines, and circles on the earth, and their corresponding ones in the heavens: the apparent diurnal motions of the heavenly bodies are then briefly described, the diurnal and annual apparent motions of the sun are more particularly pointed out, and the method of ascertaining the situation of the ecliptic (or circle, in which the sun's annual motion appears to be performed) is explained. This is followed by an elucidation of the seasons, a determination of the length of the year, and an account of the precession of the equinoxes: these are succeeded by a description of the methods by which the relative situations of the fixed stars have been ascertained, the nature and necessity of the artificial distribution of them into constellations is shewn; and an enumeration of the constellations, and the most noted stars in each, is given. The author then explains the nature of parallax, refraction, and the equation of time, since the corrections depending upon them are of so much consequence; and exemplifies the use of that part of astronomy which determines the apparent motion of the sun, and the relative situation of the fixed stars, by a collection of problems, in which are given the methods of determining the rising, culminating, setting, &c. of both the sun and the stars: this part of the work includes as much of the science as could be known previous to the discovery of the planets, or the determination of the orbit and motions of the moon. After this the astronomy of the planets is commenced: the most striking of their apparent motions are described, and the description is followed by a concise sketch of the most celebrated systems which have been invented to account for the various phenomena; and reasons are assigned for assuming the system of Copernicus, as improved by Kepler and Newton. The theory of apparent motions is then laid down, and applied to the phenomena of the planetary motions: the law is shewn by which the planets are retained in their orbits, and its conformity with the law of gravity is rendered obvious. To this succeeds the determination of the orbits of the planets, and the various elements of their theory, from observation: in order to effect this in the most natural way, the situation and magnitude of the earth's orbit are first established, as a proper basis for those geometrical operations which lead to the determination of the orbits of the other planets. The apparent and real diameters, the times of rotation of the sun and planets, and the inclinations of their axes, are then ascertained; and the illustration of their phases, stations, and other appearances, is completed. These are followed by the astronomy of the moon and satellites, and the ring of Saturn—by the doctrine of solar and lunar eclipses, and occultations of fixed stars by the moon—by an explanation of the nature of the transits of Mercury and Venus over the sun's disc, and the method of deducing the sun's parallax from observations on these transits. After these are given three chapters, on the astronomy of comets, the aberration of light, and the determination of terrestrial latitudes and longitudes. In the last chapter, the contemplation of the fixed stars is resumed; an enquiry is made into their distances, magnitudes, nature, number, and motion; and this naturally suggests some reflexions on the immensity of the universe, and some arguments to prove the existence and attributes of the great first cause: with which the treatise concludes. Throughout the whole, it is supposed that the reader has obtained a previous knowledge of the principles of algebra, plane and spherical geometry and trigonometry, conic sections, mechanics, optics, and the projections of the sphere: the doctrine of fluxions is only made use of in one or two instances, and those respecting matters of mere curiosity.

On reverting to our last number, we find an error in the note at the bottom of p. 255. It is to Aristotle's *Physical Acoustics*: alone the observation there stated should be confined, and not extended to his *Treatise on Wonderful Acoustics* (*Περὶ θαυμάσιων ἀκουστικῶν*), as the note intimates.

APPENDIX

TO

THE THIRTY-FIFTH VOLUME

OF THE

NEW ARRANGEMENT

OF THE

CRITICAL REVIEW.

ART. I.—*Mémoires de l'Institut National des Sciences et des Arts.*
Memoirs of the National Institute of Sciences and Arts. Vol. III.
 Paris. 1801.

IN our review of the former volumes of this collection, of which each of the three classes has published two, we were compelled to consider them as inferior to their predecessors of the Royal Academy, and to remark that the new institute followed with unequal steps: and though in the present volume we find some memoirs of deep and recondite research; though a few in other branches are interesting; yet, on the whole, the merit is not so great as to induce us to soften the censure which justice has already drawn from us; and we must still wait for the meridian of a brightness which at present scarcely shines with more than a morning lustre.

We have already explained the nature of the history of the Institute, and need not repeat it.—The first article in the volume before us is a report of a memoir presented to the class by M. Callet. The commissioners were MM. Bossut and Le Grange; and the memoir is entitled ‘Considerations on the Summation of certain periodical Series;’—series so called, because they are composed of periods which return without variation to infinity, and form the mean between converging and diverging series. M. Callet endeavours to show, that, by the generation of this kind of series, they can only represent vague and indeterminate quantities. On the whole, he seems to have succeeded in his object, and the commissioners think that the memoir merits publication.

The second memoir, of which a report is given in the class of Analysis, is by M. Biot, and entitled ‘Considerations on the Integers of Equations with finite Differences.’ The author’s object is to generalise some methods, and resolve some difficulties,

relative to the theory of differential equations raised, and to the multiplicity of their integers. The commissioners MM. la Place and Prony speak with great respect of this memoir, and the author's other labours. M. Biot seems to be a young man of considerable promise, and has since, we apprehend, been elected member of the National Institute.

The next class is that of Mechanic Arts; and we find a report of a new Telegraph, the invention of MM. Bréguet and Brétancourt, by MM. la Grange, la Place, Borda, Prony, Coulomb, Charles, and Delambre. The machine is peculiarly simple, consisting only of a perpendicular and a moveable arm, called *the arrow*. The position of the arrow, and the angle it makes with the horizon, express whatever is wanted from the telegraph. The commissioners speak of it with much respect; and, by the addition of lanterns, it is adapted for conveying intelligence by night. A plate would have greatly facilitated the comprehension of the reader.

In the class of Philosophy, we find the remarks of M. Bausard on the Tides of Teneriffe, who found them very irregular. Lalande fixed the period of high water at noon. Other authors have supposed it to be at three o'clock. We suspect Lalande to be nearest the truth.

In the class of Chemistry, there is a report on a memoir of M. Cossigny, by MM. Fourcroy and Guyton. Its object is to recommend the cultivation of woad in the Isle of France, from which he proposes to prepare a true indigo. A similar substance may, it is said, be obtained from the blue scabious. The memoir, however, affords no certain process or plan, but only proposals and inquiries; and the author seems unacquainted with the latest and best works on the subject. On the whole, the commissioners applaud his zeal and patriotism, and wish him to pursue the inquiries more pointedly and scientifically.

We next find a report by MM. Bayen, Pelletier, Vauquelin, Chaussier, and Lelievre, on a metallic ingot, sent to the legislative body by the Commission of Finances. They requested to know its composition, and whether it could be imitated. The object we are unacquainted with. The metal was white, and, when broken or filed, the colour was yellowish; its specific gravity 9.4776. The commissioners found it composed of nearly equal parts of silver and copper, with a very little arsenic, and about 0.04 of gold.

'An Abstract of a Report respecting Colours for Porcelain, by M. Dihl,' follows. The great object pursued is to discover substances whose colour will not change by vitrification. Few of these only have hitherto been known, and the preparation has been generally concealed. The commissioners, MM. Fourcroy, Darcet, and Guyton, think that the author has in general succeeded, and greatly extended our knowledge in this branch of chemistry.

The same colours appear, in their opinion, to be equally useful in painting in oil, on cloth and other substances, and to be scarcely impaired by time or the usual causes of imperfection.

The history of the prizes follows, of which few have been distributed: of the first three questions no candidate has appeared for the two former. That on the orbit of a comet was fully answered by Burckhard. The titles of the memoirs which the Institute think worthy of being printed in the *Memoirs of the Savans Etrangers* are next introduced; and to these succeed the inventions, machines, and preparations approved by the society, and a list of the printed books presented to it. The *éloges* are those of the venerable Daubenton and of Lémonnier, by M. Cuvier. The life of Daubenton is peculiarly valuable; and we regret that we cannot, from its extent, notice even the leading facts.

The first memoir is that so often mentioned, 'An Inquiry into the Laws of Affinity, by M. Berthollet,' which is continued in different parts of the volume. The second is entitled 'Chemical Considerations on the Use of Oxyde of Iron in dying Cotton, by M. Chaptal.' Cotton has a very considerable affinity with oxyd of iron, so as to attract the whole of it from a bath. It is usually employed in a state of solution; and the acetous, or any of the mineral acids, is resorted to for this purpose. The acetous is preferred chiefly, because it does not destroy the cloth, as the other metallic salts will do, unless it be immediately immersed in water. M. Chaptal proceeds to show what colour the oxyd of iron will produce, without addition or preparation, or when employed with madder or the astringent principle. The colour of iron is a very solid one; but so greedy is the cotton of this colour, that it soon becomes harsh to the eye, and injures the stuff. The colour which it gives is the shammy. When the iron is precipitated, the colour is of a dirty irregular green, which however soon becomes yellow. The management of this colour, so that it may unite with the softer and more uniform colour of vegetables, is particularly described. The management of the iron with the astringent principle is also interesting, but too long for this place. It has been supposed, that, by increasing the proportions of sumach, alder, or the green oak, the use of galls may be superseded. This is indeed the case with wool or silk; but with cotton the colour is dry, thin, and less solid.

'III. A Memoir on the Motions of the Orbits of the Satellites of Saturn and Uranus (the Georgium Sidus), by M. la Place.' On comparing the results of the observations of Cassini and Bernard, Lalande concluded that the node of the orbit of the last satellite of the former planet, which is not like those of the first six satellites in the plane of the ring, but a little inclined to it, had gone back, in the period of seventy-three years, $60^{\circ} 50'$, about $5' 37''$ annually. M. la Place, in the present memoir, inquires

what would be the result of the theory of gravitation. He finds that the first six satellites are kept in the same plane by the attraction of Saturn and his rings; but the distance, and perhaps the size of the seventh, renders it subject to other powers, and particularly of the Sun. The subject, however, is pursued in too minute and scientific analysis for an abstract; nor have the observations been yet sufficiently numerous or exact.

‘IV and V. Second and third Memoirs on the Use and Utility of Mercurial Preparations in the Small-Pox, by M. Dessessartz.’

The first memoir on this subject we noticed in our 33d volume, p. 479. In the second, the author examines the question historically; that is, he traces, in different authors, numerous instances in which mercury has been given previous to the disease, and on its appearance. In these the eruptions have either not appeared, or been remarkably few, and the whole disease peculiarly mild. The event the author, after an inquiry somewhat too minute and prolix, thinks to be owing to the medicine, as a specific. The facts advanced are, at least, numerous and valuable. In the third memoir, our author endeavours to show that the mineral preparation has been, in his own practice, successful, and lays down the rules for conducting it. Our medical readers, and particularly the advocates for the cow-pox, will not expect us to detail more particularly the plans of M. Dessessartz laid down in the memoir before us.

‘VI. A theoretical and practical Determination of the Powers which bring different Needles, saturated with Magnetism, to the magnetic Meridian, by M. Coulomb.’ This memoir is supplementary to the author’s former labours, which we were unable to follow, from the difficulty of abridgement, and the impossibility of extracting any part with advantage. Whatever be the nature of the magnetic fluid, the author finds, that, from its known laws, it may be subjected to calculation.

‘VII. Memoir on the Theory of the Moon, by M. la Place.’ This very scientific memoir relates to a motion of nutation in the lunar orbit, analogous to that of the terrestrial equator, the period of which is that of the motion of the nodes of the moon. The terrestrial spheroid, by its attraction on the satellite, produces an oscillation on the lunar orbit, as the attraction of the moon produces an oscillation on our equator.

‘VIII. Experiments to ascertain the Cohesion of Fluids, and the Laws of their Resistance, in very slow Motions, by M. Coulomb.’ This memoir is truly excellent; but the whole depends on minute experiments and calculation, so that we cannot even convey a faint idea of it.

‘IX. A Memoir on the Cupellation of Lead, in the great Way, containing some Reflexions on the Inconveniences resulting from the Cupels made from Ashes; followed by a new economical Method of constructing these Cupels; by M. Dubamel.’

The cupellation of lead is the mean of separating the silver from it; and the principle on which this is effected is the property of the glass of lead to penetrate different substances, and leave the silver, which, in the same heat, will not be oxydated. The vessels in which this is performed are called cupels, and are made from the ashes of bones or of wood. As they are soon saturated with the lead, they are expensive in the usual management. Other methods have been adopted in England; and our author refines still further upon them.

‘X. An Essay on the Analysis and Re-composition of the two fixed Alkalis, and of some of the Earths supposed to be simple, by MM. Guyton and Desormes.’ We announced this discovery some time since; but we own that we expected a more detailed and more scientific support of it. The whole amounts to little more than suspicion—yet a suspicion not wholly without foundation; the great principle of which is, that, in different processes with kali and soda, lime and magnesia respectively appeared; and on repeating the experiment with the same alkalis, there seemed to be no limits to the appearance of the two earths. Many of M. Desormes’ arguments are derived from the changes produced in consequence of vegetation. These, though deserving a better appellation than theoretical, are however not so clearly established as to afford a sufficient foundation to a doctrine whose influence would be very extensive. We shall translate what M. Guyton remarks from himself. It is almost the whole of his share of the memoir, which more particularly refers to the subject.

‘New processes have been employed. They have been varied and repeated frequently; and, to confine the conclusion to precise facts, there can be no doubt that, by treating pot-ash with different chemical agents, when the salt is perfectly pure, lime may be separated, and that the operations which produce this consequence are those in which the affinities of hydrogen are chiefly conspicuous. I owe this conviction to two experiments.

‘The first is the decomposition of oxygenated muriat of pot-ash by the phosphoric acid. Infusing this mixture in a crucible of platina, the mass is re-dissolved; and if the excess of acid be saturated with ammonia, a phosphat of lime is precipitated; and this operation may be repeatedly performed on the same quantity of muriat, without any diminution of the product. The second experiment is a process in which pot-ash infusion acts on charcoal. A considerable portion assumes the form of carbonic acid; and the combustion of hydrogen is visible, which cannot be renewed by adding water to the mixture when the pot-ash is saturated with carbonic acid: the remainder

is pot-ash in the state of carbonate; and lime, which the oxalic acid immediately separates from the nitric.'

The rest of the article, we have said, consists of what may be styled presumptive proofs, and experiments by no means conclusive. We have not found that the subject has been reconsidered; and, indeed, doubts will easily suggest themselves to the experienced chemist. We must however wait for the result of further and more decisive experiments.

'XI. Memoir on the Changes which take place in the Organs of Circulation in the Fetus when it has once begun to breathe, by M. Sabatier.' These doctrines are by no means new, though not generally known. Instead of the right and left auricle of the heart forming one cavity by means of the foramen ovale, in order that the blood from the placenta may be mixed with that which has passed through the lungs, M. Sabatier thinks that the blood from the lower vena cava passes into the left auricle, and that from the superior into the right; so that all the blood returns, *secondarily*, to the placenta before it has re-commenced its course, nearly as in the adult; it traverses the whole of the aorta; and the fluid, in its circulation, describes the figure of 8. This doctrine was published by the author in 1774, in the Memoirs of the Academy, and has been repeated in different publications; but is not very generally known, except on the continent. The cause of the commencement of respiration is examined somewhat more accurately than in other writers, but more diffusely. The principle of M. Sabatier is, that, from the difference of position, the abdominal viscera fall down, and draw with them the diaphragm; thus expanding the lungs, and bringing the intercostal muscles, by consent, into action. The vessels of the lungs are thus more completely filled; and the blood is carried into the right auricle so copiously, that the valve of the foramen ovale is closed, and cannot admit the blood brought to it by the inferior cava. The proof of the falling down of the viscera, thus described, and its consequences, is drawn from a minute anatomical investigation of the direction of the aorta and its first ramifications. In the fetus, for instance, the common trunk of the subclavian and right carotid arises from the most elevated part of the arch of the aorta; while the left subclavian '*answers*' to its lowest part, contrary to what is observed in the adult. When the liver, too, was raised into the cavity of the thorax by pressing up the diaphragm, the hepatic veins were nearer to the foramen ovale, and the blood passed into the heart in an almost horizontal direction: but, after the liver had taken its proper situation, they were at a greater distance, and the passage was more oblique. For a similar reason, the *canalis arteriosus* makes, after birth, a more

acute angle with the aorta; and its great elasticity, or greater muscular power, (for its parietes are thick and solid) soon occasions its contraction into a ligament. The umbilical arteries are obliterated in consequence of these changes and the extension of the legs, which straiten the folds of the femoral arteries, and produce a freer circulation in the lower extremities: whence, he might have added, arises a more rapid increase of their bulk soon after birth.

‘XII. Memoir on the Art of making Gun-Flints, by M. Dolomieu.’ It is, we believe, generally known that gun-flints are struck into their usual form by a lucky or a dextrous blow of the hammer. The agate flints are ground on a wheel. The cheapness of gun-flints supports the account of our author, which is truly astonishing, viz. that a good workman will prepare and finish a thousand gun-flints in three days. It is not a very nice or difficult task. M. Dolomieu describes the *silex pyromachus*, as he styles it, very particularly: it appears to be a very pure siliceous stone, and the same as is usually found in calcareous mountains. He seems to think it almost peculiar to France:—we dare not say that the facility of breaking may not be confined to a few countries: but a *silex* of this purity is extremely common.

‘XIII. A Memoir on Mines, by M. Marescot.’ The chief object of this memoir is to show that the explosive force of gun-powder in mines is increased by not entirely filling the chamber. The expansion of the surrounding air is supposed, with some reason, to increase the power; but the experiments are neither finished nor conclusive.

‘XIV. An Inquiry into the Cause of the connate Umbilical Hernia, by M. Lassas.’ This memoir is, as usual, diffuse, but instructive. The swelling is not, strictly speaking, a hernia, but a tumor arising from the vast bulk of the liver, rupturing the *linea alba*, and leaving sometimes the liver, at others the small intestines, covered only by the *peritonæum*, exposed to view. It is usually fatal: but the little that art can effect is well detailed in the memoir before us.

‘XV. The Passage of Mercury over the Sun, observed 18th Floréal, year VII, by M. Delambre.’ This memoir is incapable of abridgement; but it is copious, profound, and instructive.

‘XVI and XVII. Two Memoirs on new methodical Arrangements of Birds and mammiferous Animals, by M. la Cépède.’

These memoirs show the author to possess comprehensive views of nature, and to hold no mean rank among natural inquirers. His work on serpents was a juvenile one; and some parts of his ichthyological system we have found reason to blame: yet, on the whole, he is a philosopher of considerable attainments; and his reflexions on arrangement, in general, are highly valuable. These we cannot enlarge on, but shall give the out-

line of his two systems, and begin with the mammalia, as the more important class.

The mammalia are arranged in two divisions: the first, those without membranous wings or fins; the second, those with wings. We are much pleased with this distinction, because we avoid two incongruities, that of classing the bats with human beings, and the whales with land animals in general. The subdivisions are taken from the form of the extremities; and the first is the quadrumanes, *four* feet resembling hands, and the pedimanes, *two* feet resembling hands. We thus find the kangaroo and the opossum with the monkeys; but some incongruity cannot perhaps be avoided in every part of a system. The subordinate divisions are taken from the teeth. The third, fourth, fifth, sixth, and seventh subdivisions, are the plantigrades, an articulated sole, adapted for walking; digitigrades, animals that walk on toes; pachydermes, animals whose toes are inclosed in a thick skin, and divided into more than two hoofs; bisulci, or ruminating animals with two hoofs; solipedes, those with one only; and, which is the last subdivision, and contains one genus alone, equus.

The second division contains the cheiropteres, animals whose fore feet are furnished with membranes like wings, and the naegeires, those with fins. In the former we find the American owl, defined by the four claws of the fore-feet greatly elongated. The finned animals are divided into the empetres, those whose fore-feet are in the form of fins; and the cetacea, animals without any feet behind.

Birds are divided into two sub-classes, which may be in general styled land- and water-birds. The former are more strictly limited by the following definition:—‘the bottom of the leg furnished with feathers, toes in no instance wholly united by a large membrane: the latter, ‘by the bottom of the leg wanting feathers, *or*, several of the toes being united with a large membrane.’ The *principal* divisions are taken from the situation of the toes, the *subdivisions* from the toes and claws, and the orders from the beaks. The first subdivision comprises the climbers, chiefly the parrot kind, with large strong toes: the second division is divided into the birds of prey, with very strong and crooked claws; the sparrows, ‘with claws slightly bent, toes very free, or united only the length of the first phalanx;’ the platypodes, flat feet, with the external toes united almost through their whole length: these are the birds with large bills, as the buceros. &c.; and the gallinaceous, with the toes of the fore-foot united at their base by a membrane.

The divisions of the second sub-class are taken, as before, from the situation of the toes; the subdivisions from the membranaceous connexion; and the orders from the beaks. The

first subdivision are, the water-birds, whose fore-toes are entirely united by a membrane; the latiremes, whose fore-toes are united by a large membrane; the river-birds, whose toes are united at their base by a membrane. The second division contains the running birds, as the ostrich, dido, &c. These are not all water-birds; so that M. la Cépède has not actually adhered to the distinction of terrestrial and aquatic. The two memoirs now noticed are the last of the volume; and we have no reason to think that the fourth volume of this collection has appeared.

We now enter upon the third volume published by order of the department of Moral and Political Sciences. This, as usual, consists of two distinct sections—its history, and its memoirs. The former, occupying seventy-five pages, exhibits an abridged account of the transactions of the class, a notice on the life and writings of M. Baudin, the prizes proposed, and a list of books presented. We must pay some attention to this part of the volume, before we proceed to the memoirs.

In the account of the transactions, we find that the labours of the class have been considerably directed to the formation of a system of pasigraphy, or universal language, founded not upon a uniformity of tongue, but of signs selected for the representation of ideas. This visionary attempt has been so frequently brought forward in all ages from the times of the Greeks and Romans to the present, and so frequently relinquished as an impossibility, even by its most sanguine inventors, that we have no expectation of success from any new exertions. Four or five different theories upon this abstruse subject, all of them said to be highly ingenious, have nevertheless been presented to the class, which has not only attended to their development, and discussed their respective merits in a variety of sittings, but has named a committee from its body for investigating still further the question of their practicability.

To another committee has been referred a project of M. Buttet, equally fugacious and chimerical; which, considering words as algebraic expressions, consists in resolving them by an algebraic analysis. According to this fanciful system, every individual word is compounded of one or more prepositions, of a proper radical and termination: of these elementary members the preposition is regarded as a co-efficient, and the termination as a quotient. M. Buttet investigates the value of the former, in connexion with that of the latter; and combining these three imaginary data of a term, its preposition, its radical, and its termination, he affects to deduce, from a series of rules constructed for the occasion, the most precise meaning of which the term is capable, and thus conceives that he is equally promoting the rectification of ideas and the perfection of language.

The labours of the Institute appear to more advantage in propounding for solution a variety of queries, many of them well digested and of considerable moment, to the Institute established a few years since by Bonaparte in Egypt, when, in the zenith of his victorious career in that quarter of the world, he was ambitious of adding the character of Mæcenæus to that of Cæsar. Of the answers we are not as yet presented with any statement; and we are fearful that the destruction of the establishment by posterior circumstances—an event which we cannot but deplore, as it is not likely to be replaced by any other nation—will effectually preclude our attaining the information we might otherwise have possessed.

To inquiries of this description the National Institute has subjoined others, concerning the mode of commercial communication with the East anterior to the discovery of America and the Cape of Good Hope. It is well known that at this period—to wit, from the twelfth to the fifteenth century—such communication was principally maintained by the Levantine states, and especially the Genoese; and to the public archives of the latter therefore, to the libraries of the archbishop and abbots of the republic, the National Institute has applied for many important documents they are supposed to possess; while it has referred the farther investigation of the subject to a committee composed of MM. Bouchard, Papon, De Salles, and Lévêque.

In our last article we noticed that much attention had been paid by the class of Moral and Political Sciences to the important subject of burials, both with regard to the health of the public and a decent veneration for the deceased. From the history before us, we learn that this attention has been carried to a still greater extent; that many valuable memoirs have been received, in answer to several very pertinent questions addressed to the nation at large; and that a committee has been appointed to consider of them generally, and to concentrate their contents into one homogeneous and practical paper. We cannot transcribe all the regulations which are herein proposed; it is enough to assert that many of them evince much political wisdom, and discover much sensibility of heart; some are, nevertheless, far too fanciful, and the whole purposely abstracted from all considerations of religion or a future state. We must make some allowance, however, for the fashion of the period in which they were drawn up. The profession of religion has of late been regaining its ascendancy; and as the combination of religious tenets of every description is admitted in their fullest extent with the proposed code, there can be no doubt that such a combination will instantaneously be effected.

Of the remaining labours of the class, the chief we have to notice are, first, an attempt to revivify an examination proposed as early as the year 1734, by the Academy of Inscriptions and

Belles Lettres, as to 'What has been the state of letters in France from the age of Charlemagne to that of Francis I.' and, secondly, an account of a decimal telegraph, invented conjointly by several ingenious artists; the basis of which is to designate every word in the French tongue by an appropriate cipher; the correspondence of which words and ciphers are to be learned by a dictionary, also devised and presented to the class by the same artists.

The department of Moral and Political Sciences has been truly unfortunate in the loss of several of its most valuable members and associates since the date of its last volume. Of the latter it has to commemorate the death of four—MM. Gautier de Sibert, Cafarelli du Falga, La Forbonnais, and D'Arçon; and of each we meet with an honourable mention, in a brief but appropriate biography. To the former it is a custom of the Institute to allot a larger space, in an express chapter, entitled a *notice*. Such a *notice* we now have, in consecutive order, on the life and writings of M. Baudin, by the secretary, M. Champagne. The class has indeed to deplore the death of two other resident members, MM. Creuzé-la-Touche and Legrand d'Aussy; the latter of whom is already known by name to the majority of our readers, from the analysis we have given of his contributions to the common stock of labour. But the biography of these philosophers is deferred till a future volume.

To Baudin the National Institute has been much indebted. He was one of its most active members; and a slight glance over our own articles upon this subject will show that his memoirs are among the most valuable it has produced.—Peter Charles Lewis Baudin was born at Sedan, October 18, 1748, of parents who were allied to the first families of the magistracy. He was designed for the bar, and was in consequence very sedulously educated under a tutor who had been the pupil of Rollin and Coffin, and from whose system of ethics he acquired a severity of morals which procured him the name of Cato. He completed his education at Paris, in the college of Louis le Grand, commenced the profession of advocate, and, in spite of the most seductive offers to the contrary, maintained the cause of the exiled parliaments in 1770. However, at the instigation of his friend Gilbert de Voisins, whom he tenderly loved, he quitted the bar a few years after he had been admitted to it, to become the instructor of his friend's children. In 1783 he married, returned to Sedan, occupied a variety of posts of honour in his native town; was afterwards elected into the legislative assembly, by the suffrages of the department of the Ardennes; next into the national convention; and, finally, into the council of ancients. With less violence than most of his colleagues, Baudin appears to have possessed far more honesty as well as

perspicuity of mind. In the performance of his respective duties he was indefatigable. There were few national committees of which he was not appointed a member, and none in which he did not take a prominent part. When, on the first establishment of the National Institute, he was nominated a member, he did not relax from the superior demands of his political functions; yet was he punctual in his attendance at its sittings, and eager, by his own writings, to promote its literary reputation. It was Baudin who first protested against the indecency of the common mode of sepulture,

‘At the first movement,’ says his biographer, ‘of his virtuous indignation against so cruel an indifference, a committee was unanimously appointed, of which Baudin was a member. In two memoirs, full of philanthropy, his eloquent voice impeached this truly moral depravation, which drives back into eternal oblivion those sacred spoils of the dead, without honouring them with a tear, without conceding to them those tender remembrances which are so imperiously demanded by nature and by gratitude.’

The memory of Baudin deserves therefore to be cherished by his countrymen. May his virtues form an object of their imitation! He died suddenly on the twenty-first of Vendémiaire, year VIII, shortly after the debarkation of Bonaparte at Fréjus, overpowered, in the opinion of M. Champagne, by the excess of joy which such an event, in conjunction with several other circumstances equally advantageous or glorious to his country, had produced upon his mind; but more probably, though more prosaically, from a sudden paroxysm of the gout, to which, notwithstanding the simplicity of his life, and the multiplicity of his literary pursuits, he had long been a martyr.

In the chapter containing the catalogue of prizes, which immediately follows the biography of M. Baudin, we find that the greater number of those proposed in the last volume are renewed in the present, with little or no alteration in the terms, in consequence of no adequate solutions having hitherto been returned. The two following questions are new. The prize for each—but their amount in either case is not mentioned—is to be distributed at the public sitting, Messidor 15, year IX.

‘By what causes has the spirit of liberty been developed in France from the period of Francis I. to the year 1789?’

‘What are the principal changes (geographical) which the globe has sustained, and which are either indicated or demonstrated by history?’

The history of the class closes with the list of printed books presented to it since the publication of its last volume. These

consist of fifty-four articles only—none of them very recondite, and few of them very valuable. All but one, which is an American publication, are indeed of the language of the country, and of very modern date. We proceed to the Memoirs.

‘ I. Discourse on social Science. By M. Cambacérés.’

Another leaf taken out of the Social Contract of Jean-Jaques.

‘ Mutual want engenders the first links of society. Incapable of sufficing for himself, man is compelled to seek his fellow man. It is want which whispers to mankind to unite their faculties, that every one may enjoy the faculties of the whole. Hence sciences and arts—all produced from the same mother, to embellish and exalt her—all the progeny of Nature, who, by the aid of Genius, unfold their talents, and generate a new nature in their turn. But, without protection and personal safety, of what use are these first links of society, since our chief want is to defend ourselves against ourselves? Hence, the first social relations being once established between individuals, it is necessary to introduce a rein,—to impose a rule of restraint. Thus authority issues and commands all by laws. Frequently impotent however, and more frequently still improvident, the law stands in need of an assistant, a helpmate. The wise and benevolent Author of Nature has given her morality,—imperious governess of mankind by hopes and fears. Arts, laws, morality,—in these three behold, then, the chief means of civilisation, the true elements of social science!’

All this has been said a thousand times before, and in nearly the same language.

‘ II. Geographical Considerations on the Southern Limits of French Guiana. By M. Buache.’

By the eighth article of the treaty of Utrecht, the northern boundary of the Brasils, or territory appertaining in that quarter to the Portuguese, is determined by the river Oyapok; and the object of the present memoirist is to prove that there are two rivers of this name, one situated on each side of the equator, at a distance from each other of something more than five degrees; and that the Portuguese, by pretending that the treaty of Utrecht refers to the northern Oyapok, have not only unjustly claimed possession of some of the most valuable part of Guiana, which ought to appertain to France, but have possessed themselves of a country to which they have no possible pretensions, and which they never were intended to possess by the treaty of Utrecht, whose decision relates to the southern Oyapok, or that situated in the *embouchure* of the river Amazon. This subject is well managed. M. Buache has read much, and examined closely; but it is probable that his arguments would have had little avail, had they not been powerfully seconded by the talismanic threats of Bonaparte. The writer observes, however, that the same name of

Oyapok, by which these two distinct rivers are confounded together, is referred to in several treaties between Spain and Portugal; but that the Oyapok is in these occasionally denominated, from its discoverer, the river of Vincent-Pinson. His object is to decide to which of the two Oyapoks the name of Vincent-Pinson will best apply; and he clearly proves that it can only appertain to the southern Oyapok, for that Vincent-Yanez-Pinson never touched, as is obvious from all the accounts we have of his voyage, on the northern side of the equator. He refers, moreover, to the Spanish and Portuguese treaties, in which the latter Oyapok alone is thus expressly designated; and concludes that the natural as well as the intentional boundary of the treaty of Utrecht, with respect to the French and Portuguese territories in this quarter, is the river Amazon. 'I leave it,' says he, 'to politicians to calculate what France has lost by the continuation of such an error; I will only observe that the interior of Guiana is in many respects one of the most interesting spots of all America.' The French government seems since to have thought the same, or perhaps thought the same beforehand, and merely communicated its ideas through the medium of the present memoir. The disputed line of coast is well illustrated by a chart.

III. Historic Essay on ancient and modern Navigations into high Northern Latitudes. By M. Bougainville.'

Of what length this essay is to consist, when concluded, we know not, for at present we are favoured with the first part alone; the object of which is to prove, first, that geography is a science altogether modern; and, secondly, that of all the voyages hitherto attempted or actually accomplished in these high latitudes, not one has proposed to itself a mere arrival at the north pole—the inducement having been either to find but a more expeditious course from Europe to the East-Indies, or to extend the lucrative traffic of whale-fisheries. It is to the immediate region of the north pole that our author wishes to direct the public attention, as a spot likely, if once attained and investigated, to be productive of infinite advantage to a variety of the most important sciences pursued by the mind of man.

To the navigation of the ancients M. Bougainville appears to give too slender a degree of commendation, excepting in the instance of the very questionable voyages of Pytheas, the whole of whose statements are supposed, in opposition to his own countryman, M. Gosselin, to have been founded on personal observation. With the more extensive and intrepid voyages of modern circumnavigators he is better acquainted; and among these the English, and especially the unfortunate Cook, come in for a due share of eulogy.

We have often had occasion to animadvert on the illiberal

conduct of the Hudson's Bay Company, who have not only, in many instances, impeded every attempt at obtaining additional information in their own quarter, but, like the Carthaginians of old, have been suspected, at times, of garbling facts themselves, and of purposely propagating gross misintelligence with respect to the course of different bays and rivers in their vicinity, in order to destroy all competition in their own gains. We are sorry to perceive the same observation advanced in the memoir before us, and in a manner that too fully confirms the truth of the rumors so repeatedly communicated to us on this head. The reading of M. Bougainville extends no later than to the voyages of captain Cook and his associates on the one side of the pole, and the expeditions of Pickersgill and Young on the other; and he has still doubts, therefore, of the existence of the passage which has been so frequently attempted, notwithstanding the confidence with which its existence is conjectured by the two latter in their statement communicated to the Royal Society. Had he been acquainted with the voyages of Vancouver, and especially of Mackenzie, of which latter some account will be found in our number for June last, these doubts would no longer have existed; since, although no continuous sea has yet been detected, the communication of immense rivers, whose course and conjunction are there clearly laid down, affords a complete inland navigation, and gives at least something of the passage which has been so long inquired after.

Here the limits of a periodical analysis compel us to rest. We shall resume the subject in our next Appendix; but must now hasten to vol. III of the class of Literature and Polite Arts.

The historical division commences with a notice of memoirs, either not printed or published separately, by M. Villar, secretary. Among these, the two which principally strike our attention are; *Observations on a Greek Manuscript*, containing a *Work on the Chemistry of the Ancients*, erroneously attributed to Democritus of Abdera; and an *Essay*, by Professor Ancillon of Berlin, on Psalm lxxviii; proposing, as the report avers, an interpretation more natural, more intelligible, and more satisfactory, than any which has yet appeared. MM. Ameilhon and Langles are appointed commissaries for the examination of this work; and the account closes with the following observation:—
'We doubt not that every man of learning will unite his wishes to receive from M. Ancillon a similar labour, if not of the Psalms at large, at least of those which have most need of illustration.' So much for the return of biblical criticism.

The biographies follow. They consist of three: and of these we are sorry to find that the first announces the death, and gives us, in consequence, a notice of the life and labours, of Charles Dewailly. Of the literary powers of this celebrated

character our readers may form some judgement for themselves, by referring to the history of the Institute, as progressively given in several of our anterior numbers. The notice or *éloge* here introduced is from the pen of his friend M. Andrieux, secretary to the class, and, though brief and simple, does equal credit to his taste and feelings. Charles Dewailly was born at Paris, Nov. 9, 1729: he was educated by one of his uncles, and from his earliest infancy discovered an unconquerable partiality for the study and practice of architecture, in which he afterwards became so admirable a proficient. His chief master was Lejay, who at this period had just established a new school of the profession, and recovered it from the contempt in which it had been held from the age of Lewis XIV. In the year 1751 Dewailly obtained the chief architectural prize, and herewith a right of studying at Rome for three years, at the expense of the nation. Upon this success, his biographer notices an action so truly generous and laudable in the mind of an emulous young man, that we ought not to omit it. The student to whom the second prize was decreed, and whose name was Moreau, appeared extremely sorrowful. Dewailly interrogated him upon the subject of his chagrin; and learning that it proceeded from his having lost the opportunity of prosecuting his profession in Italy, he flew to the president of the architectural committee, and earnestly solicited permission that his unfortunate rival might be allowed to travel to Rome as well as himself. On an objection being adduced from the established rules—‘Well, well,’ replied he, ‘I yet know a mode of reconciling every thing. I am myself allotted three years; of these I can dispose as I like—I give eighteen months of them to Moreau.’ This generous sacrifice was accepted; and Dewailly received an additional prize in the public esteem which accompanied so distinguished a transaction. In most of the modern buildings of taste and magnificence in his own country, Dewailly was a party employed. Many of his designs are engraven in the *Encyclopédie* and in Laborde’s *Description of France*. He was a member of the Academy of Painting, as well as that of Architecture; in the latter of which he was at once admitted into the higher class, without having, as is customary, passed through the inferior. Of the National Institute he was a member from its establishment. He died on Brumaire 12, year VII, having been spared the affliction of beholding one of his most exquisite pieces of workmanship, the magnificent hall of the Odeon, destroyed by fire—a catastrophe which occurred but a short time after his demise.

A notice on the life and labours of Etienne-Louis Boullée, by M. Villar, follows. Boullée, like Dewailly, was an architect of great merit and celebrity. Born at Paris nearly in the same year (1728), he had the advantage of the same tuition, for

for Lejay was also his master. The public buildings he designed are numerous, and highly valued; and, among other proofs of his taste, we ought not to omit his very admirable monument to the memory of our own countryman, sir Isaac Newton. The plan is a mausoleum placed on the centre of a sphere: immensity surrounds it; and the genius of the philosopher seems still to hover through his own empire. Boullée died, Pluviose 17, year VII, chiefly of the infirmities of age, bequeathing his works, and a valuable MS. entitled 'Essay on Art,' to the national library.

The last biography is by the same author, and consists of a notice on the life and works of Jean Dusaulx.—Dusaulx was born at Chartres, Nov. 28, 1728; and his father was a magistrate of singular virtue and integrity. The son commenced the world as commissary in the *gendarmerie*; in which capacity he married a lady, who has survived him, and to whom he appears to have been attached with a fidelity and unremitted affection beyond what are exhibited by his countrymen in general. He declared, towards the close of his life, that she had been his first and his last love; and it was to her he was indebted for nearly the whole of his literary reputation. Madame Dusaulx, from the casual effusions of his pen, conceived him to be capable of spirited as well as elegant versification, and proposed to him to translate particular passages of Juvenal. These he executed with so much success, that he was incited by degrees to make a complete version of the whole of his satires, and thereby produced a performance which secured to him a very large acquaintance and friendship with the literary world. He became successively a member of the Academy of Belles Lettres, of the Legislative Assembly, and of the National Convention. The intrepid honesty with which he delivered his sentiments—sentiments uniformly in favour of peace and humanity—exposed him to no small severity of suffering during the turbulence of the revolution, and disrobed him of the greater part of his property. He died, Ventose 26, year VII, at the age of 61. Independently of his justly-admired version of Juvenal, he wrote several other works; particularly one, which excited much attention, entitled 'On the Passion of Gaming, from the Times of the Ancients to our own Days.' His biographer adds, that he left behind him a reputation untinged with a blot.

The prize questions proposed by the present class do not appear to have excited much interest in the nation: several of them have been addressed a second time, and even in a varied form, and still remain unanswered: the latter are now, therefore, withdrawn altogether. The republic appears, like every other nation indeed, to possess more rhymesters than poets. The subject of LIBERTY, proposed as a poetic prize in the year VI, has produced not less than twenty-five attempts, in the forms

of odes, poems, and epistles in verse. Of these, three only are reported to be worthy of any degree of attention, and not one entitled to the prize announced. The questions—‘What are the means of exciting among ourselves a new activity in the study of the Greek and Latin languages?’ and ‘What were the causes of the perfection of ancient sculpture, and what may be the means of re-acquiring such perfection?’ have been more fortunate. M. Veau de Launy, professor of natural history in the central school of the department of Indre-et-Loire, at Tours, has obtained the prize in the former instance, and M. Emeric David in the latter. The class seems tired of proposing prize questions, which have provoked so little emulation among its countrymen; while, therefore, several are withdrawn, we have no addition of new ones. The names of the artists follow, who, in the judgement of the Institute, have deserved the prizes of painting, sculpture, and architecture for the year VI. These appear to be all pupils of respectable masters. The three who have obtained the capital prize under each of the above heads are to be sent to Italy, to prosecute their studies at the national expense.

We have next a notice on the books and writings presented to the class. They consist of about a hundred articles, almost all of them in modern French. Of the few foreign books presented, the most valuable by far is a copy of Wakefield’s edition of Lucretius, in three volumes quarto. Of the vernacular publications, the most splendid in the catalogue are Didot’s editions of Malherbe and Virgil, both in superb folio.

We proceed to the *Memoirs*—of which the first is a report (*compte rendu*) by M. Camus, of the works undertaken by the National Institute, or executed under its direction. The labours to which the Institute is called are unbounded; for, independently of those which relate more immediately to itself as a body, the government seems to have demanded from it a sort of general superintendence over the universality of arts and sciences. It is to this demand of the French government that M. Camus directs his attention in the memoir before us. The first order of labours to which its notice is thus officially pointed, is a collection of the historians of France, a collection of charters and diplomas, and of ordonnances—some advance toward the whole of which we have remarked in a prior number. We have now to add, from the paper before us, that each of these truly valuable objects is proceeding with a rapid step. The Institute has obtained from the government a sufficiency of funds to assist the undertaking. In a few months from the date of the report, and consequently anterior to the present period, we are told that a volume of the collection of the historians of France, prepared by the joint labours of MM.

Briac and Drulhon, will be in a state fit for delivery to the press; and that a volume of charters and diplomas is preparing in the mean time, under the superintendence of M. du Theil.

The projected collection of the historians of the croisades, of which also we gave some intimation in the same article—that is to say, of monuments of the history of Europe, and of the East, from the termination of the eleventh to the beginning of the fourteenth century—is in a state of advance, and occupies the next notice of M. Camus. It is to be drawn up equally from Greek, Latin, and oriental writers; from documents of the invaders and invaded; as, from such a comparison alone, the positive truth can be deduced. Independently of these earlier labours, an express law of Germinal 15, year IV, obliges the institute to continue the *Description of Arts* begun by the Academy of Sciences, and the *Extract of Manuscripts* from the national libraries, commenced by the Academy of Inscriptions and Belles Lettres. In the public sitting of the preceding Messidor, the programma for the continuation of the latter was published: it has not however made its appearance among the papers of the National Institute appertaining to the present or any other class. A great number of notices, we are told, were even then prepared; that the directory had issued orders for their imprinting; and that the publication of the first volume (constituting the fifth of the entire collection) is now in a state of great forwardness.

The programma of the continuation of the *Description of Arts* is appended to the present memoir; and it points out very explicitly, under eight distinct heads, the mode by which those artists and men of letters who may be disposed to contribute toward this very laudable and national publication may best promote the general object in view. The intention is to compose one enormous whole, in a duly digested form, of all the arts now cultivated in the known world; to exemplify the relations and harmonies of theory and practice, of elements and combinations, of the speculator and the artist, and hence to ascertain what is deficient in either, and to advance the general sum of human science and of human happiness. Two alphabetic tables are subjoined—the first pointing out what arts have been already described by the old Academy of Sciences—and the second, those which yet remain to be detailed in the National Institute. The memoir closes in the following terms.

* In other times, among other nations, under other governments, sciences and arts have waited for peace in order to flourish; but, when the public agitation has for its object to conquer liberty, this very elevation of soul, which excites us to flee from slavery, to abhor dependence, excites us with an equal ardor toward the sciences and the arts. The free, the sagacious

Minerva, the protecting deity of Athens, introduced the Muses amidst the companions of Mars. Those divinities marched in conjunction;—in conjunction they still braid the wreath of republican soldiers: at the sound of the name of their chief, they intertwine the double title of favourite of the sciences and conqueror of tyrants. The people exult in this happy concert, and celebrate in their solemnities the triumph of corruscations, which produce liberty, and the *triumph of liberty*, which relumes the torch of sciences and arts.

The object of this memoir is good, and we wish success to it; but its language is far from being strictly logical or correct. In the passage we have now quoted—and similar examples might be added—*liberty* is stated first to be *conquered*, and shortly afterward to *triumph*; and each is supposed to afford to the French people an equal cause of exultation! We will not enter into a discussion whether the former or the latter proposition be chiefly realised; we only wish that the latter were true to a greater extent than, we are fearful, it will be soberly allowed by any party.

(To be continued.)

ART. II.—*L'Univers; Poème en Prose, en douze Chants: suivi de Notes et d'Observations sur le Système de Newton et la Théorie physique de la Terre. Orné de Figures d'après Raphael, Le Poussin, Fuesly, Le Barbier; avec Vignettes d'après Monnet et Lejeune. Paris. 1801.*

The Universe; a Poem in Prose, in twelve Books: to which are subjoined Notes and Observations on the Newtonian System, and the natural Theory of the Earth. Embellished with Plates, &c. Imported by De Boffe.

'MY design' (says our author in his preface) 'has been to paint the universe, considered under its four grand points of view—natural, moral, political, and religious; and, consequently, to develop the four principal systems relative to each of these divisions; and linked together by the general system of the opposition of good and evil, on which the action of the poem depends.

'In delineating the universe in a natural point of view, I have described the chief phænomena of nature, and entered into a variety of details concerning them whenever occasion has offered. With respect to morals, the precepts of *Confucius* and of *Christ* have served me for a basis. On the subject of politics, I have freely delivered my own sentiments; and having but lately possessed a sufficient degree of liberty for this purpose, I have been obliged till now to postpone the publication of this work. On the point of religion, to avoid the two

rocks of atheism and superstition, I have adopted theism, as the belief *most general, most useful, and most poetical*. I have admitted a hierarchy of beings superior to ourselves, from the Supreme Intelligence, whom I have denominated God, Eternal, Omnipotent, Creator, Being of Beings,—to those intelligences who preside over different parts of the universe, and the earth. Thus, after the Eternal, I have supposed the existence of a secondary being, whom I call Nature, and who is particularly occupied with the earth and its inhabitants. I have supposed the existence of a being who directs the day-star, and whom I have alternately denominated Sun, Star, God of Day, or Genius of Fire:—of an intelligence who sways the waters, and who is, in like manner, alternately, Amphitrite, the Divinity of the Waters, the Sovereign of the Seas. I place in opposition to the Eternal, or Genius of Good, the Supreme Intelligence, and all the inferior Genii who assist him—the Genius of Evil or of Destruction, and his hateful retinue. Without this opinion of theism, without this conception of an order of intelligences, the poem could not have existed.’

Such is a part of the author’s introduction, and such his machinery. He boasts considerably of his reading; and he has certainly brought together most of the shreds and absurdities of the old cosmologic systems. We have the ideal beauty, the soul of the world, and indestructibility of the material system of Plato; the atomic philosophy, the dissolution of substances into their primitive elements, and their recombination into other forms, of Democritus, Epicurus, and Lucretius; and the existence of two coeternal principles of good and evil, of Zoroaster and the Manichæans. And whatever antagonism or opposition of theory may subsist, and radically and essentially does subsist, between these various hypotheses,—without troubling himself upon this subject, or being very solicitous with respect to order and congruity,—our author (for the first time, we will venture to affirm, since their birth) has brought them all together, and boldly attempted an alliance between them. There is no necessity for the date of this publication, to inform us it was printed prior to the current year: for such is the mutation of sentiment, or at least of profession, that the expression *Confucius and Christ* would have been *Christ and Confucius*, had it been published within the last two or three months; or rather, perhaps, the name of Confucius would have been entirely suppressed from the prevailing fashion for Christianity. For the same reason, the author’s theory would not have been that of *simple theism*; nor would he have conceived either that this constituted the most predominant creed among his countrymen, or that Christianity and superstition were synonymous terms.

————— ‘Pictoribus atque poëtis
Quidlibet audendi semper fuit æqua potestas.’

Such—and surely never was it better applied—is the author’s motto. Leaving therefore all his incongruities and absurdities to himself, and admitting his right, as a poet, to the possession of them from time immemorial, let us follow him to their application in the twelve books of which this poem consists.

The first opens with a rhapsodic address to the Deity, the soul of the world, the creator of the universe. Not satisfied with this apostrophe, the poet next addresses his own imagination; and, lastly, the following female power; but whether a mother, a sister, a wife, or a mistress, is an ænigma which we shall not stay to resolve.

‘O thou! who didst on my account embellish these groves,—tender faithful friend! receive the homage of my song! To whom but to thee should I dedicate it? Thou, after the Eternal, art the being who chiefly presents itself to my soul, and who approaches most nearly to his image! Beneficent angel! thou disrobedst thyself of thy divine ornaments, thou assumedst a human figure, to accompany and sustain me in the toilsome path of life; but thy celestial origin pierced through this perishable investiture. Why hast thou abandoned me ere I had reached my allotted grave? Why, expanding thy luminous wings, hast thou so soon resumed thy flight towards the mansions of heaven?’

We are now abruptly introduced into the temple or palace of the Almighty—the soul and mover of the universe: it is fixed in the centre of existence, and is delineated in more brilliant words than ideas. He is surrounded with an infinite variety of good and benevolent Genii; but what rights the Genius of *Ennui* has to a place among them—the author not having presented us with any abstract of his title from the herald’s archives—we cannot undertake to determine. The Eternal addresses them upon the extent of his power and benevolence, and the infinite variety of beauties and beatitudes to which he has made it subservient; and particularly respecting the nature of man, the purity of the human soul, and the evils it encounters from its union with matter. During this address, the Genius of Order arrives in extreme haste, to announce that the Dæmon of Evil had broken from the place of confinement allotted to him, had taken arms against the Almighty, and that the universe was in danger.

Book II delineates the palace or temple of the Malignant Dæmon, which is situated in central darkness, surrounded by Chaos, Annihilation, Death, War, Pestilence, Famine, Do-

spair, and a variety of similar powers that constitute his tremendous retinue: and we are here informed, that from a spirit of envy alone he is instigated to assault the Omnipotent and his creation.—In Book III we are told that the insurrection of the Genius of Evil against the universe having been in vain, and himself disgracefully defeated, he is determined to revenge himself by an assault on the race of man—the favourite offspring of his antagonist. With this view he ascends with a rapid wing to the temple of the Sun, whose vanity he inflames by addressing him as the sole author of all the beneficence and beautiful varieties exhibited on the earth; and stimulates him to oppose the Almighty, who is perpetually boasting of them as his own production. The palace of the Sun is described at large; but why the Aurora Borealis should be represented as contributing so considerably to the wonderful magic of the solar sanctuary, we know not. The Sun, however, is easily persuaded to take arms in vindication of his own affronted dignity; he pours down his heat with ten-fold intensity upon sea and land; and vegetables and animals of every class are destroyed almost to utter extinction. The Siroco, and, from the rarefaction of the atmosphere, every other wind, are set at liberty, and unite in the general desolation; while earthquakes, volcanoes, and tornadoes, duplicate the tremendous uproar. With the declining Sun, however, all is peace, and Nature smiles again. To complete the catastrophe, therefore, the Malignant Dæmon, in Book IV, sends the nymph Seduction, attended by her perpetual companion Imagination, to the Divinity of the Waters, with the same address and request he had just before presented to the God of Day. This latter power is now declared to be supreme, and his vanity is excited by the rivalry of other deities. The residence of the Divinity of the Waters is fixed amidst the immense lakes of America: he attends to the address of the captivating heralds, and consents, with as much readiness as the Sun, to assert his supremacy. A universal deluge is the consequence; and the race of man, as well as of every other animal, would have been totally extinct, but for the superior genius of the primitive navigator, who ‘whether’ (says our author) ‘protected by the Gods, or instructed by Nature, whose laws he had studied, had observed the numerous presages of the subversion of the globe, and had occupied himself with the best means of counteracting its effects.’ We have now the construction of the Mosaic ark, to which system, at last, our author is compelled very largely to have recourse; and, in a manner much less natural than that of the Hebrew historian, he accounts for the introduction into it of animals of every kind. The ark floats triumphantly on the world of foam, to which the ocean is converted; and, except the inhabitants of its spacious womb, every living creature is inundated and

destroyed. Having represented the universe, the earth, and the elementary atoms, the *primordia rerum* of which it consists, as actual existences,—into which last all compound bodies are resolved, and which themselves can never be annihilated,—we were not a little surprised to find our poet asserting, in this book, that it is *Imagination* alone ‘who has created the centre of centres of the celestial system, the lever which supports the earth, the pre-existent germs, the monads of which all beings are composed, the vortices in which the different planets perform their revolutions, and the powers which sustain them.’ Our own *imagination*, we confess, is not competent to reconcile ideas so incongruous and opposite as are here presented; nor to conceive how that which is *imaginary* alone can have any *actual*, much less any *necessarily eternal*, existence.

The reader may perhaps wonder in what manner an all-powerful and benevolent being could suffer such universal devastation and misery to take place. In Book V our poet endeavours to account for this circumstance, by relating that the Dæmon of Evil, after having engaged the divinities of Fire and Water to espouse his cause, hastened to the fantastic palace of Chance, whom he next, in like manner, persuades that all things are the work of his capricious will, and excites to fly towards the temple of the Eternal, and boldly to claim the homage due to his own supremacy of power. The Eternal hears him ‘calmly as a warrior menaced by an impotent rival;’ and, in his reply, observes, that the Genius of Chance, so far from being able to create the universe, is not competent even to make a copy of any part of it, and can form no conjecture of the laws by which it is governed. Chance, in vindication of his power, attempts to imitate several distinct portions of the universe; but all is outrage and disorder: he can seldom advance beyond the existence of chaos; and, when he does, every thing he engenders is so hideous, incoherent, and monstrous, that he is ashamed of his exertions; ‘he is frightened at the creation he has produced; flies from the Eternal with speed; and leaves him the trouble of replunging into annihilation the fruits of his ridiculous attempts.’ We can have no objection to the contrast which is here drawn between the wise and benevolent operations of the Eternal Intelligence, and the absurd attempts and final confusion of the fantastic Genius of Chance; but it does not tell much in favour either of the genius of our poet, or the necessary omniscience and omnipotence of the being whose praises he pretends to celebrate, to intimate that he was so much occupied with this extraordinary parley between himself and the power of Chance, that he either did not know or could not prevent the ruin which the Malignant Dæmon was in the mean while heaping upon earth and his favourite race of man: yet this is the reason assigned why the Dæmon of Evil was able

thus far to accomplish his diabolic purposes of devastation without any opposition or impediment. In Book VI, however, the Supreme Intelligence interferes, supplicated by Nature, who appears before him in melancholy mood; he represses the insurrection of the apostate powers, limits the influence both of the divinities of Fire and Water, and elicits, from the disorder introduced, additional varieties of beauty, as well in the subterraneous as the superficial parts of the globe. Book VII delineates the existence of the golden age—an epoch of universal happiness and harmony,—with occasional contrasts between it and the miseries of the late war. In Book VIII, our poet, mounted on the wings of Imagination, again descends into the infernal regions; beholds the palace of Death, the divinity of Annihilation, surrounded by the powers of Despair; Remorse, Repentance, Ignorance, Credulity, and many other monsters and furies injurious to the joys of life, who in different ways are perpetually punishing the unhappy victims who are dragged by Death from existence, and placed beneath their several jurisdictions. Here also many of the miseries of the French revolution are prospectively unfolded. The Genius of Evil arrives, and upbraids Death for not having assisted him in the destruction of mankind with all the powers of which he is possessed; and shortly quits the infernal cave in haste, resolved to seek revenge from himself: he visits the earth, and lets loose among mankind the various passions and sensations of Ennui, Envy, Disgust, Inconstancy, Idleness, Love, and all the busy tribe of insatiable desires. Book IX, in a sort of parody upon the history of Cain and Abel,—for our author, with all his contempt for revealed religion, is obliged to draw largely from this fountain,—gives us his *new* and *improved* account of the origin of moral evil. Tubal and Adul are brothers, each of them married, and possessed of all domestic felicity can bestow in the persons of Selima and Zulma. The strongest and purest affection at first subsists between the brothers themselves; and Tubal rejoices as largely in the domestic and unembittered bliss of Adul as in his own: but, stimulated by the Genius of Destruction, he himself at length conceives an impure desire for the beautiful Zulma: this he long represses; but at length, urged on by madness and despair, he kills his brother, and commits a rape on Zulma his sister-in-law. Book X pursues the same subject. The incestuous murderer flies from the scene of his crimes into the desert, the perpetual prey of the severest anguish and remorse. The tender and virtuous Selima does not desert him; she accompanies him with her children, and, by her assiduous kindness and entreaties, at length assuages the misery of his mind, and restores him to tranquillity. But, torn as his bosom had been by contending

and violent passions, the pure and perpetual calm of Nature can please him no longer; day after day wears the same unvarying appearance; and he pants for a constant change of scenery, an uninterrupted series of occupation. Nature applies in his behalf to the throne of the Eternal, who, acceding to his wishes, changes the direction of the poles, and introduces the succession of seasons; hereby furnishing him with unceasing employment, and compelling him to support himself and family by the sweat of his brow. Tubal avails himself of the assistance of his children; he cultivates the ground; in doing which, he accidentally discovers a piece of metal that had been fused by some prior volcano, and thrown down from the mountains: and the invention of metallic instruments is dated from this epoch. Disgust and her retinue are in consequence driven back to hell, chased from earth by Labour and Industry. The Genius of Destruction resolves to exert himself again: and now, in Book XI, a new family of passions are armed to destroy the recommencing happiness of unfortunate man. These consist of Pleasure, War, Prejudice, Vengeance, Pride, Selfishness, Superstition, Fanaticism, Atheism, Luxury, Avarice, the Thirst of Glory, which are all marshaled in dreadful array, and sent forth to exert their various powers among the human race, and to render them as wretched as possible. Filled with the dreadful prospect of utter destruction, Nature again, in Book XII, applies to the throne of the Eternal, and represents the new calamities with which mankind are menaced. The Omnipotent calms her inquietudes, by assuring her that, in every instance, his antagonists shall operate an effect in complete opposition to what they intend; for that he has pre-ordained it, that good shall be perpetually the offspring of evil. To assist his views and intentions, and more completely defeat the purposes of the Dæmon of Destruction, he sends forth, at the same time, a different family from his celestial temple, capable of arming mankind against all the miseries they may be called upon to sustain. These consist of Wisdom, Hope, Indifference, (*l'heureuse Insouciance*) here strangely misnominated the daughter of Courage and Resignation, Forgetfulness of Evils, Joy, Illusion (*aimable Illusion*), Benevolence, Reason (the Mother of Justice and Truth), Religion, and several others.

Such is the outline of the present poem, in which the writer has assuredly displayed more fancy than fact, more imagination than judgement. His language, however, is brilliant, and his ideas, in many instances, happily conveyed. We wish he had postponed his publication till the present, instead of the past year; he would not then have been so much ashamed, as he appears to have been, of avowing the truth of revealed religion: his poem, perhaps, on the contrary, would have been con-

fessedly built upon its basis. It must be acknowledged, nevertheless, that he never offends us by ridiculing or satirising religion of any kind; that his morality is perfectly pure; and that he has offered every thing which lies in *his own way* to reconcile man to the evils of life, and fill him with pious resignation and heavenly hope. We have seldom seen the doctrine of a future, and indeed a separate state, so strenuously contended for by an avowed theist. The name of the poet we know not: he appears to have been an intimate friend of Demoustier, who was the author of several fugitive but elegant pieces of poetry, and who hereby acquired no small degree of celebrity:—of these, *The Conciliator*, or *Amiable Man*; *Filial Love*; and *the Gallantry of the Eighteenth Century*, have been generally regarded as his best. The notes appended by our author are of no great importance: but we shall add the following extract, as a specimen of his style, with which our article must conclude.

‘ Sweet Religion, the daughter of Hope, opens to the eyes of man his splendid destination; she fills his spirit with her precious promises. He beholds himself attended by a protector, who defends him in the midst of his perils: he perceives that the shades of those he loved still hover around him—shades that give plaudits to his good actions, and that murmur when he listens to the voice of passions or of crimes: she it is who supports him, when tottering and surrounded with precipices, in the midmost darkness of ignorance and error: she it is who comforts the unfortunate man abandoned by all besides, and expiring on a bed of anguish. When the agents of Destruction load this king of created beings with fetters, and trample upon him in the dust, she breaks his chains; her sublime inspirations elevate him to the Eternal. She exclaims to the insensate wretch, who, hardening himself in his career of crime, asserts ‘ the Eternal exists not—there is no Eternity’— ‘ Monster of pride and imperfections! thou abasest the Divinity to thyself, in order to elevate thyself to him! Thou imprisonest him in the narrow circle of thy own thoughts, and thinkest that with him thou hereby enfoldest immensity! Thou makest matter thine idol: and yet what means hast thou of assuring thyself that it exists independently of thy own sensations, that the universe is not a mere perception of thy own soul, as it is one of the ideas of the Eternal? Thou sayest to thyself “ What occasion have I to fatigue my imagination by the idea of a God who humiliates my pride? Matter alone has inherent powers adequate to its own movements; let us banish this being to the infant brood of fancy.”—No; thou canst not annihilate this superior being; the proofs of his existence are written in letters of fire over the vault of the firmament, in

whose circumference thy spirit is bewildered. What! can man, then, be a marvelous combination of matter guided by intelligence, while the universe, in which he is but an atom, is a production guided alone by Chance?—The idea of the immortality of thy soul, of the existence of a being superior to thyself—is it then too vast, too sublime? Art thou incapable of sustaining the weight of the word ETERNITY? This immortality, is it then more wonderful than the faculty of thinking which thou attributest to matter? Can thy imagination conceive no world peopled with beings superior to thyself? Can it not, elevating itself with a daring flight beyond the circle of beings more intelligent and more perfect still, reach at length the sovereign of such intelligences—the Omnipotent?

ART. III.—*Mémoires sur l’Égypte, &c.* Paris. 1801.

Memoirs on Egypt, published during the Years VII, VIII, and LX.—
Vol. II. 8vo. Imported by De Boffe.

WE reviewed the first volume of this collection in the English translation*; but the many meagre unsatisfactory articles found in it disgusted us, and, we suspect, rendered its reception in this country so cool, as to prevent any attempt to give the subsequent volumes an English dress. Perhaps we expected too much; or the eager haste of our more volatile neighbours, to offer some account of their new conquest, led them to publish before they had attained materials of importance, or properly matured their observations. The second volume is more appropriate to the scene whence the memoirs are derived; and some of the astronomic and geographic observations are peculiarly valuable.

The history of the institute, the first part of this volume, contains only the miscellaneous transactions of each session. We shall select some passages of interest and importance. In a communication from Bonaparte, it appears that in the city of Cairo, within 100 days, 1067 persons died, including mussulmen only.—The declination of the magnetic needle at Cairo is said to be $12\frac{1}{2}$ degrees.—General Reynier sent two specimens of rock, separated from the hill Djebel-nabo, which extends, from east to west, as far as the environs of Belbeys. When examined, they appeared of very different kinds; one was a red calcareous stone, strongly effervescing; the other, a grit formed of particles of transparent quartz, united by a ferrugineous cement, slightly effervescing.—M. Dolomieu seems to have read an interesting memoir on the agriculture of Lower Egypt, which appears to be reported very imperfectly in the history: we trust

* See our 30th Vol. New Arr. p. 31.

that in the future volumes—for two more are promised—we shall see it at length. Agriculture in Egypt seems to be loaded with heavy imposts; and the gains are diminished by the necessity of borrowing money at a high rate of interest. The Nile rises to a less elevation in Upper than in Lower Egypt; so that the cultivation of rice is confined to the latter. ‘The ratio of the product of the seeds in the rice-grounds is from ten to twenty; six to ten for wheat; and for barley, ten to fifteen.’ The sugar-cane, indigo, and cotton, are more lucrative objects of cultivation: that of the date-tree is most so. In his voyages through Lower Egypt, he made many important observations on ancient and physical geography. He discovered the situation of the ancient Damietta, near the modern city. He visited the fine ruins situated near the city of Bagdad, three leagues from Semenhoud, where there are large masses of granite, charged with figures apparently emblematical, and of women presenting offerings to Osiris. In the ruins of Sebenite he has discovered vast architectural remains, which display its former magnificence. His examination of the site of Batis leads him to think that it is the same with the modern village of Batieh, on the lake Burlos; but he could find nothing that answered to its famous temple mentioned by Herodotus and Diodorus Siculus. Vast lakes and salt marshes have now covered what was once a fertile, well cultivated, and well inhabited country; which the author attributes to an increased height of the level of the sea.

An officer of engineers, in sinking the ditches of Gyzeh, found, at the depth of five feet, some remains of ancient buildings, which, he thinks, prove that the ground is raised at least in that part. M. Berthollet, in his accounts of the natron lakes, attributes the salt to the sea-salt, decomposed by carbonate of lime. We remember offering the same remark from our analysis of Egyptian natron, in which were some remains of common salt and lime.

M. Geoffroy read a description of a new species of fish, which is called in Egypt *bichio*. It is of the genus *esox*: he adds to the trivial name the appellation of ‘quadrupedes,’ from the singular appearance of the anterior and posterior fins. M. Berthollet read some observations on the eudiometric action of alkaline sulphurs, and of phosphorus. Many of the labours of the institute appear to have no immediate relation to Egypt, and might with equal propriety and success have been made on the banks of the Neva, the Seine, or the Ganges. Except in the application, this memoir is equally extraneous. The author treats of the uncertainty of hydrogen and nitrous gas, as eudiometric proofs; and thinks alkaline sulphurs preferable. Phosphorus, however, is the best; and, as the quantity of azote remaining is a little increased by a solution of the phosphorus, if *this* be

allowed for, it is very correct. The quantity of oxygen in the air at Cairo is 0.22, the same as at Paris.

A stone discovered by an officer of engineers at Rosetta has been much spoken of. We expect soon to receive a particular account of this curious remain; but shall perhaps gratify several readers by the short description of it, in a note to this part of the volume, by M. Marcel. We must premise that the stone is black, and divided into three horizontal bands: the lowest contains several lines in Greek characters, engraven in the reign, as was first supposed, of Ptolemy Philopator; the second inscription is in unknown characters, and the first in hieroglyphics. As it is probable that the meaning is the same, we may, hence, find some clue to this unknown, as well as to the hieroglyphic, language. What follows is from M. Marcel.

‘The stone is about three feet high, twenty-seven inches wide, and six in thickness. The hieroglyphic inscription contains fourteen lines; the figures, which in dimension are about half an inch, are ranged from left to right. The second inscription, which was at first said to be Syriac, then Coptic, is composed of thirty-two lines, in the same direction with that of the first, and evidently consists of the running characters of the ancient Egyptian language. I have found the same characters on some rolls of papyrus, and on some bands of cloth which had surrounded mummies. The Greek inscription, which contains fifty-four lines, is particularly remarkable, as it contains many words that are not Greek; particularly *Fid God*, which is Egyptian, and shows the æra when, in spite of the efforts of the Ptolemies, the indigenous language of Egypt began to mix with that of the Greeks, their conquerors. This mixture gradually increased till toward the fourth century of the Christian æra (*ère vulgaire*), when it became the ancient Coptic, of which we have some valuable remains in the modern Coptic.

‘This stone was engraven about the 157th year before Christ, in the beginning of the reign of Ptolemy Philometor (not Philopator); for the name of the latter, who reigned about the year 195 before Christ, occurs with those of Philadelphus, Euergetes, and Epiphanes, in the enumeration of the Gods, or kings deified—the predecessors of the king whose coronation and inauguration is recorded in this monument. The details preserved on this stone are very interesting, as well as the ceremonies described: they will be the subject of a particular memoir.’

M. Geoffroy read the first part of a memoir, containing an anatomical and zoölogical description of a fish, called in Egypt *fachhata*, which some naturalists have called the *rayed tetradon*. After showing that two species are confounded under this title,

he describes the organs peculiar to the family of tetrodons; viz. the power of inflating the lower parts of their bodies. M. Geoffroy thinks that all the air which produces this effect is contained in the stomach, and that the air-bladder only opposes the evacuation of the air in shutting up the entrance of the oesophagus.

M. Monge read a memoir—

‘—on the properties of a curved surface, peculiar to equations with partial differences, and to those of curved surfaces, considered relative to their generation; which have important relations, unknown to the inventors of the calculus of partial differences, and which supply resources to render this calculus more perfect. This elegant connexion satisfies the mind, by giving to our inquiries a more sensible object. It offers a new and more extensive field to geometry, and realises in some sort the abstractions of analysis.

‘The curved surface, considered in the present memoir, is one whose normals are all tangents to the surface of the same sphere. It may be “engendered” by a spiral, unfolding from a circle, whose plane moves on any conic surface, without the centre of the unfolded circle quitting the summit of the cone. One of the lines of curvature of this surface is plain: it is the generator itself. The other line of curvature is spheric: the locus of the centres of the other curvatures is the cone. The surface has three remarkable lines; the first is a returning angle (*arête de rebroussement*), owing to the figure of the generatrix; the second is a similar angle, inherent in the generatrix; the third is the locus of all the points, where the two curvatures of the surface are equal.

‘The first of these lines is in the surface of the sphere; the second on the surface of the cone; and the third has, for its unfolding, the intersection of the sphere and cone. These three lines have a common point, which is, for each, a point of return; and, for the surface, a true summit.’

The author, after having deduced from the properties of the surface its equation in finite quantities, and its equation in partial differences, shows the method of passing from this second equation to the first; that is, of integrating the equation with partial differences. He here applies the method, whose principles he has explained in other places; and the surface considered in this memoir offers an interesting example of the general theory proposed to be established in the subsequent memoirs. We have consequently explained it more at large, and chiefly in the author’s own words.

A memoir, it is said, has been communicated by M. de Lisle, in which many of Forskål’s plants are compared with the Linnean. We had occasion, some years since, to make this comparison, and found it a very difficult task; which we then attri-

buted to the cause assigned by the present author, viz. the errors which the youth of the naturalist of Arabia occasioned, and which his premature death prevented him from correcting. By a careful examination and comparison, the *marrubium plicatum* of Forskål appears to be the *M. alysson* L.; the *ysatis Egyptiaca*, and the *Y. pennata* of F., to be the *bunias kakile* L.; the *conyza odora* F.; the *baccaris dioscoridis* L.; the *Stewartia corchoridis* F., the *sida spinosa* L.; the *ricinus medicus* F., the *R. communis* L.

We remark particularly, in this history, the mention of a memoir of M. Balzac, containing an account of the ruins of the great circus, or hippodrome, where the column of Pompey is placed; as confirming in some measure the ingenious conjectures of Dr. White. An account of a machine invented by Conte is not less interesting: it is designed to measure very minute intervals, by the weight of mercury which escapes from a very small aperture: it is applied, also, to measure the inflammability of powder, and said to succeed more exactly than could have been expected. A memoir of M. Poussielgue, on the differences between the customs of the ancient Egyptians and their cotemporaries, will probably be interesting.

The Canopic branch of the Nile—the only one of the seven formerly described which has not been discovered by the moderns—is pointed out by M. Lancret. About a league from Rahmanieh, near the village of Cafr-mehallet Daoud, on the right of the canal of Alexandria, is found the western branch of the Nile. It is as large as that of Rosetta or Damietta, and is about a metre and a half deep. It serves, at present, only to conduct the superfluous waters into the lake of Behyreh, which has been employed in watering the adjoining fields. In the neighbourhood of the Nile, its course has been obliterated by cultivation.

The only other communication of importance, which we shall extract from this history, relates to the nilometer of Megyas, in the island of Rouddah. This monument the author—M. le Père, engineer of bridges and high-ways—has examined with peculiar care and accuracy; and has measured the sixteen cubits marked on the pillar, as well as the comparative length of 540 millimeters, which exceeds only by three-tenths of a line in twenty inches. The first nilometer was constructed by the calif El Mamoun, the seventh prince of the house of Abassides, about the year 800 of our æra; but it was rebuilt by the tenth calif of that family, about 54 years afterwards. The Cufic inscriptions are only verses from the Alkoran, and contain no name, or any thing relating to a historic epoch. A more modern inscription is engraven on marble, and placed on the eastern side of the superior gallery. It imports, that, in the year 485 of the Hegira (A.D. 1035), the calif Mostanser, the seventh of the Fatimites, mounted the throne at the age of nine years, and died

-in 1094. To render the inundation complete, the waters rise above the capital of the column; that is, to the height of at least twenty-three feet. The author adds various circumstances respecting the course of the Nile, the causes and duration of the inundation, with many other topics, which we shall be better able to follow when the memoir is before us. The want or obscurity of historical testimony prevents us from knowing with precision the changes that time has occasioned in Lower Egypt, the level of its waters, and of those of the adjoining sea. As a standard for future observers, the author points out the calcareous stone, which serves as the base of the great pyramid toward the summit of the north-eastern angle. This plane is 130 feet 6 inches above the capital of the column.

We have followed this history more minutely than we had designed; but we have anticipated some of the subjects of the future volumes, and perhaps gratified the curiosity which more vague reports may have excited. We shall now pursue the memoirs in their order.

'Analysis of the Waters of the Nile and some Salt Waters, by M. Regnault.'—To drink of the waters of the Nile was a luxury often spoken of by travelers; which we have usually considered as owing to their arriving at the river from the desert, where the arid soil refused the solace of any fluid. It appears, however, from this analysis, to be peculiarly pure, light, and agreeable to the taste. 122 hectograms of water (about 23 pints) yielded little more than 30 grains (21.74 decigrams) of residuum. Muriat of soda, carbonate of magnesia and of lime, were the chief ingredients, in the proportion of 4.77, 7.43, and 5.30 decigrams respectively. A decigram is somewhat more than half a grain.

Joseph's Well is situated in the citadel of Cairo, dug through a rock, and divided by a platform into two unequal parts. The depth of the whole well is 267 feet. A large rectangular aperture leaves a passage for the light to the platform which separates the two wells. We there find, in a hollow, a hydraulic machine, moved by oxen, which raises the water from the lower well to a reservoir, whence it is brought by another machine to the top of the upper well. The descent to each well is by a ladder formed in the rock; and the steps of the lower ladder are more narrow and dark than those of the upper. The water of the well experiences the same increase and diminution with that of the river; so that the level of the well is probably below that of the Nile. The water, however, is brackish, from the salts collected during its infiltration. At the time of the inundation, the saltiness is increased, as the water penetrates into the well by a greater number of passages. The analysis therefore points out the nature, not the quantity, of the salts, since that is variable: it was made previous to the inundation, so that the

quantity is less than at any other time. Réaumur's thermometer, at the top of the upper well, was at 19° ; at the platform, 17° ; and at the bottom, 15° . In 49 kilograms were 2.12 grams of carbonic acid; and in 1200 grams there were 58.3 decigrams*. The largest proportion of the remains was common salt, with about one third of that quantity of sulphat of soda.

On the banks of the Red Sea, on the Arabian side, is a mountain known by the name of Djebel Hhammam Pharaon, or the Mountain of the Baths of Pharaoh. We knew, however, that Pharaoh was a title, not an appellative; so that this name by no means fixes the æra of their construction. At the foot of this mountain is a grotto with two entrances. One reaches, by a straight and low passage, to the source of the hot waters, which run into the sea, without losing any of their heat, passing through a rock and banks of sand. The heat is so great, that the hand can neither bear the waters, nor the rock through which they pass; and in entering the passage, the temperature is perceived to be very considerable, increasing as the inquirer proceeds, and proving at last almost suffocating. Many who have attempted to penetrate to the source have been killed by the heat and the carbonic acid vapour. These waters have been known from very early antiquity, and recommended for diseases of the skin. They are very bitter and salt, with a hepatic smell, from sulphurated hydrogen gas and carbonic acid gas. The muriat of soda is in a very large proportion, with about one third of the quantity of muriat of lime, and a small proportion of muriat of magnesia. There are some carbonates in a very inconsiderable proportion.

The castle of Adjeroud, through which pilgrims pass in their journey to Mecca, is situated in the desert, about four leagues from Suez. It contains a well of sulphureous water, of which men cannot drink, but which, in part, supplies the camels. It is a hepatised water, containing chiefly muriat of soda and of lime.

In following the vestiges of the canal which leads to the Red Sea, at five leagues from Belbeis, is the village of Habaseh. It is situated at the extremity of a long valley—marked on D'Anville's chart as 'the lake whose water is bitter;' because, in the most considerable inundations of the Nile, it forms, in reality, a lake. This valley is cultivated, and contains many habitations, each of which has a well that waters the neighbouring fields. The water analysed comes from a well near the village. It is brackish, but still potable, containing a large

* We find it impossible to convey an accurate idea of French weights to the English reader, and shall therefore not attempt it. Of all the follies of the late changes in that country, this is the most ridiculous and inconvenient.

proportion of carbonate of lime, and about half the quantity of muriat of soda. The proportion of solid contents is not, however, considerable.

The Fountain of Hatabeh is situated in Arabia, at a league from Moses's Fountain. The water, like the former, is drinkable, though brackish. Muriat of soda is its almost only ingredient of importance. There is also a little carbonate of lime.

We must defer the remainder of this volume till the publication of another Appendix, unless prevented by an English translation.

(To be continued.)

ART. IV.—*Lettre au Citoyen CHAPTAL, Ministre de l'Intérieur, Membre de l'Institut National des Sciences et Arts, &c. au Sujet de l'Inscription Egyptienne du Monument trouvé à Rosette. Par A. I. SILVESTRE DE SACY, ci-devant Associé de l'Académie des Inscriptions et Belles-Lettres, &c. Paris. 1802.*

Letter to Citizen Chaptal, Minister of the Interior, Member of the National Institute of Sciences and Arts, respecting the Egyptian Inscription on a Monument found at Rosetta. By A. I. Silvester de Sacy, formerly Member of the Academy of Inscriptions and Belles-Lettres, &c.

IT is well known that, in the articles of capitulation between lord Hutchinson and general Ménou, the monumental remains of ancient Egypt which had been collected by the French, and were at that time in their possession, were conditioned to be delivered up to the conquerors. Among these, that which constitutes the subject of this letter is the principal, and in many respects of considerable value. On the discovery of it in clearing out a ditch near Rosetta (Raschid), M. Marcel, superintendant of the national printing-office at Cairo, by means of a rolling-press, having taken off different impressions, three of them were submitted to M. de Sacy, and, in consequence of being importuned for his explanation by the minister of the interior, the letter before us was written.

M. de Sacy begins with noticing the surprise expressed by M. Chaptal, that the hope he at first had conceived, if not of deciphering the whole Egyptian inscription, at least of reading so much of it as would enable him to ascertain the language in which it was written, should not have been realised by him. I myself, continues he, am astonished, when I consider the number of words which I think I can read, and which offer the forms of above fifteen letters. It is true, he observes, that

these words, being but proper names, can throw no light on the language of the inscription; yet, by means of the letters they contain, it was natural to expect that, in proceeding from known to unknown, the reading of such words as most frequently recurred might be fixed; those, for instance, which corresponded to the Greek for *God, king, son, &c.* Thus, on finding, as there was ground to conjecture, the words NOC^{T} , or Φ^{T} , NOC^{PO} , C^{NPT} , of the Coptic, or modern Egyptian—a language incontestably formed from the ruins of the ancient—it might reasonably be expected the discovery would be pushed farther, and the general import, if not the whole, be recovered. Such, M. de Sacy confesses, were the hopes he entertained at the first sight of the inscription, and which he too lightly expressed. On being, however, now called upon for the result of his labour, he frankly acknowledges that it amounts to but little, and which he would not himself have committed to paper, if it had not been exacted from him.

In describing the monument, he observes that it contains three inscriptions, or rather the same in three different characters. The first, in hieroglyphics, consists of fourteen lines; the last, in Greek, occupies fifty-four lines; and between these is a third of thirty-two lines, which he styles *Egyptian*, without however affirming that the character in which it is written was ever universal in Egypt.

One part of the stone is broken off, and the top of it is greatly injured, so as to have lost, both on the right side and left, a considerable portion of the hieroglyphic inscription; of which indeed not a line remains complete, and above a third part of the whole is gone.

Below, the monument is much less injured: of the Greek inscription, there are only the three last lines which have their beginnings effaced; but those few letters may be easily supplied. On the opposite side the stone has suffered much; and the fracture has carried away the terminations of many lines in the Greek inscription, whence many chasms have been produced. These chasms commence at the twenty-eighth line, and progressively increase to the fifty-fourth and last. The ends of the last lines want from thirty to thirty-five letters. Many of these may be easily restored; and, without doubt, the learned will avail themselves of every expedient to restore them.

The Egyptian inscription has been less injured than either of the others. A portion of the first fourteen lines is gone; but it is not very considerable. The loss, however, as it happens toward the beginning of them, is to be much regretted, and must create a considerable obstacle in deciphering.

The better to effect his object, M. de Sacy was furnished

with three copies of the monument, as we have already stated, and, in reading the Greek inscription, few difficulties occurred; but in the upper part of the Egyptian, toward the middle of the stone, his several copies presented a confused mixture of indeterminate strokes, which he was at a loss to decide whether it were occasioned by imperfection in the impression, or from the injury which the stone had sustained.

Without entering into a discussion of the Greek, M. de Sacy confines himself to the citation only of such passages from it as are necessary more immediately to his purpose, premising that the three inscriptions are but one and the same in three languages, or rather in three different characters (for the hieroglyphic character, being the picture of images and not of sounds, belongs to no determinate language). That such is the import of this inscription is obvious, since toward the end of the Greek the following passage occurs ΣΤΕΡΕΟΤ ΛΙΘΟΥ ΤΟΙΣ ΤΕ ΙΕΡΟΙΣ ΚΑΙ ΕΓΧΩΡΙΟΙΣ ΚΑΙ ΕΛΛΗΝΙΚΟΙΣ ΓΡΑΜΜΑΣΙΝ; which, notwithstanding the chasm at the beginning of them, evidently express that the authors of the decree ordained it to be engraved on a HARD * STONE IN THREE CHARACTERS—THE SACRED [or *hieroglyphic*], LOCAL, AND GREEK. It is, however, judiciously observed, that great error would arise from considering either translation as the literal representative of the other two.

Upon this ground, indeed, M. de Sacy first proceeded, and, by the simple rule of proportion, endeavoured to find in the Egyptian inscription the proper names in the Greek, hoping by that mean to obtain the alphabet desired: but though the concurrence of ALEXANDER and ALEXANDRIA first seemed to justify the principle, the same degree of certainty did not follow upon further attempts.

In respect to the name of *Alexander*—which occurs but once, and that in the fourth line of the Greek inscription—though M. de Sacy's rule of proportion led him to look for it in the third line of the Egyptian, and he found the characters which he apprehended to correspond in the close of the second line, yet it follows—not to our conviction—that he found the name he supposed: for, not to insist upon the circumstances remarked by him in respect to small letters and capitals, notwithstanding the name *Alexandria*, in the seventeenth line of the Greek, might point out its correspondent in the tenth of the Egyptian, it is not thence to be hastily concluded that a similarity of four characters in the two respective places will

* M. de Sacy's translation is here given; but the term ΣΤΕΡΕΟΤ, we apprehend, here signifies *erectible*; and the words και ΣΤΗΞΑΙ η̄ ΙΚΑΝΕΤΗ̄ ΤΩΝ ΤΕ ΠΡΩΤΩΝ καῑ ΔΥΤΕΡΩΝ . . . — which ε̄ ἑλαιο̄ς μεγᾱς βασιλε̄ως των τε ΑΝΩ καῑ των ΚΑΤΩ χω̄ρων, in the third line, will explain—confirms this to be the sense.

ΚΑΘΑΠΕΡ Ο ΗΛΙΟΣ ΜΕΓΑΣ ΒΑΣΙΛΕΥΣ ΤΩΝ ΤΕ ΑΝΩ ΚΑΙ ΤΩΝ ΚΑΤΩ ΧΩΡΩΝ ΕΚΤΟΝΟΥ ΘΕΩΝ ΦΙΛΟΠΑΤΟΡΩΝ Ο ΗΦΑΙΣΤΟΣ ΕΔΟΚΙΜΑΣΕΝ ὅ Ο ΗΛΙΟΣ ΕΔΩΚΕΝ ΤΗΝ ΝΙΚΗΝ. And as the name *Ἥφαιστος* is afterwards found—ΠΤΟΛΕΜΑΙΟΥ ΑΙΩΝΟΒΙΟΥ ΗΓΑΠΗΜΕΝΟΥ ΤΠΟ ΤΟΥ ΦΘΑ—it is inferred that *Ἥφαιστος* and *Ἥφας* should not be confounded. But admitting this, if *Ἥφας* or *Ἥφας* be an Egyptian term, the question recurs, Why substitute *Abnouda* for it?

The names of *Isis* and *Osiris* being found in the Greek inscription, lines 10 and 26, M. de Sacy looks for them also in the Egyptian, and, as he persuades himself, discovers them conjoined twice in the 6th line, once in the 12th, and, particularly *Osiris*, in lines 7, 10, 11, 20, 21, 29, and 30: that of *Isis*, he observes, occurs also several times, but without *Osiris* connected with it. The repetition of these names induces our author to believe, unless the illusion of fancy has misled him, that he has developed also the conjunction that joins them.

‘I know not,’ adds he, ‘if I can communicate that kind of conviction which I feel, of having ascertained these two words; for I am conscious that it rests entirely on simple conjectures, and especially as the name which I have substituted for that of *Osiris* is attended with considerable difficulties: but having promised nothing but conjectures more or less probable, I shall freely state what I think I have found.’

Premising then that, for these names, he reads *Lri oub Osmib*, the following observations are added upon them:

‘1. We certainly have here two proper names, each beginning with a capital.

‘2. The second letter of each name is a *schin*, the value of which is known from the name of *Arsinoë*.

‘3. In the Greek inscription, line 10, *Isis* is placed before *Osiris*—ΚΑΘΑΠΕΡ ΩΡΟΣ Ο ΤΗΣ ΙΣΙΟΣ ΚΑΙ ΟΣΙΡΙΔΟΣ ΥΙΟΣ; and the same reading occurs in line 26. It is natural therefore to find the same order in the Egyptian inscription.

‘4. The form which I attribute to the capital *jod* may be justified to a certain point by the figure of that letter in the Samaritan alphabet, *𐤍*, and on different Phœnician monuments, where it is formed by three inclined strokes: the *jod*, especially of Pococke’s inscriptions, reversed, approaches very nearly to this. On an Asmonean medal, in the name of *Mattathias*, the *jod* is formed like a capital Z, which is precisely the shape of the *jod* in question.

‘5. The third letter of the word *Lri* may be the vowel *i*, or *η*, if there were a particular letter in this Egyptian alphabet to express the latter, as has been before observed on the word *Epiphanes*.

‘ 6. The two letters that follow, not belonging to the name of *Isis*, must be considered as constituting the conjunction copulative, and frequently occur throughout the inscription. Of these the former is a *vau*, signifying *and*, and is the conjunction copulative of all the Oriental languages. No determinate value is annexed to the latter, as it never offers itself in any other of the words deciphered. But the Coptic language comes here to my aid; and as in it we use Ⲑⲣⲟⲩ, according to the Memphitic dialect, to express the conjunction *and*, I consider this letter as nothing more than the aspirate *hori* ⲩ. It is singular to find this pronunciation of the conjunction in the northern languages: thus we have *og* in the Danish and Islandic, *och* in the Swedish, and in the Gothic of Ulphilas the conjunction is *jah*.

‘ 7. That the capital letter which follows is an *o* or *vau*, and performs the function of a vowel, as in the conjunction, will be readily admitted, if it be adverted to that its form is very analogous to the Samaritan Ⲑ, and the Phœnician *vau*, on different monuments.

‘ 8. After the *schin*, which makes the second letter of the name *Osiris*, comes a letter whose value, from the name of *Epiphanes*, can be no other than a *nun*. Next occur two strokes, sometimes united, at others separate; as is evident from lines 29 and 30.’

If these strokes form but one letter, M. de Sacy professes himself ignorant of their import; but if they be two, the first he apprehends to be *i* or *η*, and the second the aspiration ⲩ, as in the conjunction *aub*.

As it may be a difficulty with others—and M. de Sacy confesses it to be one with himself—satisfactorily to identify the word which is to be pronounced *Osnib* or *Osnêh* (or, if you will, *Osinib* or *Osinêh*; or, in short, *Osn* . . . ; admitting the last letters to be unknown) with the name of *Osiris*, he frankly professes that there is but one expedient: this is, to admit that the word *Osiris* is a name altered by the Greeks, and that the primitive pronunciation must have been *OSINI*; the *s* being only a Greek termination, and the aspiration, as in the other instances, dropped. Precluding any objection that might be offered from the unanimous testimony of the ancients, or the monument of Carpentras, on which some difficulties besides might be raised—for it is admitted that the name of *Osiris* may have undergone this alteration, either among the Phœnicians, or even in the vulgar language of Egypt—M. de Sacy alleges only in support of his conjecture, that the ancients have materially varied in explaining the name of *Osiris*, and the moderns in the etymologies they have offered of it; insisting but little

on what is advanced by Herodotus, that *Osiris* is the same as *Dionysius* in Greek: *Οσιρις δε εστι Διονυσος κατ' Ἑλλάδα γλωσσαν*. Among the many explications which the ancients have given of this name, the most commonly adopted is *πολυφθαλμος*; *ΟΣ*, according to Plutarch, signifying *much*, and *ΙΠΙ*, an *eye*:—but this is scarcely admissible, at least from what we know of the ancient language of Egypt through the Coptic; for in that, though *ΟΥ* signify *much*, yet *eye* is expressed by *ΒΔΛ*. Hence M. de Sacy offers his suspicion that Plutarch's etymology is founded on a mixture of Phœnician and Egyptian; and the name of *Osiris* rather came from *ΟΥ*, *much*, and *ΠΝΥ* *he saw*, as if this barbarous mixture formed *ΟΥΠΝΕ*, *who sees much*; or it may be conjectured further that this name was formed from the two Egyptian words, *ΟΥ*, *much*, and *ΙΟΡ*, *the pupil of the eye*. From the assurance of Plutarch, that the name of *Osiris* has many significations, but especially an *efficacious and beneficent energy*—*τὸν οὖμα πολλά φραζει, ρυχ' ἱκιστα δε κρατος ενεργουν και αγαθοποιον*—Jablonski has sought its etymology on the two Coptic words, *ΟΥ*, *much*, and *ΙΠΙ*, *to act*—a derivation which, of all the others proposed by him, M. de Sacy most approves; but, adverting to that of Salmasius, who would pronounce the name *Usiris*, apprehending it to be the Coptic word *ϣΗΡΙ* *son*, preceded by the indefinite *ΟΥ*, he recurs to Plutarch for another derivation, cited from a writer who pretends the true name of the God to have been *Αρσαφης*, or, admitting what is styled a very probable correction, *Λσιρις*, as signifying *vigor*, το *ΑΝΔΡΕΙΟΝ*. But as these several readings and etymologies all suppose a *ρ* in the last syllable, if the pronunciation be admitted which seems to result from the inscription, as deciphered by M. de Sacy, it may, he adds, be conjectured that *Osnib* or *Osneb* comes from *ΟΥ*, *much*, and *ΕΝΕ*, *an age*; or from *ΟΥ*, *much*, and *ΟΥΩΝ*, *illumination*. To facilitate the admission of these derivations, it is observed, that in the Coptic the vowels of derivatives very frequently vary from those of their radicals—a circumstance noticed the rather, as suggesting a more systematic form which might be introduced into the Lexicons of that language, by arranging words according to their radicals, as in those of the Hebrew.

Returning to his subject, M. de Sacy concludes that the name of *Osiris*, or *Osinis*, written in Egyptian *ΟΥΠΝΕ*, and pronounced *ΟΥΠΝΕ*, or *ΟΥΠΝ*, may signify *abundance of life*, or *duration*; or else, deriving it from *ΟΥΩΝ*, of which the primitive root is *ΩΝ*, *abundance of light*. To favour the last etymology, the name of Heliopolis, in the books of Moses,

is urged, as apparently demonstrating that **ON**, in the Egyptian, signified the *Sun*; and St. Cyril is quoted as an authority of great weight, who asserts positively, in his commentary on Hosea, that, 'according to the mythology of the Egyptians, Apis is the son of the Moon, and descendant from the Sun. In their language, **ON** signifies the *Sun*.' That in the Coptic the Sun is commonly styled **ΦΡΗ**, and also that there is reason to suppose this was his ancient name, M. de Sacy very readily allows; but contends that he might have been as well designated by the word **OTWΠZ**, which signifies to *manifest, show, appear, enlighten*; and further supposes that it is the true etymology of the name of *Ammon*, **UOTWΠZ**, formed from **U**, characterising the adjective, and **OTWΠZ**, *he that manifests or enlightens*;—and every thing that Jablonski has advanced on this subject is referred to, as justifying the etymology proposed.

Though M. de Sacy still professes to doubt, after all he has offered on the name of *Osiris*, he cannot forbear adding another argument, which appears to himself of considerable weight, inasmuch as it almost justifies the substitution of *ν* for *ρ* in the name, and well accords with the interpretation given by Plutarch of its signification. **Ν&Τ**, in Coptic, signifies *to see*; and if the permutation of vowels be admitted, there would be no difficulty in deriving the word *Osirib* from **ΟΥ**, *much*, and **ΠΖΤ**, *to see*; nor in rendering it by *πολυοφθαλμος*.

The same pronunciation will indicate, perhaps, the reason, as our author conjectures, of the signification to *ardere*; for in the Chaldee, *ouschan*, **ܐܘܫܢ**, or *ouschna*, **ܐܘܫܢܐ**, and in the Syriac *ouschno*, **ܐܘܫܢܐ**, is of the same import. This word existed, M. de Sacy thinks, indisputably in the Phœnician, probably in the Egyptian, and might easily be regarded as the radical of *Osirib*.

In the discussions here offered upon the name of *Osiris*, several positions occur, to which we cannot accede. Some of our objections may be anticipated from the preceding remarks; but as this article unavoidably extends to a considerable length, and the subject of it will again come under notice, we are for the present obliged to postpone them.

The name of *Egypt*, after appearing in the Greek inscription, M. de Sacy sought for in the Egyptian, and could scarcely suspect that he had not found it in **ΧΗΕΙ**, which is that given it by the Copts, which sometimes occurs in the Hebrew Scriptures, and was recognised in his time by St. Jerom; or else *Misr*, the ordinary name of *Egypt* among the Hebrews, Syrians, and other Orientals, with whom our author includes

the Phœnicians. Entertaining, however, some doubts as to the value of the letter he had taken for a *resch*, and having no reason to believe that Egypt had ever been called *Misir* by its own inhabitants, he was led from this last observation—joined to the presumption that the word should be read *Misir*, in the order of writing from right to left, and the form of most of the letters whose import he had determined—to another conjecture, which he here mentions for the sake of combating, as he had previously communicated it to some learned foreigners. Accordingly he states, that, recollecting in an ecclesiastical writer the mention of several cities in Lower Egypt which spoke Phœnician, as this monument was found in that district, he conjectured that the inscription which he had termed *Egyptian* was perhaps really *Phœnician*. This was deemed not inconsistent with the decree which ordained, in the Greek, that it should be engraven in three kinds of characters—the *sacred*, ἹΕΡΟΙΣ, *local*, ΕΓΧΩΡΙΟΙΣ, and *Greek*, ἙΛΛΗΝΙΚΟΙΣ; understanding by *local* the particular character of each province. But on reading St. Cyril more attentively, he was convinced that the language of Lower Egypt was not to be taken for Phœnician; but only that in five cities in that district, of which Rhinocorura was one, the Phœnician was spoken in concurrence with the Egyptian, and that more attention was paid to the former; the introduction of which into this part of Egypt St. Cyril attributes to a colony of Jews:—Αἱ πρὸς τοῖς περάσι τῆς Αἰγυπτῆ πόλεις πρῶτον παραδεχόνται τὸ ΣΩΤΗΡΙΟΝ ΚΗΡΤΙΜΑ· πεντε δὲ αὐταὶ ὡν ἂν καὶ πρῶτην εἶναι φάμεν τὴν νῦν Ῥινόκορυφῆτων, λαλοῦσι μὲν καὶ τῇ γλῶσσῃ ΧΑΝΑΝΙΤΙΑΙ. Εὐκταστάται γὰρ τοῖς ἐν ταύταις ταῖς πόλεσιν, οὐχὶ τῆς Αἰγυπτίων φωνῆς μεταποιεῖσθαι τούτου, ὅσον τῆς Συρίαν. *The cities on the confines of Egypt first received the preaching of the Gospel. Five of these, of which Rhinocorura is first, speak also (that is, beside the Egyptian) the language of Chanaan: for the inhabitants of these cities are less solicitous in cultivating the Egyptian language than that of the Syrians.*

Since nothing could be drawn from this passage by M. de Sacy to support his first conjectures, it followed of course that the character of the inscription was to be regarded as Egyptian, and of the kind which Herodotus has styled *δημῆτικα γράμματα*, *popular*, or *vulgar*, in contradistinction to the *sacred*, ἱερά; as these, ἹΕΡΟΙΣ, are opposed to *local*, ΕΓΧΩΡΙΟΙΣ. And having suggested that the order of the Egyptian inscription is from right to left, like the Hebrew, on the authority of the same historian, our author proceeds to point out the error of Wilkins, who, in his dissertation *De Lingua Coptica*, at the end of the Lord's Prayer by Chamberlayne (p. 85), regards this assertion of the father of history as one of the fables which Diodorus

Siculus reproaches Herodotus with having too lightly adopted. It is also proper, he adds, to observe that the remark of Herodotus applies equally to the two kinds of writing used by the Egyptians; for he almost immediately subjoins, *Διφασισι δὲ γραμμασι χρωσται. Καὶ τὰ μὲν αὐτῶν, ἴσα, τὰ δὲ, ΔΗΜΟΤΙΚΑ καλεῖται*—that the one is called the *sacred*, and the other the *vulgar*.

Clemens of Alexandria, in a passage that may be looked upon as classical, attributes to the Egyptians three kinds of writing. 'Those among the Egyptians who are brought up to learning, acquire, in the first place, that mode of writing which is called *epistolographic*; next, the *hieratic*, which is used by the *hierogrammatists*; and, lastly, the most perfect, which is the *hieroglyphic*.' If this account appear to differ from that of Herodotus and Diodorus Siculus, who speak only of two kinds, it is, as our author observes, easy to reconcile them; nor is it necessary, with Wilkins, to suppose that, under the name of *epistolographic*, Clemens is to be understood as speaking of the Greek character; for the two historians are better explained by the passage of the father to have intended, under the name of *vulgar writing*, in opposition to the *sacred* or *hieroglyphic*, the two kinds of *hieratic* and *epistolographic*. These two kinds, in reality, have this in common, that they were never regarded as sacred, and that the knowledge of them was never ranked among the mysteries of religion, though the one were of universal usage, and the other peculiar to the ministers of religion. It is likewise obvious to imagine that these denominations, belonging to an age posterior to Herodotus, were copied by Diodorus at a time when the knowledge of hieroglyphics was entirely lost; and imply that, at the epoch when hieroglyphic writing had sunk into disuse, the priests, accustomed to wrap up from the vulgar a knowledge of their mysteries, would adopt a mode of writing, whether alphabetic or syllabic, different from that used in ordinary life. Hence the name of *hieratic* might be given to distinguish it from the vulgar or running-hand, distinguished by the name of *epistolographic*.

The introduction of this *half-sacred* sort of writing, M. de Sacy conjectures, might have occasioned the total oblivion into which hieroglyphic writing fell, as being both more easy to learn, and more commodious to write.

'But no farther to indulge conjecture, it is concluded, from a passage of Plutarch, that the vulgar character of the Egyptians was composed of twenty-five letters; for that author observes; that the square of *five* gives the exact number of Egyptian letters, and years in the life of Apis. The inscription however under consideration gives more, probably, one while, because the same letter may have been formed of detached strokes; at

another, several letters may have been joined by the gravet. To which be added :

‘ 1. That, as there are capital letters and small, the number of their figures are doubled.

‘ 2. That there may be some supernumerary letters, foreign to the Egyptian and borrowed from the Greek, such as ξ in the name of *Alexander*, and perhaps the vowels ε and η.

‘ 3. That many letters may be supposed to have varied in their form, accordingly as they are *joined* or *detached*, *initial* or *final* : of this the Hebrew, Syriac, and Arabic, abound with examples.

‘ 4. There may also be in it abbreviations or monograms. Of the letters which enter not into any word M. de Sacy has meddled with, some occur that still appear to remain in the Coptic; these are the †, *Dei*, and the X, *genga*.’

After remarking that little or no similitude is discoverable between the characters of this inscription, and those on the mummies, published by Montfaucon and count Caylus, our author ventures to think, of the words he has endeavoured to decipher, no doubt will remain in respect to the names *Alexander*, *Alexandria*, *Ptolemy*, *Arsinoë*, and *Epiphanes*: and as these words in themselves supply a considerable number of letters, so they present another datum, which is, that the Egyptian inscription is by no means a literal translation of the Greek; for the names of *Ptolemy* and *Arsinoë* are said to recur more often in the Egyptian than in the Greek; and the places where these two names are found in the inscriptions do not appear to correspond.

In attending also to the many epithets and titles of honour ascribed to *Ptolemy Epiphanes*, who is styled ΑΙΩΝΟΒΙΟΣ, ΗΓΑΠΗΜΕΝΟΣ ΤΗΟ ΤΟΥ ΦΘΑ, ΘΕΟΣ ΕΠΙΦΑΝΗΣ ΕΥΧΑΡΙΣΤΟΣ; and the different intervals of the space, in particular parts of the inscription, between the name of *Ptolemy Epiphanes* and those of his father and mother *Ptolemy* and *Arsinoë*; M. de Sacy is induced to believe that the Egyptian style is less emphatic than the Greek, and points out a passage to prove it. But, with proper deference, we would ask, If the anomalies thus noticed do not suggest a doubt, whether these names have after all been really ascertained?

Reverting again to the Greek inscription, several other proper names are pointed out besides those supposed to have been found in the Egyptian; such are the names of the high-priest consecrated to the worship of *Alexander* and the *Ptolemies*, the priestesses presiding over the worship of the queens *Arsinoë* wife of *Philadelphus*, *Arsinoë* wife of *Philopator*, and *Berenice* wife of *Euergetes*, which appear in the 4th and 5th lines:—
ΕΙ ΙΕΡΕΩΣ ΑΕΤΟΥ ΤΟΥ ΔΕ ΤΟΥ ΑΔΕΦΑΝΔΡΟΥ ΚΑΙ ΘΕΩΝ

ΣΩΤΗΡΩΝ ΚΑΙ ΘΕΩΝ ΑΔΕΛΦΩΝ ΚΑΙ ΘΕΩΝ ΕΥΕΡΓΕΤΩΝ
ΚΑΙ ΘΕΩΝ ΦΙΛΟΠΑΤΩΡΩΝ ΚΑΙ ΘΕΟΤ ΕΠΙΦΑΝΟΥΣ ΕΥΧΑ-
ΡΙΣΤΟΥ ΑΘΛΟΦΟΡΟΥ ΒΕΡΕΝΙΚΗΣ ΕΥΕΡΓΕΤΙΔΟΣ ΠΤΡΡΑΣ
ΤΗΣ ΦΙΛΙΝΟΥ ΚΑΝΗΦΟΡΟΥ ΑΡΣΙΝΟΗΣ ΦΙΛΑΔΕΛΦΟΥ ΑΡΕΙΑΣ
ΤΗΣ ΔΙΟΓΕΝΟΥΣ ΙΕΡΕΙΑΣ ΑΡΣΙΝΟΗΣ ΦΙΛΟΠΑΤΟΡΟΣ ΕΙΡΗ-
ΝΗΣ ΤΗΣ ΠΤΟΛΕΜΑΙΟΥ. M. de Sacy observes that, in the
Egyptian inscription which apparently corresponds to this part
of the Greek, many proper names are seen to occur; but not
answering to these, he asks, if these ministers of worship of
either might not have had two names, the one Greek, and the
other Egyptian?—This suggestion is certainly pertinent; for
the Jewish history, for example, furnishes instances of these
double names. In respect, however, to the first of these, we
cannot help understanding it, not as a *proper name*, but simply
an *appellative of office*—*priest of the EAGLE*.

In the 3d line, M. de Sacy flattered himself with the hope of
finding the name of the month *Xanthicus*, written in the Greek
ΞΑΝΔΙΚΟΥ, and joined to the Egyptian month *Mechir*: ΜΗ-
ΝΟΣ ΞΑΝΔΙΚΟΥ ΤΕΤΡΑΔΙ ΑΙΤΗΠΤΙΩΝ ΔΕ ΜΕΧΕΙΡ ΟΚΤΩ-
ΚΑΙΔΕΚΑΘΗ; but unfortunately the word ΜΕΧΕΙΡ is effaced
or broken off.

Though all the researches of our author have been attended
with so little success, he does not entirely despair. The inspection
of the monument itself, he thinks, may contribute materially to
it, and the efforts of other learned men who may make it their
study. Wishing those who shall attempt it success, he con-
cludes with liberally declaring, in a manner congruous and be-
coming to his modesty and merit, that such success would be
beholden by him with unfeigned satisfaction, though it should
prove him utterly erroneous.

M. de Sacy has subjoined to his letter a postscript, which,
however, is scarcely intelligible without the aid of engraving.

In addition to the foregoing, it may be proper to observe,
that the Society of Antiquaries has just published an en-
graving of the Greek inscription. From so learned a body
something more might have been looked for than a bare fac-
simile, the accuracy of which requires to be justified. One of
its members indeed, GRANVILLE PENN, *Esquire*, has favoured
his friends with a printed copy of it, from the stone, in a more
legible form; and we flatter ourselves with the indulgence of
that gentleman in venturing to annex it, with the advantages it
derives from his acuteness and erudition.

THE GREEK VERSION of the DECREE of the EGYPTIAN PRIESTS, in honour of PTOLEMY THE FIFTH, surnamed EPIPHANES. From the Stone*, inscribed in the SACRED and VULGAR EGYPTIAN, and the GREEK Characters, taken from the French at the Surrender of Alexandria.

[Not having an immediate opportunity of referring to the stone, we have not presumed to alter what appear to be oversights; otherwise we should have given *εὐπορευόμενοι*, in line 6, for *εὐκλυόμενοι*; for *εἰμι*, in line 46, *εἶμι*; and *τριακτὰ*, in the same line, for *τριακτὰς*; and other similar corrections. RAV.]

ΒΑΣΙΛΕΥΟΝΤΟΣ ΤΟΥ ΝΕΟΥ, και παραλαβόντος την βασιλειαν
 παρὰ τῆ πατρός, κυρίῃ βασιλείῳν, μεγαλοδόξῃ, τῇ τὴν Αἰγύπτου κα-
 ταστήσαντῃ, και τὰ πρὸς τῆς ἰσθμοῦ εὐσεβῆς, ἀντιπαλῶν ὑπερτερῆς,
 τῇ τὸν βίον τῶν ἀνθρώπων ἐκαστήσαντος, κυρίῃ τριακονταετηρίδαν
 καθάπερ ὁ Ἡφαίστος ὁ μέγας, βασιλεὺς, καθάπερ ὁ Ἥλιος ὁ μέγας
 βασιλεὺς, τῶν τε ἀνω και τῶν κατω χωρῶν, ἐκόντῃ Θεῶν φιλοπα-
 τῶν, ὃν ὁ Ἡφαίστος ἐδοκίμασεν, ὃν ὁ Ἥλιος ἐδωκεν τὴν νίκην, εἰκόνης
 ζωστῆς τῇ Διὶ, οὐκ τῇ Ἥλῳ, ΠΤΟΛΕΜΑΙΟΥ τῇ αἰωνοῦ, ἡγα-
 γημένῃ ὑπὸ τῇ Φῃ, εὐσεβῆς ἐνατῇ ἐφ' ἱερωῶς Λετῇ τῇ δὲ τῇ Αἰγύπτῃ,
 και Θεῶν Σωτῆρων, και Θεῶν Ἀδελφῶν, και Θεῶν Εὐεργετῶν, και
 Θεῶν φιλοπατῶν, και Θεῶν Ἐπιφανῆς, εὐχαριστῇ, ἀθλοφορῇ Βερε-
 νικῆς Εὐεργετίδος Πυρρᾶς τῆς φίλης κατηφόρῃ, Ἀρσινόης φιλαδέλφῃ
 Ἀρσίνης τῆς διγενῆς ἱερείας, Ἀρσινόης φιλοπατορῆς Εἰρήνης τῆς Πτο-
 λεμαίῃ, μήνης Ξανθικῆς τετραδὶ, Αἰγυπτίων δὲ Μεχέει ἐκτωμαιδεκατῇ.
 ΨΗΦΙΣΜΑ οἱ ἀρχιερεῖς, και προφῆται, και οἱ εἰς τὸ αὐτὸν εὐχο-
 μενοὶ πρὸς τὸν στολισμὸν τῶν Θεῶν, και πτεροφορεῖ, και ἱερο-
 γαμματοῖς, και οἱ ἄλλοι ἱερεῖς πάντες οἱ ἀπάντησαντες ἐκ τῶν κατὰ
 τὴν χώραν ἱερῶν εἰς Μεμφιν τῇ βασιλεῖ, πρὸς τὴν πανηγυρὶν τῇ
 παραλήψεως τῆς βασιλείας τῆς Πτολεμαίῃ αἰωνοῦ ἡγαγμένης
 ὑπὸ τῇ Φῃ, Θεῶν Ἐπιφανῆς, εὐχαριστῇ, τὴν παρελάβεν παρὰ τῇ πα-
 τρὶ αὐτῇ, συναχθέντες ἐν τῇ ἐν Μεμφὶ ἱερῇ τῇ ἡμέρᾳ ταυτῇ,
 Εἰπαν·

Ὅτι ἐπειδὴ βασιλεὺς ΠΤΟΛΕΜΑΙΟΣ αἰωνοῦ, ἡγαγμένης
 ὑπὸ τῇ Φῃ, Θεῶν ἘΠΙΦΑΝΗΣ, εὐχαριστῇ, ὃς ἐκ βασιλείας Πτο-
 λεμαίῃ και βασιλίσσης Ἀρσινόης Θεῶν ΦΙΛΟΠΑΤΟΡΩΝ, κατὰ
 πολλὰ εὐεργετήκεν τὰ ἱερά, και τῇ ἐν αὐτοῖς ὄντας, και τῇ
 ὑπὸ τὴν αὐτὴν βασιλείαν τασσομένης ἀπαντας, ὑπαρχῶν Θεῶν ἐκ Θεῶν
 και Θεᾶς, καθάπερ Ὁρος ὁ τῆς Ἰσίδος και Οσίριδος υἱὸς ἐπαμύνας
 τῇ πατρὶ αὐτῇ Οσίρει, τὰ πρὸς Θεῶν εὐεργετικῶς διακειμένης, ἀνα-

* The numerals in this inscription correspond with the lines on the stone; as do the dotted lines in proportional extent to the chasms in the inscription.

θεθεικεν εἰς τα ἱερα ἀργυρίας τε καὶ σιτικάς προσόδους, καὶ δαπανὰς πολλὰς ὑπομεινήμενῃ, ἵνα καὶ τὴν Αἰγυπτὸν εἰς εὐdiam ἀγαγεῖν καὶ τὰ ἱερά καταστήσασθαι, ⁽¹¹⁾ ταῖς τε ἑαυτὴ δυνάμεσιν πεφιλανθρώπηκε πασαις· καὶ ἀπο τῶν ὑπαρχουσῶν ἐν Αἰγυπτῷ προσόδων καὶ φορολογίων τινὰς μὲν εἰς τέλος ἀφήκεν, ἀλλὰς τε κενέφικεν, ὅπως ὅτε λαὸς καὶ οἱ ἀλλοὶ πάντες ἐν ⁽¹²⁾ εὐθηνία ὦσιν ἐπὶ τῆς ἑαυτὴ βασιλείας· τατὲ βασιλικά οφειλήματα ἃ προσοφείλον οἱ ἐν Αἰγυπτῷ καὶ ἐν τῇ λοιπῇ βασιλείᾳ αὐτῇ, ὄντα πολλὰ, τῷ πληθει ἀφήκεν· καὶ τῆς ἐν ταῖς φυλακαῖς ⁽¹³⁾ ἀπῆγγμενῆς, καὶ τῆς ἐν αἰτιάῃς ὄντας ἐκ πολλῶν χρόνων, ἀπέλυσε τῶν ἐνκεκλημένων· προσεταξέ δὲ καὶ τὰς προσόδους τῶν ἱερῶν, καὶ τὰς δίδομενας εἰς αὐτὰ κατενιαυτὸν συνταξέῃς σιτῖ⁽¹⁴⁾ κας τε καὶ ἀργυρῖκας, ὁμοίως δὲ καὶ τὰς καθηκούσας ἀπομοίρας τοῖς θεοῖς ἀπο τῆς ἀμπελιτιδὸς γῆς, καὶ τῶν παραδείσων, καὶ τῶν ἀλλῶν τῶν ὑπαρχόντων τοῖς θεοῖς ἐπὶ τῷ πατρὸς αὐτῇ, ⁽¹⁵⁾ μένειν ἐπὶ χωρᾶς· προσεταξεν δὲ καὶ περὶ τῶν ἱερῶν ὅπως μῆθεν πλείον διδῶσιν εἰς τὸ τελεστικόν ἢ ἐτασσόντο ἕως τῷ πρώτῳ ἐτὸς ἐπὶ τῷ πατρὸς αὐτῇ· ἀπέλυσεν δὲ καὶ τῆς ἐκ τῶν ⁽¹⁶⁾ ἱερῶν ἐθνῶν τῷ κατενιαυτὸν εἰς Ἀλεξανδρείαν καταπλῆ, προσεταξεν δὲ καὶ τὴν συλλήψιν εἰς τὴν ναυτιαν μὴ ποιεῖσθαι· τῶν τε εἰς τὸ βασιλικὸν συντελεσμένων ἐν τοῖς ἱεροῖς βυσσινῶν ⁽¹⁷⁾ ὀρνέων ἀπέλυσεν τὰ δύο μέρη, τὰ τε ἐγλειμμένα πάντα ἐν τοῖς προτέρων χρόνοις ἀποκατεστήσεν εἰς τὴν καθηκῆσαν τάξιν, φροντίζων ὅπως τὰ εἰδισμένα συντελεγῇ τοῖς θεοῖς κατὰ τὸ ⁽¹⁸⁾ πρόσηκον· ὁμοίως δὲ καὶ τὸ δίκαιον πᾶσιν ἀπενειμὲν, καθάπερ Ἑρμῆς ὁ μέγας καὶ μέγας· προσεταξέ δὲ καὶ τῆς καταπορευομένης ἐκ τῶν μαχίμων καὶ τῶν ἀλλῶν τῶν ἀλλοτρία ⁽¹⁹⁾ φρονήσαντων ἐν τοῖς κατὰ τὴν ταραχὴν καιροῖς κατελθόντας, μένειν ἐπὶ τῶν ἰδίων κτήσεων· προενογήθη δὲ, καὶ ὅπως ἐξαποσταλῶσιν δυνάμεις ἵππικαὶ τε καὶ πεζικαὶ καὶ νῆες ἐπὶ τῆς ἐπελθόντας ⁽²¹⁾ ἐπὶ τὴν Αἰγυπτὸν κατὰ τὴν θάλασσαν καὶ τὴν ἡπειρόν, ὑπομεινὰς δαπανὰς ἀργυρῖκας τε καὶ σιτικάς μεγάλας, ὅπως τὰ θ' ἱερά καὶ οἱ ἐν αὐτῇ πάντες ἐν ἀσφαλείᾳ ὦσιν· παραγινομε⁽²²⁾ νος δὲ καὶ εἰς Λυκωνπόλιν τὴν ἐν τῇ Βυσίριτῃ, ἣ τὴν κατεῖλημμένη καὶ οχυρωμένη πρὸς πολιορκίαν ὄπλων τε παραλεσεὶ δαψίλεστον καὶ τὴν ἀλλὴν χορηγίᾳ πασῇ, ὥς ἂν ἐκ πολλῶν ⁽²³⁾ χρόνων συνεστῆκυιας τῆς ἀλλοτριότητος τοῖς ἐπισυναχθεῖσιν εἰς αὐτὴν ἀσεβῆσιν, οἱ ἦσαν εἰς τὴν τα ἱερά καὶ τῆς ἐν Αἰγυπτῷ κατοικούντας πολλὰ κακὰ συντελεσμένοι· καὶ ἀν⁽²⁴⁾ τικαθίσας χωμασιν τε καὶ τάρφροῖς καὶ τείχεσιν αὐτὴν ἀξιολογοῖς περιελαβεν· τῷ τε Νεῖλῳ τὴν ἀναβάσιν μεγάλην ποιήσας ἐν τῷ ὀγδῶ ἐτεί, καὶ εἰδισμένῃ κατακλυθεῖν τὰ ⁽²⁵⁾ πεδία, κατέσχευεν ἐκ πολλῶν τόπων, ὀχυρῶσας τὰ στόματα τῶν ποταμῶν, χορηγῆσας εἰς αὐτὰ χετῆματων πληθὺς ἐκ ὀλίγων, καὶ καταστήσας ἵππεις τε καὶ πεζοὺς πρὸς τὴν φυλακὴν ⁽²⁶⁾ αὐτῶν ἐν ὀλίγῳ χρόνῳ τὴν τε πόλιν κατὰ κράτος εἰλέν, καὶ τῆς ἐν αὐτῇ ἀσεβεῖς πάντας διέφθειρῆν, καθάπερ [Ἑρμ]ῆς καὶ Ὀρος ὁ τῆς Ἰσῖος καὶ Ὀσιρίου υἱὸς ἐχέειν ῥῶσαντο τῆς ἐν τοῖς αὐτοῖς ⁽²⁷⁾ τοποῖς ἀποστάντας πρότερον, τῆς ἀφῆ-

γράσαντες των ἀποστατών ἐπὶ τῷ ἑαυτοῦ πατρὸς, καὶ τὴν χώραν
 ἀπείκε, καὶ τὰ ἱερά ἀδικήσαντας, παραγινόμενος εἰς Μεμφιν, ἐπαμύ-
 κων ⁽¹⁾ τῷ πατρὶ καὶ τῇ ἑαυτοῦ βασιλείᾳ, πάντας ἐκολάσεν καθήκοντως,
 καὶ ὃν καιρὸν παραγενήθη πρὸς τὸ συντελεσθῆ[σθαι τὰ] προσηκόντα
 νόμιμα τῇ παραλήψει τῆς βασιλείας· ἀφῆκεν δὲ καὶ τὰ ἐν ⁽²⁾ τοῖς ἱεροῖς
 οφειλόμενα εἰς τὸ βασιλικὸν ἕως τῆς οὐδοῦ εἰς, ὄντα εἰς οὗτοι τε καὶ
 ἀργυροὺς πλῆθος ἐκ ὀλίγων, ὡσαυ[τως δὲ κ]αὶ τὰς τιμὰς τῶν μὴ συντε-
 τελεσμένων εἰς τὸ βασιλικὸν βυσσίνων ὀ[υ]νι ⁽³⁾ ὄων, καὶ τῶν συντετελεσ-
 μένων τὰ πρὸς τὸν δεγματισμὸν διαφορὰ ἕως τῶν αὐτῶν χρόνων ἀπελυ-
 σεν δὲ τὰ ἱερά καὶ τῆς μέρους ἀρταβῆς τῇ ἀρτρεῖ τῆς ἱερᾶς
 γῆς, καὶ τῆς ἀμπελιτοῦς ἰμοι[ως] ⁽⁴⁾ τὸ κεραμίον τῇ ἀρτρεῖ τῷ τε Ἀπεί-
 κῃ καὶ τῷ Μνευεὶ πολλά ἐδώρησατο, καὶ τοῖς ἀλλοῖς ἱεροῖς [ω]ίοις τοῖς ἐν
 Αἰγυπτῷ πολὺ πρεῖσσοι τῶν πρὸ αὐτῆς βασιλείων, φροντίζων ὑπὲρ τῶν
 ἀνθρώπων ⁽⁵⁾ αὐτὰ δια πάντος, τὰ δ' εἰς τὰς ταφὰς αὐτῶν καθή-
 κοντα διδὼς δαψιλῶς καὶ ἐνδοξῶς, καὶ τὰ τελισκόμενα εἰς τὰ ἰδία ἱερά
 μετὰ θυσιῶν καὶ πανηγυρεῖν καὶ τῶν ἀλλῶν τῶν νόμι[ζομένων], ⁽⁶⁾ τὰ τε
 τιμὰς τῶν ἱερῶν καὶ τῆς Αἰγυπτῆς διατετήρηκεν ἐπὶ χώρας, ἀκολουθῶς τοῖς
 νόμοις· καὶ τὸ Ἀπείκειον ἐργαίως πολυτελεσίην κατεσκεύασεν, χορηγήσας εἰς
 αὐτὸ χρυσίον τε κ[αὶ ἀργυρὸν] ⁽⁷⁾ καὶ λίθων πολυτελειῶν πλῆθος ἐκ ὀλίγων,
 καὶ ἱερά καὶ ναὺς καὶ βώμης ἰδρύσατο, τὰ τε προσδεόμενα ἐπισκευῆς
 προσδιορήσατο, ἔχων δὲ ἐνεργητικῶς ἐν τοῖς ἀνθρώποις [σι τὴν] ⁽⁸⁾ θεῖον δια-
 τοίαν· προσπυκνῶμενος τε τὰ τῶν ἱερῶν τιμιωτάτα ἀνανεῶτο ἐπὶ τῆς
 ἑαυτοῦ βασιλείας ὡς καθῆκει· ἈΝΘ' ὈΝ, δέδωκασιν αὐτῷ οἱ θεοὶ
 ὕψιστον, νικητὴν, κρατοῦν, καὶ τ' ἄλλ' ἀγα[θὰ πάντα], ⁽⁹⁾ τῆς βασιλείας δια-
 μένουσιν αὐτῷ καὶ τοῖς τέκνοις εἰς τὸν ἅπαντα χρόνον· ΑΓΑΘῇ ΤΥΧῇ·
 ΕΔΟΞΕΝ τοῖς ἱερεῦσι τῶν κατὰ τὴν χώραν ἱερῶν πάντων τὰ
 ὑπαρχόντα [τ'] ⁽¹⁰⁾ τῷ αἰωνοδίῳ βασιλεὶ Πτολεμαίῳ, πγα-
 πτήμενῳ ὑπὸ τοῦ Φθα, ΘΕΩ ΕΠΙΦΑΝΕΙ, εὐχαριστῶ, ὁμοίως δὲ καὶ τὰ
 τῶν γονεῶν αὐτοῦ Θεῶν Φιλοπατορῶν, καὶ τὰ τῶν προγόνων Θεῶν Εὐερ-
 γ[ετιῶν, καὶ τὰ] ⁽¹¹⁾ τῶν Θεῶν Ἀδελφῶν, καὶ τὰ τῶν Θεῶν Σατῆρων,
 ἐπαυξέειν μεγαλῶς· στήσαι δὲ τῷ αἰωνοδίῳ βασιλεὺς ΠΤΟΛΕΜΑΙΟΥΤ,
 ΘΕΟΥ ΕΠΙΦΑΝΟΥΤ, εὐχαριστῶ, εἰκόνα ἐκ ἑκάστῳ ἱερῷ ἐν τῷ ἐπιφά . .
 ⁽¹²⁾ ἢ προσονομασθήσεται, ΠΤΟΛΕΜΑΙΟΥΤ ΤΟΥ
 ΕΠΑΜΥΝΑΝΤΟΣ Τῇ Αἰγύπτῳ, ἢ παρестήξεται ὁ κυριώτατος
 θεὸς τῷ ἱερῷ διδὼς αὐτῷ ὅπλον νικητικόν, ὃ ἐστὶν κατεσκευασμέν[α . . .
] ⁽¹³⁾ τέρεπον, καὶ τῆς ἱερείας θεραπεύειν τὰς εἰκόνας τοῖς τῆς
 ἡμέρας, καὶ παρατίθεναι αὐταῖς ἱερὸν κοσμον, καὶ τ' ἄλλα τὰ νομιζο-
 μένα συντελεῖν καθά καὶ τοῖς ἀλλοῖς θεοῖς ἐν [δε ἑορταῖς καὶ τα] ⁽¹⁴⁾ νη-
 γυρεῖν· ἰδρύσασθαι δὲ βασιλεὶ ΠΤΟΛΕΜΑΙΩ, ΘΕΩ ΕΠΙΦΑΝΕΙ,
 εὐχαριστῶ, τῷ ἐν βασιλεὺς Πτολεμαίῳ καὶ βασιλισσῇ Ἀρσινόῃς,
 Θεῶν Φιλοπατορῶν, ξοῶν τε καὶ ναὸν χρ[υσιον]
⁽¹⁵⁾ ἱερῶν, καὶ καθιδρῦσαι ἐν τοῖς ἀδύτοις μετὰ τῶν ἀλλῶν ναῶν, καὶ ἐν
 ταῖς μεγάλαις πανηγυρεῖν ἐν αἷς ἐξοδεῖαι τῶν ναῶν γίνονται καὶ τῶν
 τε θεῶν ΕΠΙΦΑΝΟΥΤ, εὐ[χαριστῶ ναὸν συνε] ⁽¹⁶⁾ ἐξοδεύειν· ὅπως δ' εὐση-

μος ἡ νυν τε καὶ εἰς τὸν ἐπειτα χρόνον, ἐπικεῖσθαι τῇ ναυ τας τὴ βα-
 σιλεως χρυσας βασιλειας δεκα αἰς προσκείσεται ἀσπίς, ...
 ⁽¹⁾ τῶν ἀσπίδων βασιλειῶν τῶν ἐπὶ τῶν ἀλλῶν ναυῶν
 εἶσται δ' αὐτῶν ἐν τῇ μεσῇ ἡ καλῶμενη βασιλεια ΨΧΕΝΤ, ἣν περιβε-
 μενος εἰσηλθεν εἰς τὸ ἐν Μαιμφ[η συν] τὰλασθῆ
 τα νομιζόμενα τῇ παραλήψει τῆς βασιλειας ἐκίθιναι δὲ καὶ ἐπὶ τῇ περὶ
 τας βασιλειας τετραγώνῳ, κατὰ τὸ προειρημένον βασιλεῖον, φυλακῆ-
 ρια χρ[υσία δ'] ⁽²⁾ τι ἐστὶν τὴ βασιλεως, τὴ
 ἐπιφανῇ ποιησάντος τὴν ἐπὶ ἀνω χώρῃν καὶ τὴν κατῶ καὶ ἐπὶ τὴν
 τριαντάδα τότε Μεσορῇ ἐν ἣ τα γενεθλία τὴ βασιλεως ἀγεται, ἰσοῦως
 δὲ καὶ ⁽³⁾ ἐν ἡ παρελάσεν τὴν
 βασιλειαν παρὰ τὴ πατρός, ἐπ' αὐτοῖς γενόμεναις ἐν τοῖς ἱεροῖς, αἱ δὲ
 πολλῶν ἀγαθῶν ἀρχῆγοι πασὶν εἰσιν, ἀγειν τας ἡμέρας ταύτας ἑορτ[ῆ]
 δὲ καὶ πανηγυρίῃ ἐν τοῖς κατὰ τὴν Αἰ] ⁽⁴⁾ γυπτῶν ἱεροῖς κατὰ μῆνα, καὶ
 συντελεῖν ἐν αὐτοῖς θυσίας τε καὶ σπονδας καὶ ἄλλα τὰ νομιζόμενα
 καθά καὶ ἐν ταῖς ἀλλαῖς πανηγυρεσί, τας δὲ γινόμενας προδε[σεις . .
 πα] ⁽⁵⁾ ῥεχομένοις ἐν τοῖς ἱεροῖς, ἀγειν
 δὲ ἑορτῆν καὶ πανηγυρίῃ τῇ αἰωνοδίῳ, καὶ ἡρατῆμεν ὑπὸ τῇ θῆα, βα-
 σιλεῖ ΠΤΟΛΕΜΑΙΩ ΘΕΩ ΕΠΙΦΑΝΕΙ εὐχαριστῶ κατεν[εαυτον . .
 ⁽⁶⁾ χώρῃν ἀπὸ τῆς νεμενίας, τὴ
 Θανθ, ἐφ' ἡμέρας πέντε, ἐν αἷς καὶ στεφανηφόρεσσιν, συντελεσάς
 θυσίας καὶ σπονδας καὶ ἄλλα τὰ καθήκοντα προσάγει
 ⁽⁷⁾ καὶ τὴ ΘΕΟΤ ΕΠΙΦΑΝΟΣ, εὐχα-
 ριστῶ, ἱερῆς πρὸς τοῖς ἀλλοῖς ὀνομασίαν τῶν θεῶν ἡν ἱερατεύουσ, καὶ
 καταχωρίσαι εἰς πάντας τὰς χρηματισμούς, καὶ εἰς τὰς δ
 ⁽⁸⁾ ἱερατεῖαν αὐτῶν εἶναι δὲ καὶ τοῖς
 ἀλλοῖς ἰδιωταῖς ἀγειν τὴν ἑορτῆν, καὶ τὸν προειρημένον ναὸν ἰδρυσθαι,
 καὶ εἶναι παρ' αὐτοῖς συντελ
 ⁽⁹⁾ κατενιαυτον ὅπως γνωρίμων ἡ διότι οἱ ἐν Αἰγυπτῷ αὐξοῦσι
 καὶ τιμῶσι ΤΟΝ ΘΕΟΝ ΕΠΙΦΑΝΗ, εὐχαριστον, βασιλεα, καθάπερ
 νομιμον ἐστὶ, ...
⁽¹⁰⁾ ἀτερεῖ λίθῳ, τοῖς τε ἹΕΡΟΙΣ καὶ ΕΓΧΩΡΙΟΙΣ, καὶ ἙΛΛΗΝΙ-
 ΚΟΙΣ ΓΡΑΜΜΑΣΙΝ, καὶ στήσαι ἐν ἐκαστῇ τῶν τε πρώτων καὶ δευτε-
 ρων

We cannot close this article without expressing an expecta-
 tion that Mr. PENN will favour the public with such an expla-
 nation and comment as the acuteness and learning of his former
 disquisitions fully warrant us to look for.

ART. V.—*Voyage dans la Basse et la Haute Egypte, &c.*
Paris. 1802.

Travels through Upper and Lower Egypt, during the Campaigns of General Bonaparte, by Vivant Denon. 2 Vols. imperial Folio; one of Text, the other of Plates. 22l. Imported by De Boffe.

THE horrors of War have been frequently softened by the most interesting traits of humanity; and Science, in the midst of his devastations, has, in almost every age, followed in silence, and collected her varied stores, unappalled by the din of arms. It was war that furnished Polybius and Arrian with their choicest treasures; and the little we know of Gaul or Britain, of the customs and religions of their earliest inhabitants, are detailed by Cæsar in the history of his conquests. The ambition of France, anxious to excel both in arts and arms, led into Egypt, with her warriors, a band of well-instructed philosophers; and the institution of a philosophical society was projected and executed on the first moment of tranquillity—at the very dawn of the first ray of security. Bonaparte himself has not attempted to rival Cæsar or Xenophon; and has neither recorded his conquest of Egypt, nor his retreat from Syria: but his admonitions and encouragement animated this newly-founded institute, and, under his protection, its members have been able to examine those objects in quiet, which other travelers were obliged to glance at with too timid a rapidity, or a control not very consistent with accurate discrimination. It is however highly creditable to former observers, particularly to Pococke and Norden, that these more cool examinations have added so little to what they have described, and that our later informations, with the exception only of more geographical accuracy, rather relate to changes produced by time, or the action of the elements, than add to any thing left unexplored, either from carelessness or inattention. The present work is, nevertheless, of great importance: we now notice it with pleasure; and shall at a future period more accurately appreciate its merits.

These superb volumes are designed to include whatever was discovered during the late expedition; and we have waited for them with no common anxiety. Their splendor is beyond example—even during the profuse expenditure of the French monarchy, when literature shared its regards, and when utility and ornament, as in the "*Neptune François*," went hand in hand. As at this period every political notice marks the temper of the moment, and is on that account interesting, we shall translate the Dedication entire, and without a comment. It is singular, however, that our author could not flatter his hero without recurring to fabulous exploits.

‘ TO BONAPARTE.

‘ To unite the brilliancy of your name with the splendor of the monuments of Egypt, is to renew the connexion of the glorious annals of our age with the fabulous æras of history: it is to rekindle the ashes of Sesostriis and Mendés—like you conquerors; like you, benefactors.

‘ Europe, when it learns that I accompanied you in one of your most celebrated expeditions, will receive my work with the most eager interest. Nothing has been omitted to render it worthy of the hero to whom I offer it.

‘ VIVANT DENON.’

The preface to this work consists of the discourse which the author designed to have read to the institute at Cairo, on his return from Upper Egypt. It contains an account of his difficulties, and the numerous inconveniences which necessarily attended him, in an army always in pursuit of an active enemy, whose numerous cavalry kept them constantly alert. Upper Egypt, the scene of his more numerous and interesting observations, was thus hurried over, amidst the confusion of active war; and some of the most striking objects were sketched on horseback. Yet there were periods of tranquillity, when he could examine and delineate with more care. As in this discourse—written when his ideas were tinged with all the glow of enthusiasm, with a spirit unfaded by time, and other impressions—we find a peculiar ardor and animation, we shall extract a few passages.

‘ I saw at length the portico of Hermopolis; and its grand massy ruins gave me the first idea of the splendor of the colossal architecture of the Egyptians. On each stone of this edifice was engraved, in my fancy, “Posterity! Eternity!”

‘ I was afterwards taught, at Dendera (Tentyris), that we must not seek for the beauty of architecture only in the Doric, Ionic, and Corinthian orders; but that, wherever a harmony of parts is conspicuous, *there* is beauty. The morning brought me to these remains; the evening forced me from them, agitated rather than satisfied. I had seen a hundred things, but a thousand had escaped me. I had, for the first time, entered the archives of the sciences and the arts, and was already conscious that I should see nothing in Egypt more beautiful—a truth which twenty journeys to Dendera have since confirmed. The temple of Isis is adorned by art and science, united by good taste. Astronomy, morality, and metaphysics, have their distinct forms; and these decorate the ceilings, the frizes, the surbaces, with as much taste as our meagre and insignificant arabesques adorn our parlours.’

* * * *

‘ We marched over Thebes — Thebes, whose name alone recalls to the imagination ideas of immense extent. As if it would escape me, I made a sketch of its appearance the first moment I could perceive it; and I felt, in *this* moment, that you would partake the feelings which animated me. We were obliged to pass over it with rapidity. We could scarcely perceive a monument when we were compelled to quit it.

‘ On one side was a colossus, which we could only measure with the eye, and the astonishment raised by the sight of it. On the right were mountains excavated and engraved; on the left, temples, which, at the distance of a league, seemed to be similar rocks — palaces, and other temples, from which I was torn with difficulty. I returned mechanically to seek the hundred gates — the poetical expression by which Homer, in a single word, describes this superb city — loading the soil with its porticoes, the extent of which the whole of Egypt could not contain. Seven visits have not satisfied the curiosity which this first glance excited; and on the fourth only was I able to reach the other side of the river.’

Our author next mentions his advance to Cosseir, and his visit to the barren shores of the Red Sea, ‘ where he first knew and revered the patient animal which nature seems to have placed in this region to repair the error she committed in creating a desert.’ He returned by different routes to Thebes, following every detachment wherever it was sent. ‘ If the love of antiquity had often transformed me to a soldier,’ continues he, ‘ the attention of the soldiers to my inquiries made them antiquaries.’ — In the course of these travels he visited the tombs of the kings, and in these mysterious caverns formed an idea of the Egyptian paintings, their arms, furniture, instruments of music, &c. In these last journeys, also, he discovered that the hieroglyphics engraven on the walls were not the only books of this learned nation, as he observed, on the bas-reliefs, representations of persons in the act of writing.

‘ I have found also that roll of papyrus, that unrivaled MS, which has already been the subject of your examination — a frail rival of the pyramids, a precious pledge of the preservative power of the climate, a monument respected by time, which forty ages place in the rank of the most ancient books.’

On this subject we shall make only a single remark, which we may enlarge on hereafter; viz. that there is no accurate distinction between Egyptian and Grecian remains in these volumes. Whatever is ancient is supposed to be Egyptian. The manuscript is evidently alphabetic; and its relations to known

languages are sufficiently obvious;—nor is it possible to decide whether the persons in the act of writing may not be drawing plans or mathematical figures. Of this, however, we shall probably speak more fully in another number.

Our author—whom we believe to be the same M. Denon whose Descriptions of Sicily and Malta, published some years since, we noticed with respect in their English dress—describes with an equal affectation of sensibility his voyage to Egypt. He speaks of the capture of Malta; which, however, he only witnessed imperfectly, and at a distance;—but he says enough to convince us, that, by a prior arrangement, the French had a party in the garrison superior to those who opposed them. A work of importance is disgraced by this idle parade: and when we reflect that, of the whole armament, not a single ship of war returned to France, much of this affectation might have perhaps been spared. We shall select one or two short instances alone.

‘As an avalanche, augmenting by the accumulation of snow, falling from the mountains, threatens, by its accelerated velocity and increasing bulk, to overwhelm the forests and the cities, so our fleet, now grown immense, inspired terror on every coast from which it could be recovered. Corsica, apprised of its appearance, felt no other emotion than that which so vast a spectacle must inspire. Sicily was astonished—Malta stupefied.’

Again:—

‘The fourth day’ (after the capitulation of Malta) ‘the general gave a supper to the newly-constituted authorities. They saw, with as much surprise as admiration, the martial elegance of our generals—an assembly of officers glowing with health, with spirit, with glory, and hope. They were struck with the imposing air of the commander-in-chief, whose expression heightened his stature.—’

“Pritchard’s genteel, and Garriek six feet high.”

M. Denon does not conceal his opinion of the importance of Malta, and anticipates, from this easy conquest, future success. The inhabitants, as we now know, were by no means friendly to the French: they shut up their shops, and concealed their women.

‘This beautiful city, where we saw no one but ourselves, appeared gloomy. These forts, these castles and bastions, these formidable fortifications, which seemed to tell the army that nothing could in future check its career, and that it had only to march to victory, made them return with pleasure to their ships.’

* * * *

' If the aspect of Malta be arid, we cannot perceive without admiration, that the smallest hill, however inconsiderable its portion of soil, is constantly a garden equally delicious and fertile, where all the plants of Asia and Africa may be accustomed to a colder climate. This first hot-house may supply another at Toulon, and the plants may at last reach Paris, without suffering the severe shocks which a rapid change of climate usually occasions. We might perhaps here naturalise the greater number of our exotics with which we annually furnish our stoves, that languish in the second, and die in the third year. The experiments already made on animals seem to support this system of gradual change.'

We find nothing peculiarly interesting till we arrive on the coast of Egypt. The frigate in which M. Denon sailed was sent to examine whether their arrival had been suspected, or any preparations made to oppose their attempt. We shall transcribe our author's account of the first view of this celebrated shore.

' At noon we were twenty leagues from Alexandria. At four in the afternoon the centinels on the top called out '*Land!*' At six we saw it from the deck. We had all the night a fresh breeze; and at break of day I perceived the coast from the west, which extended, like a white ribbon, at the extremity of the bluish horizon of the sea. Not a tree nor a habitation appeared. It was not only nature in her saddest array, but the destruction of nature — silence and death. The gaiety of our soldiers was not affected by the prospect. One of them said to his comrade, showing him the desert — '*See! there are the six acres decreed to you *!*' The general laugh which this jest excited shows that courage is disinterested; or, at least, that it arises from more noble sentiments.'

These coasts are very dangerous in stormy weather, and in the fogs of winter, since they are not to be seen before it is too late to avoid them. At some distance, M. Denon saw the tower of the Arabs, which he describes as a square building, furnished with bastions; but was not able to ascertain whether it were the Taposiris—the tomb of Osiris according to Procopius, the Chersonnesus of Strabo, or the Plinthine, from which the gulf derives its name. Though the garrison of Alexandria have since pushed its out-posts to this spot, no military commander seems to have had spirit or intelligence sufficient to obtain any more decisive account. Our author in sight of Alexandria, yields to the force of imagination; and, 'on contemplating its vast walls,

* * Six '*arpents*' of land promised to every soldier.

flanked with numerous towers—which, however, contain only hills of sand, and some gardens where the pale green of the palm-tree scarcely tempers the burning whiteness of the ground—the Turkish Castle, the mosques, and minarets,' recurs to ancient history, and fills his page with the fancies of Cæsar, of Antony, and Cleopatra. Such lucubrations were not indeed very well timed; for in the very next hour his comrades hear of fourteen English vessels of war, which they escaped by only one night; and we find, by our author's own acknowledgement, that the convoy was mixed with the fleet, and in no condition to resist. He might well say, that, from this moment, he became a fatalist, and trusted to the star of Bonaparte. There was but *one* star that rose higher—it was sir Sidney Smith's. When the account of the English fleet was conveyed to Bonaparte, our author adds that he could not discover the slightest alteration in his countenance. 'He made me repeat the report; and, after a few minutes' silence, gave orders to land.' The landing was effected with great confusion, and with some loss. The escalade of Alexandria followed; but the consequences are concealed. Let us, however, attend to the author's narrative.

'It is impossible to express what I felt in reaching Alexandria. There was no person to receive us, or impede our landing. We could scarcely prevail on some mendicants, who were sitting on their heels, to direct us to the head-quarters. The houses were shut up; those who had not courage to fight had fled; and those who were not killed, according to the eastern custom, had concealed themselves for fear of being murdered. All was new to us—the soil, the form of the buildings, the figures, the dress, and the language of the inhabitants. The first image presented to us was a burial-ground, covered with innumerable tombs of white marble, on a white soil, in which were many emaciated women, disguised in black habits and rags, who seemed like ghosts wandering among the tombs. The silence was only interrupted by the hissing of kites, which soared over these sanctuaries of the dead.'

'In the whole extent of this vast and melancholy city, I was reminded of the gaiety of Europe only by the noise and activity of the sparrows. I no longer recognised the dog, that faithful and generous companion of man, that lively and loyal courtier: he was here gloomy, selfish, a stranger to him whose house he inhabited: unconnected, but still a slave, he distrusted the man whose asylum he defended, and without horror devoured his remains.'

The general visited the forts, or rather the ruins; where some wretched cannons were placed on stones, which served them for carriages. He ordered every part to be destroyed, except that

which was necessary to oppose the incursions of the Bedouins; and was particularly attentive to the batteries calculated to defend the port.

' We passed near the column of Pompey; and this, like all objects of reputation, loses its consequence on approaching it. It was so called in the fifteenth century, when knowledge began to awake, and literary men, rather than observers, were eager to give a name to every monument. These names were rendered sacred by tradition, and have passed from age to age without contradiction. A monument had been raised to Pompey at Alexandria, which could be no longer found; so that the honour was conferred on this column. It was afterwards supposed to be a trophy to Severus; though it was evidently erected on the ruins of the ancient city; while, in the time of Septimius Severus, the city of the Ptolemies was entire. To give this column a solid foundation, an obelisk has been raised on piles, on which they have placed an ugly pedestal. On the pedestal is elevated this beautiful column, surmounted by a Corinthian capital, rudely carved.'

This exceeds Smelfungus himself; yet, perhaps, it is on the whole well founded. The shaft alone deserves commendation; the pedestal has neither particular merit nor fault; and the execution of the capital is rude. On comparing the accounts of different authors with the descriptions of Dr. White, we are convinced that the pillar was never originally erected in this spot. Among the fallen pillars of the building, which the professor describes with such great appearance of accuracy and truth, a shaft of distinguished size, and of beautiful proportion, was probably discovered, and again raised, with a capital affixed, selected perhaps from its dimensions rather than the beauty of the execution. That it could not have been an original ornament of the building, is probable, from its loose and insecure foundation of stones, which certainly once served some other purpose, and from the statue apparently at one time placed on its top. This last argument is stronger than will be obvious at first sight. If a statue were raised at this height, a proportional distance would be necessary from which to see it. The column itself can be discerned from the sea; and the statue is in that case an appropriate ornament. It could not be surveyed from a court of a palace of any probable dimensions. The author, by a variety of observations and arguments, confirms this reasoning; and, in support of Dr. White's idea, though without being aware of his opinions, has shown that the remains of a splendid building, particularly of a square and a circus, are discoverable in this spot. Indeed the walls of Alexandria, which show the extent of the city in the time of the Ptolemies, may still be traced; but the contracted limits of the modern city display a

very heterogeneous mixture of former ruins of wood, of columns, of marble, and, every thing which, in the ruder ages of the califs, could be employed for the purpose of raising walls with little labour or expense.

We pass over the account of the cisterns, which have a regular supply of good water—those cogent proofs of the most active benevolence—to notice the obelisk, or, as it is commonly called, the Needle of Cleopatra. The situation of this obelisk, compared with that which is fallen, shows that they once distinguished the entrance to one of the palaces of the Ptolemies. The state of these obelisks, and the fractures—which the author thinks must have existed at the time of their being fixed in this spot—prove that they were even then fragments, and probably brought from Higher Egypt. They might easily, he thinks, be conveyed to France, as a trophy of the conquest—a trophy, he adds, truly characteristic, because they are in themselves a monument. The hieroglyphics with which they are covered render them more valuable than the column of Pompey, which is only a shaft somewhat larger than we have been accustomed to see. The French cannot now accomplish this wish. The English officers, who entertained the same design, had a better title to it, on the same score; but, in the moment of writing, we are informed by the newspapers that the design is at least suspended, perhaps prevented, by authority. On examining the bases of these obelisks, we are told that they rest on a freestone. The pedestals usually added in Europe are an ornament which gives them a different character. The surbase of a Saracen building in the neighbourhood was evidently of Greek or Roman origin, since we find Doric capitals, whose shafts are immersed in the water; while Strabo tells us that the palace of the Ptolemies was washed by the sea.

The remains of many Saracenic buildings are in this spot, which the author describes shortly. It is remarkable that the wood of the sycamore continues uninjured, while the iron connected with it is destroyed. The Turkish mosque, once dedicated to St. Athanasius, was formerly kept with religious care from the access of Christians; but such has been the indolence of the mussulmen, that they have suffered the gates to rust on their hinges, and preferred maintaining a constant guard to repairing them. In the middle of the court of this mosque is an octagon temple, which contains a sarcophagus of singular beauty, covered with hieroglyphics, probably from Upper Egypt. As usual, our zealous antiquaries were eager to carry it off—as another trophy, we suppose, of the conquest. In this neighbourhood are three columns, not described by any traveler. They are on the ground, and probably the remains of some old building, though not in their original situation.

Bonaparte, 'who took Alexandria with the same rapidity

that St. Louis took Damietta,' did not however commit the same fault. To conceal the misery of this devoted city, he marched immediately, and encamped a great part of his army in the desert. In this desert they beheld a dreadful victim of frantic jealousy: the anecdote is horrible, but too characteristic to be omitted.

'The second day after our march from Alexandria, some of our soldiers met a young woman bleeding, in the desert near Beda. She held a young infant in one hand, and the other was extended in search of some object which might guide her, or ward off what might injure her. Their curiosity was excited; they call their guide and interpreter; they approach, and hear the sighs of a miserable being, whose eyes were torn out — a young woman! an infant in the desert!—With equal astonishment and curiosity, they question her, and learn that this frightful spectacle was the effect of jealous vengeance; and that, instead of murmuring, she only uttered prayers for the innocent being in her arms, who, partaking her misfortune, would die with misery and hunger. Our soldiers, moved with pity, gave her part of their ration, forgetting their own wants when they saw wants so much more urgent, and depriving themselves of the little water they had, at a time when they could procure no more. They saw a man approach in a violent fury, who, at a distance, feeding his eyes with the sight of his vengeance, followed his victims with the closest attention. He runs up, tears from the woman's hands the bread, the little water—the last source of existence which compassion had bestowed on misery. 'Stop!' says he, 'she has forfeited her own honour, and tarnished mine;—this infant is my disgrace; he is the offspring of criminality.' Our soldiers prevent his taking away the little food that they had given; when, irritated at seeing the object of his jealous fury become that of compassion, he draws a poniard and stabs her, seizes the infant, and dashes it on the ground: then, stupidly brutal, he stands motionless, fixes his eyes on those who surround him, and braves their vengeance. I inquired whether there were no laws to repress such an atrocious abuse of authority; when they observed, that he had *done wrong* to stab her, because, if it had not pleased God that she should die, at the end of forty days some one might have received the wretched woman into their house, and maintained her, from charity.'

The march through the desert was attended with many difficulties. They suffered extreme thirst; while water, from an optical delusion, was apparently near. The army was surrounded with enemies, who harassed it on every side; and those who wandered but a few paces from the column were cut off. They saw the Mamelukes, and were gradually accustomed

to their appearance; but the latter, finding no cavalry, began to despise their enemies; and Mourad Bey threatened to cut them off like gourds. Near Embabey, they meet with an entrenched camp of the Mamelukes; and here commenced the first serious opposition. When Bonaparte had given his last orders, he said, pointing to the pyramids—'Go on, and recollect, that, from the top of these monuments, forty ages are surveying you.'

'The most considerable body of the Mamelukes attacked the division under Dugua, with a rapidity which scarcely gave them time to form, and were received with a discharge of artillery which checked them; when, wheeling to the left, they rushed on the bayonets of Dessaix' division. A well-supported fire occasioned a second surprise. They were for a moment undetermined; but wishing on a sudden to turn the division, they passed between that of Reynier and Dessaix, and received the cross-fire of both, which began to disconcert them. Having no further plan, one part returned to Embabey, and the other retreated to a grove of palm-trees on the west of the two divisions, whence they were dislodged by the sharp-shooters; after which, they crossed the Desert of the Pyramids. This was the party that in the end disputed with us the conquest of Upper Egypt. During this time, the other divisions, in approaching the village, suffered from the artillery of the entrenched camp.'

It was resolved to attack this camp; and two divisions, under Rampon and Marmont, were ordered to attempt it. The remains of the Mamelukes in the camp attacked the former; and 'here the fire was most violent and fatal. They had no idea of our resistance, and actually thought we were tied together. In effect, the best cavalry of the east, perhaps in the world, were broken by a small corps *bristled* with bayonets. The clothes of some were set on fire by the discharges of our musquetry; and, when mortally wounded, were burnt in our front.' The route was general, and our soldiers entered the camp with those who retreated: the other divisions prevented their escape, excepting by swimming the Nile. It was now no longer a battle, but a massacre. 'They filed off apparently to be shot; and some survived only to meet a watery death in the river.'

'In the midst of this carnage, we could not but be struck by the sublime contrast which the pure firmament of this happy climate afforded. A small number of French, under the conduct of a hero, had conquered one part of the world. An empire was changing its master: the pride of the Mamelukes was broken against the bayonets of our infantry. In this great and terrible scene, the results of which might be most important, the dust and the smoke scarcely clouded the lower part of the atmosphere. The star of day, rolling over its vast horizon, peaceably.

finished its career;—a sublime proof of the immutable order of nature, that obeys eternal decrees in a calm and majestic silence which renders it still more awful.’

M. Denon, after this action, proceeds with Ménou to Rosetta, and we shall stop here, adding only a short account of the plates of this splendid work.

The great attraction of these volumes consists in their excellence; and of the objects they represent we shall give a brief statement. It is necessary to remark, however, that they are of unequal value. The view, for instance, of the battle of the pyramids, one of the most considerable engravings in the volume, must be in a very great degree imaginary. The author was not a military man; and, had he been so, could only have furnished a few objects which immediately occurred to him. Those which are now presented to us have no more connexion with that action than the—

‘— fractâ pœcuntes cuspidè Gallos,
Aut labentis equo describere vulnere Parthi.’

The plan of the battle is peculiarly clear; and we need not add that it is accurate, since we are told it was corrected by Bonaparte himself. Indeed, nothing can be more perspicuous than the author’s description.

The plates in general are slight, or rather minute, sketches of the scenery observed during the voyage, views of places in Egypt, with various objects of antiquity. They are generally etched, but in many instances re-touched with the graver, and are striking, often characteristic, resemblances. The first plates representing different perspectives are those which occurred in the course of the navigation; comprehending distant views of Italy, Sicily, Malta, and Alexandria. The column of Pompey, the obelisks of Cleopatra, the pyramids, the Sphinx, sarcophagi, mosques, aqueducts, &c. are striking representations. Some of these, however, will not at first sight satisfy the reader. His imagination will revolt at the diminutive appearance of the pyramids, and of the cataracts of the Nile. But of the former, he will recollect that they are seen very remotely, and that their dimensions are fore-shortened; and if the latter strike him as only weirs of inconsiderable importance, after having been ‘stunned’ with the exaggerated descriptions of other travelers, he will perhaps remember Norden’s observation, that he inquired for the cataracts when they were actually before him.

Upper Egypt is almost untrodden ground; and the remains of Memphis and Tentyris astonish with their massy dignity, with their bulky columns; but they are massy alone. Whatever allowance may be made for the augmentation of the soil, they must have always wanted grandeur from their wanting height.

Denon has remarked, and we selected the observation for this purpose; that beauty is not alone referable to the Grecian orders, but that it may be found in the just proportions of other columns. The proportion is not indeed faulty; but, in general, the height does not equal that of the Ionic column. The capital is often elegant; and, in two or three instances, it wants only the volute to become Corinthian; but, in many others, the ornaments are grotesque; and after the shaft has expanded in its capital, designed to give the appearance of firmness in its support of the pediment or building, the Egyptian column has an additional portion smaller in diameter than the capital. The introduction of the human form instead of the column, in the Persian manner, as managed by Egyptian artists, is extremely displeasing. Their figures are rudely carved, and the legs joined in the usual manner of their sculptors. Yet we afterwards observe a striking difference in the remaining paintings on the ruins of Thebes, between the ornaments and hieroglyphics. There is a freedom in the attitudes, an elegance in the whole figure of the former, of which the latter is entirely destitute. We were particularly struck with the twenty-sixth figure of the 135th plate, as it so nearly resembles the harp engraved in Bruce's Travels, vol. i. p. 130, which has been censured as imaginary. The last of the harps represented by Bruce is apparently fanciful.

In general, the hieroglyphics and paintings seem to be very carefully drawn; and the countenances of the Egyptians, which are introduced in different groupes, are very characteristic, and appear from this circumstance to be resemblances. The planisphere and the zodiac are representations of considerable importance; but the various consequences which may be deduced from these objects would lead us too far.

The plates are 141 in number; and though not striking and brilliant in their execution, certainly possess the merit of being faithful and accurate resemblances. We are warranted in saying this, from having in general compared them with the representations of Norden, Niebuhr, and Pococke, as well as from the incidental language of travelers, who could not have the smallest connexion with the present artist.

We shall resume this journey on a future occasion; and, without waiting for the returning period of another Appendix, probably take it up from the promised translation.

(To be continued.)

ART. VI.—*Gli Animali parlanti, &c.* Paris. 1802.

The Talking Animals; an Epic Poem, in twenty-seven Cantos. By Giambatista Casti. With four distinct Apologues by the same Author. 3 Vols. 8vo. 1l. 16s. Imported by Payne and Mackinlay.

APOLOGUES, parables, and allegories, from the remotest æras, have accompanied the progress of civilisation. With a fable, orators have kindled political fury: with a fable, statesmen have allayed popular discontent. Veiled in a parable, protected by an allegory, philosophers have not ceased to support science and morality in the ever-renewing struggle with barbarism and intolerance.

The apologue, its utility and peculiar character, we are led to contemplate by the work which we now introduce to our readers. The 'soul of wit' may, with equal correctness, be considered the soul of fable. *Brevity* is the *quintessence of its nectar*, the charm from which emanate its most bewitching attractions. Conciseness, simplicity, and address, are its genuine allurements. A pleasing familiarity of diction, combined with appropriate agency by animal interlocutors, lulls every suspicion of artifice: we trace the moral application; our vanity is flattered with a discovery; and the precept imperceptibly insinuates itself, without wounding our self-love, or alarming our indolence. Amidst our daily occupations a fable may accidentally meet our eye: the rapid movement of the story hurries us on; we snatch a salutary hint, which we should have never sought in a voluminous allegory. To adorn or elucidate some isolated truth, useful to mankind, with a felicitous smartness and precision, appears to us the perfection of the apologue.

On this principle every *distinguished* fabulist has founded his attempt to promote public instruction. *Gabrias* compressed his story into four lines. *Æsop*, the supposed inventor of this style of composition, is alike laconic and philosophic. *Phædrus* admirably unites brevity with refinement. Neither *Pilpay* nor *Avienus* is prolix. *Faerno*, among the best modern imitators, is seldom tedious. Even the fascinating *La Fontaine*, who ranges at large in his *tales*, forbade the graces of narration to lengthen his *fables*. The poems, usually denominated fables, by our *Dryden*, *Gay*, and many inferior writers, can only be classed, with correctness, among allegoric tales in verse.

In a 'grand apologue,' our poet, like *Dryden* in his 'Hind and Panther,' overleaps the boundary to which his classic precursors confined their surer tread. He offers us a mock-heroic, or *fabulous narration*, of eloquent animals, in twenty-seven cantos, not always 'of linked sweetness,' but always 'long drawn out.' His farrago of politics is communicated through animal agents, in easy burlesque stanzas of six lines—a species of

verse accommodated to satire, and approaching, in its effect, to our doggrel. We select for our readers, from one of the most poetical passages, a specimen; and subjoin a translation, which only pretends to show similar measures in our own language.

‘ Venia la muffa intanto all’ elefante,
E il mal umor già l’occhio torbo accenna,
La proboscide arriccia, e la pesante
Mole del capo tremolo tentenna,
Come all’ urto di Borea in giogo Alpino
Scuote l’ annosa cima altero pino.’ Canto ii. st. 38.

At length the elephant, provok’d and sulky,
Resentment in his turbid eyes appearing,
His pond’rous head, unwieldy mass and bulky,
Waves tremulous, his high proboscis rearing;
On Alpine heights, midst northern tempests quaking,
Like some proud pine, whose antique top is shaking.

The motives and pretensions of the author are detailed in his preface, and in a long and ludicrous canto, entitled ‘*Origine dell’ Opera*,’ which he intended for the advanced guard, but which his editors have sent to the rear of his animal army.

The Preface, in a serious tone, slightly recapitulates the labours of preceding fabulists, and the stratagems they employed to elude tyranny, and instruct ignorance, under the mask of the apologue. Their principal attention was directed to regulate domestic manners, or individual conduct, in little pointed poems—‘*staccati poëmetti*.’ Subjects of political interest they touched only occasionally, and by accident. This reflexion suggested to the poet the hint of a ‘greater apologue’—an extensive poem, divided into parts, which, by the introduction of speaking animals, might comprehend an entire political history, and offer to derision, as on a theatre, vices, defects, and follies, which the cold tablets of reason might not so efficaciously expose. Independent and impartial, he disavows all motives of indirectly attacking particular governments; and offers, as he presumes, a full but general picture of the customs, opinions, and prejudices, prevailing on subjects of state-policy, and the passions which usually influence the persons who direct administrations. He employs a strong colouring, sometimes *charged*, to produce an expression more striking. He considers his plan *unique*; unaware, perhaps, that Dryden, in the politico-religious poem to which we have alluded, had employed similar machinery, in a similar mode, on a scale less enlarged. The approbation bestowed on the four apoloques appended to his work, a constant reading on fabulous topics, and the experience and observations which a long life had afforded in every part of Europe, encouraged his design. His vast accumulation of ideas rendered it more difficult to compress than to dilate his poem;

his age, *eighty* years, allowed no time to be concise. He presumes, however, that his labours may be useful *in after ages*, as the passions of men remain; and the degrees of their activity only differ. To the fervor of imagination, to the flame of poesy, he professes to have yielded every licence, consistently with the scope of his work. Such is the grave statement of our poet. We acknowledge we have not been often scorched by his poetic flame: perhaps the multitude of his quadrupeds, birds, and reptiles, affrighted us from the fire; and our politics we may have derived from profounder sources.

Deserting fact for fallacy, we shall epitomise for our *romantic* readers the author's prologue—which his *Hibernian* editors have converted into an epilogue—tracing the origin of the work.

In times beyond our chronology—'in quell' età pre-Adamitica'—it is reported, on the authority of a philosopher of ancient Memphis, who flourished before Trismegistus, that some convulsion of nature, either produced by water, fire, or '*cosa diavol fusse*'—the devil knows what—deprived animals of the power of speech, which they once enjoyed in common with men. A Babel-confusion followed: barking, howling, hissing, lowing, neighing, and the various other prevailing bestial dialects, were introduced.—This work is presumed to have been composed while animals were yet '*parlanti*.' It was discovered among the archives of a pagoda on the coast of Coromandel, marked in hieroglyphics on chalk tablets, by a rich Englishman, favourite of the chief bramin who visited the fane. After most earnest entreaties, the sage old Bramin was influenced by the English traveler to decipher this holy relic, and make a translation into the English language, that he might distinguish himself as a prodigy of learning among the '*dotti Britannici*.' The translation, inscribed on parchment, the Englishman preserved in a tin-case, with an account of the discovery; but in his voyage to England, driven by a storm on the coast of Iceland, he perished with the vessel. Fortunately, a Maltese '*savant*,' Bartolommeo Gianfichi, in pursuit of knowledge on board a whale-ship, observed the mariners cutting up a fish, when they found this tin-case in the whale's belly. Here the poet philosophically expresses his admiration how it could have been swallowed—

'Che il gorgozzul della balena è stretto.'

Since the whale's gullet is so strait.

The sailors, expecting gold, are disappointed; and Messer Bartolommeo, no linguist, is induced, by motives of vanity, to purchase the case and parchment for a few '*danari*.' He meets a ship bound to Malta, and sends the case to be preserved by his eldest son until his return. The *savant* dies in Poland. His stupid eldest son does not long survive. The treasure descends

to a second son, Messer Valerio, an acute genius, who communicates the work to his friend Messer Casti, our poet, during his travels in Malta.

This prologue, of one hundred and three stanzas, closes with an apology for the '*strano linguaggio*,' the outlandish gibberish, frequently employed in the work. In the '*età pre-Adamitica*,' usages and diction of a different nature prevailed: these the author discovers; but he is obliged to adopt the modern *titles* of majesty, count, baron, general, colonel, &c. because the devil himself knows not what titles were then in use—'*neppure il diavolo li sa.*'

We have led our readers cautiously around the suburbs. In exploring the city itself, we shall not examine minutely every street and alley in this metropolis of politics. We shall pause at the entrance, take a general view of the place, and wander at random.

The work comprises a preface, twenty-seven cantos of '*animali parlanti*,' a supplemental canto, four distinct apologies, and a few notes illustrative of the text. No arguments are prefixed to the cantos: the subjects we now enumerate:—Debates among the animals on forms of government and the choice of a king—election of a despotic monarch, the lion—his court and regulations—court of the lioness—coronation—levee, paw-licking (*our* kissing hands), and public dinner—death of the lion—regency of the lioness—education of the young lion—club in opposition to the queen-regent—wars among the animals—gallantry and licentiousness at the court of the lioness—alliances—neutrality, and court-banqueting—negotiations—mythology, religious ceremonies—manifestoes—forced levies—marches of armies—defeats, battles—throne vacant—funereal rites of the second lion—mediations—deputies, conspiracies, general assemblies—deliberations and various opinions of quadrupeds, birds, and reptiles, on systems of liberty and manner of government—and a conclusion of the work, by a convulsion of nature, which disperses the deliberating assembly.

By the subjects which we have particularised, with the preface, and supplemental canto before unfolded, our readers will be enabled to perceive that the poet has skimmed the whole region of politics, through every vicissitude of season. Before we terminate our remarks, we shall elucidate the manner in which his narrative is conducted, in a rapid progress through the first canto, to the election of the lion.

The '*poeta animalesco*,' or bard of brutes, proposes for his subject '*the manners, usages, contentions, wars, and vicissitudes of animals, during their age of reason.*' He invokes the zodiac, which had changed beasts into constellations, to illumine his verse. He then introduces us to a meeting of delegates from each species, duly accredited, at a solemn sitting, in

which they proceed to examine synthetically and analytically every form of government:

‘ — o buono o tristo,
 Republican, monarchico, o pur misto.’

Democracy—the aristocratic beasts concur with the author in condemning a mixed government, which they consider as hermaphroditic, and containing the seeds of its own destruction. Of a monarchy, and its divine origin, the poet himself thus speaks:

‘ Viene la carestia? vien la gragnuola?
 Chi vive in monarchia non muor d’ inedia.
 Vengono guai? la monarchia consola.
 Manca danar? la monarchia rimedia.
 Del ciel sono i monarchi prediletti,
 Ei ne dirige opre, pensieri, e detti,

Prendi uom rozzo, fanne un monarca,
 Tosto il favor del ciel sopra gli piove;
 Tosto divien di sapienza un’ arca;
 Nella testa di lui s’ alloggia Giove.
 Decide, ordina, giudica: un oracolo
 Tutto a un tratto divien: pare un miracolo.’

Canto i. st. 17, 18.

Are seasons hard? comes hail, comes scant?
 In monarchies none die by want.
 Come sorrows? monarchy relieves.
 Fails money? monarchy retrieves.
 Monarchs, of heaven the predilect,
 As heaven ordains, think, speak, direct.

Take a mere dolt—make him a king,
 Soon heavenly favours round him spring;
 His head soon wisdom’s ark contains;
 Jove dwells already in his brains.
 Decreeing, judging—not a blunder!
 An oracle at once—a wonder!

In these sentiments the animals agree with the poet. Whether the monarchy shall be absolute or regulated, elective or hereditary, is the only subject of debate. The powerful animals at first oppose a despotic monarchy, recommend distinctions of rank, and an upper and lower house—

‘ Divider in due camere, e in due classi,
 Gli alti animali e gli animali bassi.’

Some propose an elective monarchy: the majority inclines to absolute sway. At the head of the latter is a large, fierce, long-haired, black-muzzled, red-eyed, scowling, grumbling, barking,

impudent dog. Educated at college, he had acquired a fine elocution—

‘—gli uscian bei periodi di bocca.’

He had also collected various political scraps into the celebrated treatise, ‘*La Politica del Cane*,’ Dog’s Politics. Although ambitious, yet too wise to aspire to the supreme dominion, he entertained a secret understanding with the lion, whom he engaged to support on a promise of being appointed prime minister. In a long harangue, he resists every regulation proposed to control the monarchy, as entirely chimerical. His speech is received with applause: but the fox remains very shrewdly observant of his manœuvres. The horse, undistinguished by any poetical description, apologises for differing in opinion from his friend the dog, but suggests that his arguments lead to slavery:—

‘*Sotto despota re, nulla tu sei,
O sei solo ciò ch’ei vuol che tu sia.*’

The dog, in reply, considers the horse too scrupulous, and supports his own judgement by the example of the sagacious bipeds, who usually prefer despots for their governors. This fact, he contends, ought to decide the debate. An old bear, however, who had escaped from his chains—a dancing bear, we conjecture—indignantly reproaches the dog for citing this authority, and requires a better precedent than that of the absurd bipeds. Some sarcasms pass between dog and bear; but the latter continues his speech in favour of absolute rule, and ends amidst acclamations—

‘*E i molti bravo alto gridavon bravo!*’

The many shouted, Bravo! Bravo!

A few muttered curses; but the grinnings and simperings of powerful animals the dog construed into approbation. The delegates now proceed to a poll, and examine minutely the merits of the respective candidates—a precaution which the poet greatly prefers to the usage among men of voting at hazard:

‘—dare alla diavola il suffragio.’

The horse, who bears another on his back, and has no paws, tusks, or horns, is disqualified. The tiger is too cruel: a king should be merciful. The bear is at first a favourite with the democratic part of the meeting: but the dog, who rules the roast by his eloquence, describes him, though robust, as a block-head and buffoon. Who would have a buffoon for king?—The bear retorts, but is excluded. The stag, notwithstanding his lofty antlers, is too cowardly. The bull is strong, but only qualified to rule over cows. The ass—‘*Ch’il crederia?*’ Who

would believe it?—proposes himself, boasting his long ears, his ‘*possente raglio*,’ and other merits; but is rejected with scorn. The mule is highly offended at the affront offered to his cousin, and makes a long speech in his favour, until cried down by—

‘—a basso il mulo, il mulo a basso.’

Other animals, absent on account of distance, or engagements, are proposed by agents and friends; as the tall giraffe, and the half-human ourang outang. The dog, however, predetermined, insists that sovereigns should be perfect brutes, or perfect men. Confusion of bipeds and quadrupeds would be a monstrous political corruption. Besides, he cites various authorities from ‘the devil knows where’—*d’onde tratte, il diavolo lo sà*; perhaps from some *pubblico dritto*, *lex non scripta*, or common law of brutes, to prove that no animal can be chosen king, unless personally present. Of the dog’s political information and legal knowledge, after his elevation to the office of minister—although he is supplanted by the fox during the regency—we give our readers an idea, by quoting the ninety-sixth stanza of the seventh canto:

‘ Questa, ed altre prammatiche, rescritti,
Leggi, dichiarazione, statuti, patti,
Decreti, avvisi, manifesti, editti,
Notificazione, proclami, e altri atti
D’ autorità sovrana, ed usi varj
In pandette ridotti, ed in glossarj.’

Pragmatic sanctions, rescripts, acts,
Laws, declarations, statutes, pacts,
Notes, manifestoes, proclamations,
Edicts, decrees, notifications;
Each royal usage he collects,
Framed into glosses and pandects.

The great majority of beasts now agree—the tiger and some others dissentient—that the competition shall rest between the elephant and the lion. The dog makes his panegyric on the lion, as a bold, majestic, and magnanimous brute; and calumniates the elephant, who, enraged, imprudently attacks the dog, and loses the election. The lion is proclaimed king; establishes his court in a cavern, amidst inaccessible mountains beyond the Ganges, overshadowed with trees and refreshed by streams, with two convenient little caves for his bed-chamber and cabinet, and a spacious adjoining apartment for the lioness. The dog assumes the office of prime minister; the business of state commences; distinctions of rank, orders of nobility, and numerous regulations, are established: and the story proceeds through the whole routine of politics, to a revolution, which terminates in

nothing, the assembly of revolutionists being dissolved, as we have observed, by a convulsion of nature.

This political allegory of our aged poet, whose brutes record so many 'turns of fate below,' displays multifarious reading and observation, religious, physical, historical, and literary. His beasts, birds, and reptiles, speak and act as accurately in character as can be expected in *such* a drama. His versification flows with a familiarity and arch facility peculiar to the language of 'improvisatori:' but the work is not rendered interesting by original conception, penetrating remark, or luxuriant imagery. Even in his separate apologues, he possesses no fascinations, as a fabulist, of power to seduce *us* from the *grazia e leggiadria* of La Fontaine, the elegant precision of Phædrus, or the unadorned sagacity of Æsop. His 'Animali Parlanti' may be sought to supply political hints, in regions where the maxim prevails that the temerity of journalists ought to be restrained—

' — la petulanza esser dovea repressa
E la temerità de' gazzettieri.' Cant. xi.

They may amuse in France or in Italy; but in Britain, where political instruction yet flows from a free press, the discussions of bipeds will supersede these bestial authorities.

ART. VII.—*Monumens Antiques inédits, ou nouvellement expliqués, Collection de Statues, Bas-reliefs, Bustes, Peintures, Mosaïques, Gravures, Vases, Inscriptions, Médailles, et Instrumens, tirés des Collections Nationales et particulières, et accompagnés d'un Texte explicatif. Par A. L. Millin, Conservateur des Antiques, &c. de la Bibliothèque Nationale, &c. &c. 4to. Paris.*

Millin's ancient Monuments' inedited, or newly explained, &c. Imported by De Boffe.

WE hasten to announce the first number of this interesting and elegant work, which is designed as a continuation of the collections of count Caylus, published at Paris 1756, in seven volumes quarto; and of Guattani, published at Rome, from the year 1784 to 1789, in six volumes of the same size. The numerous works of M. Millin in this department render him no unworthy follower of those distinguished antiquaries. The present undertaking is designed to be completed in six volumes, within four years; each volume, printed by Didot, will contain 400 pages of text, and at least forty plates, in six numbers. The number before us comprises sixty-eight pages, and nine plates.

France possesses many antiquities which have not yet been published; and if her late *acquisitions* (we have been accustomed to give them a harsher name) be considered, they must

be very numerous. Those in the possession of individuals may be injured or dispersed; and these M. Millin first describes. From the public collections, many ancient monuments have been engraven by Montfaucon, Caylus, Mariette, Morel, Vaillant, Pellerin, and Barthelemy. Many others however remain, which, as they are preserved with care, will be afterwards noticed. The engravings are peculiarly exact, and finished with more or less care, according to the nature and importance of the objects which they represent. Many are finely executed with the graver; others are done with aqua-fortis, or merely etched. Sometimes, in each plate, there is only a single subject, though small; sometimes there are two; but the plate, we perceive, is counted only as one. The explanations are more extensive than is designed for antiquaries alone; but M. Millin has been more diffuse, as his work, he trusts, will be more generally circulated: for the same reason he has translated the classical quotations, and the terms less commonly employed.

Archæology, or the science of antiquity, is divided into three branches;—numismatology, or the medallic science; palæography, or the science of inscriptions; and the monumental science, connected wholly with the art of drawing. In this collection there are remains of each branch.

The present number contains, in seven dissertations, the explanations of different monuments, represented in nine plates. We shortly notice the contents of each.

First, is the description of a cameo on a sardonyx, which represents the horses of Pelops; found in the cabinet of antiquities of the National Library, in the manuscript catalogue of which it is entitled 'The conquerors in the race.' This dissertation, if we recollect rightly, was published in the *Encyclopedic Magazine*, of which M. Millin is the editor.

Secondly, The explanation of a bronze medal of Heraclium in the Tauric Chersonnesus (plate ii). This medal is important in a geographic and historic view, as it preserves the names of cities little known, and some traces of the customs of their inhabitants. The workmanship is coarse, and represents a bow and a club of a very peculiar form; which lead the author to some observations on the Scythians, who inhabited the northern part of the Tauric Chersonnesus where Heraclium stood. The Scythian bow, which Athenæus describes as resembling the ancient C, shares also his attention. The author supposes that 'this medal was struck previous to the time when the kings of the Bosphorus fixed their residence at Panticapæa, or at least before the reign of Perisades I. the first king of the Bosphorus whose coins have reached us; for the medals of Perisades were made by artists who had some idea of their profession. In the present coin we cannot trace even the first elements of drawing.

Thirdly, Description of a cinerary urn of a beautiful form, with an inscription, which shows it to be that of Cæsennia, mother of the Grapii. This urn was found in the beautiful collection of monuments and curiosities of Van Hoorn, member of the academies of Cortona and Cassel. M. Millin describes, very shortly, the customs of the Romans in the burial of their dead, and the *ossilegium*, or collection of the bones. He quotes the inscriptions in which Cæsennia is mentioned, though the name occurs in no work that we have been able to discover. He observes, also, that the ornaments of the urn, which consist of leaves of ivy and vines, show that the mother of the Grapii had been initiated into the mysteries.

In this work, M. Millin proposes to engrave and explain all the medals that have not been hitherto noticed in the national collection. The fourth dissertation is consequently confined to the description of four medals of Panticapæa, the most considerable city of the Tauric Chersonnesus. He first gives a short history of that city, then describes the medals, three of which have been hitherto inedited, and the fourth badly figured in the work of Pellerin. From the second, which presents a head with thick hair, crowned with ivy, compared with ancient monuments and the descriptions of authors, M. Millin points out the difference between the representations of Pan and Silenus, which have often been confounded. The head in question is that of Pan, the emblem of *Panticapæa*. Contrary to the opinion of Havercamp, he shows that the head on the medals of Vibius Pansa is that of Pan, not of Silenus.

The fifth dissertation treats of a Greek vase, adorned with a representation of the death of Actæon. The mythological questions which the different monuments suggest are examined with great precision; and the author quotes many dissertations of this kind, to show the advantages that have resulted from similar discussions, in illustration of questions of literature, of arts, and of remote antiquity. With respect to the fable of Actæon; he explains the importance of hunting in the early periods of civilisation, and to what extent the memories of able hunters, who cleared the different countries from wild beasts, were honoured. He then engages in a more particular explanation of this fable, and points out the inaccuracy of some poets and different artists: the whole is finished by an enumeration and comparison of the monuments which represent this history. The vase belongs to M. Lenoir, who brought it from Italy; and it is represented in plates vi and vii.

The sixth dissertation treats of a silver medal of Pacatianus, figured in plate viii, and procured not long since. M. Millin collects the different opinions of medallists with respect to this emperor, whose name does not occur in any ancient author; and he explains how much his medals, first discovered in the

Pyrenees by father Chamillard, will teach us of his history. The medal is important, inasmuch as it fixes in the clearest manner the name of Pacatianus, and the æra of his reign. It establishes also the opinion of Chamillard, supported by Eckhell, though not founded on any ancient historic testimony. From all this, it appears highly probable that Pacatianus is only a surname; that the real names of the emperor were Titus Claudius Marinus Pacatianus; and that the medals which bear the two last names should be united, and placed between those of Philip II. and Trajan Decius. With respect to the different traits of the figure of Marinus Pacatianus, who is young and has frizzled hair; and those on the medals struck at Philippopolis with the legend ΘΕΩ ΜΑΡΙΝΩ, which show the head of a bald old man, with a long aquiline nose, and so characteristic as to appear a portrait; M. Millin thinks that the two persons are different, though of the same family; that Marinus Pacatianus, crowned by the legions of Moesia and Pannonia, lost about this time his father; and the inhabitants of Philippopolis, to testify their attachment to him, paid divine honours to the memory of the old man, as well as that of the emperors. The inscription was consequently confined to the Divine Marinus, without prænomen or cognomen. Whatever may become of the different conjectures formed on the subject of Pacatianus, this medal is of importance, as fixing the æra when T. C. M. Pacatianus was proclaimed emperor.

M. Michaux, on his return from Persia, brought with him a rounded marble, containing, on two sides, an inscription in Persepolitan characters, over which are figures of animals, &c. undoubtedly referable to the contents of the inscription. That monument, which is truly curious, and very different from all the Persepolitan monuments hitherto published, is at present in the cabinet of antiquities of the National Museum. The plates viii and ix give a faithful copy of the two sides of that marble. M. Millin, some time since, sent models or copies of the inscription to different antiquaries, who are now employed in deciphering it; particularly to MM. Munter, Herder, Ouseley, Hager, Henley *, and Silvester de Sacy. M. Millin has inserted in this number a faithful representation of that marble, to render it more public.

In the seventh dissertation, M. Millin, after collecting the labours of learned antiquaries respecting the remains of Persepolis, endeavours to determine the species of animals repre-

* We have been accidentally informed that the model destined for this gentleman was, together with some other literary communications from M. Millin, seized at the *Custom-house*, and (though repeatedly claimed, with the offer of paying any duty for it) sold, as UNREDEEMABLE. A bookseller, of the name of Baines, bought it, and packed it off to a customer at Liverpool.—The cast was as perfect as the monumen itself.—EDITOR.

sented on this marble. He compares them with those found on other monuments; he introduces some remarks on the pyramidal sign, which is the base of the Persepolitan alphabet, and is placed on an altar; and concludes the whole by some observations on the kind of characters, and their position in the inscription.

Having had the good fortune to receive the second number of this interesting work while our account of the first was at press, we avail ourselves of the opportunity to announce its contents.

Accordingly, the eighth article consists of a dissertation on a disc in the Cabinet of Antiques, known under the name of *The BUCKLER OF SCIPIO*. This beautiful monument is of fine silver, and, weighing forty-two marks, measures twenty-six inches in diameter. It was found in 1656, by fishermen, in the Rhône, near Avignon, who broke its edges to ascertain the metal. Passing through the hands of a silversmith to those of an antiquary, M. de May, the injuries it had sustained were ingeniously repaired. The misfortunes of this possessor obliging him to part with it, P. de la Chaise bought it for the king. From *Spon's* explication it obtained the name of *Scipio's Buckler*. M. Millin, however, styles it *the Disc of Achilles and Agamemnon*, and conjectures it to have been one of those discs which the Greeks called *δίσκοι, πινάκες*, and the Romans *lances* and *tympana*. The new name is ascribed to it by M. Millin from his having determined the subject to be the bringing back of Briseïs from Agamemnon to Achilles. The vessel itself he conjectures to have been a nuptial present to some young Roman, from his parents, who combined with their gift a moral lesson, from the example of the son of Thetis—not to indulge resentment. The Roman costume blended with the Greek, and the cast of the workmanship, architecture, &c. induce M. Millin to fix its date to the time of Septimius Severus.

The ninth dissertation presents a description of antique altars with Gaulic inscriptions. On the principal face of one altar is inscribed *ASTOILVNNO . DEO . C . FABIVS . LASCIVOS . V . S . L . M*; which is, A votive altar erected to the God *Astailunus*, by *C. Fabius Lascivos*. As no other monument has been found of this divinity—excepting that at Tolouse a votive inscription is preserved *HERCVLI . ILVNNO*—M. Millin considers both as intending the same Gaulic divinity. The name *Lascivos*, occurring in several other inscriptions, is considered as a surname in the Fabian family. The second altar, of marble also, is consecrated to the God *Arardus*: *ARARDO . DAEO . I . P . F . V . S . L . M*. Of this divinity no more is known than of the former. The addition of A in *Daao* is considered as an error of the

sculptor. The letters I . P . F are supposed to stand for *Julius Publici Filius*.

After noticing some sacrificial vases, and other vessels of unusual shapes, M. Millin points out a third marble altar, consecrated to the God *Abellio*, and bearing this inscription: **ABLLIONI DERROC BORROCONEIVS. V. S. L. M.** The first L is taken for E; and MARINI, *Monumenti Arivali*, p. 9. 161. 198, &c. exhibiting instances of the like substitution, the reading **ABELIONI** is considered as certain; especially as the God *Abellio* is known from other monuments found in the territory of Cominges, called, when Gaul was subject to the Romans, *Convena*. Scaliger and Gruter have preserved many of these inscriptions. Vossius, Struvius, Scaliger, and most critics, regard *Abellio* as the *Apollo* of the Greeks, the **SUN**, whom the Cretans styled **Αἰέλιον**, and the Pamphylians, whatever appertained to this luminary, **Αἰέλιος** and **Αἰελίης**. *Apollo* is conjectured to have been called among the *Convena*, *Abellio*; as he was styled in other parts of Gaul, *Belenus* and *Belinus*; and at Aquileia, *Belus*; all which names are formed from the Hebrew *Bel*, or *Bal*, the Sun.

This inscription is noticed as the fourth consecrated to *Abellio*, but it supplies no information concerning his worship. As the word **DERROC** is unintelligible, M. Millin is induced to separate **DER** from the rest, and for the first R to substitute (that letter being ill-formed) O; thus reading **ABELIONI DEO**. As to the other three, the two first being very legible, and the third appearing to be C, it is proposed to consider them as an abbreviation of the name **ROCius**, which occurs in other inscriptions referred to in Muratori **LXVIII. 8.** and Gruter **CDXXXVII. 3.** and was probably intended for *Rocius*; whence it is inferred that *Rocius Borroconeius*, who might have been descended from the family *Roscia*, or else been a freed-man of it, consecrated this altar to the God *Abellio*.

V. S. L. M., which terminate these three inscriptions, are considered as the initials of *Votum. Solvit. Libens. Merito*.

To these observations, conjectures are subjoined on a marble bearing the name of *Marcus Severus*.

The tenth number contains the description of an ancient sarcophagus in the Boutin garden, known by the name of *Tivoli*. After a research into the origin, name, and application of sarcophagi in general, abounding with curious and learned authorities, M. Millin describes the one here referred to, as exhibiting the bust of a young man placed before a piece of tapestry, and holding in his hand a scroll: beneath the bust are baskets overturned; on either side winged genii, holding garlands of flowers and fruits; above these, masks, fronting each other, and separated by a thyrsus. Under the garlands are also baskets overturned, with birds pecking at the fruit.

The bust itself deserves particular attention; for, being crowned with laurel, and holding a scroll, it evidently characterises a poet; while the masks and garlands indicate his works to have been of the pastoral, georgic, and satirical kind; or perhaps of the comic.

The circumstance of the hand deserves notice, as it seldom occurs in ancient busts, and much less in sarcophagi.

The poet is dressed like a Greek, in a tunic or *pallium*; his right hand is covered, and he appears reciting. The Greeks, and especially the Athenians, in this manner wore their mantles. The circumstance of the crown is supposed to indicate not only a poet, but one who had excelled his competitors.

M. Millin ingeniously observes, that tablets (*pugillares*) would have been more consistent with the character exhibited than the scroll, if intended to represent the moment of composition, and refers to the muse Calliope in the Museum of Arts; but here the roll is adopted to intimate that the verses finished on the tablets were transferred to it.

The drapery suspended by large knots behind the bust was that which served as tapestry for the interior of apartments, and for that reason was called *peripetasma*.

The four genii holding the garlands are Bacchic, which are seen on other monuments performing a similar office; but here more immediately belong to the comedy or satire of the poet. These garlands are formed of bay-leaves and berries, having in the midst a flower of five petals; above each garland are masks separated by a thyrsus: on the right of the bust, Pan is distinguishable, as opposed to Acratus or Ampelus—not Faunus, as the work is in the Greek style; on the left, the first mask is Silenus, confronted with Bacchus.

M. Millin refers to other monuments of similar designation. A valuable one of this kind, with a Greek inscription, was acquired by Mr. Townley from lord Besborough's collection. It is hoped that the public will shortly know more concerning it.

The eleventh number exhibits an Egyptian head in cameo, from the collection of count Caylus, now in the National Library. Having been engraven in so incorrect a manner as to leave the sex of the representation uncertain, it is here more faithfully given, and particularly as exhibiting that style of *imitation* in which the taste and costume of Egyptian works were copied by the Greeks and Romans. M. Millin judges the stone in question to have been executed in Egypt, under the Greek kings, by an Egyptian artist, formed in the Greek school. He gives it as probable that the subject is the portrait of an aged woman much devoted to the worship of Isis, and who wished to be exhibited in the appropriate Egyptian dress. The age of the face represented he considers as incompatible with the figures of Isis—forgetting, however, the celebrated passage in

Plutarch expressive of her great antiquity:—‘nor’, says he, ‘can this be called the head of an Egyptian priestess, because the ancient Egyptians had none; for,’ adds he, ‘if any indications of priestesses exist, they belong to the time when the Egyptian worship was perverted in Italy.’ How far this assertion is reconcilable with the mention of priestesses in the inscription on the stone from Rosetta, (see p. 526 of this Appendix) it remains for M. Millin to adjust.

The subject of the twelfth number is a painting on a Greek vase, which represents a washing of hands. As ablution was a rite of initiation, and also a ceremony that preceded marriage, this little vase is considered as a present to a young female, either upon one or the other of these occasions. The figures, though not correctly drawn, are pleasing; but that of the young female at the bath is much more simple than the other.

We hope in our next Appendix to notice the further success of this work.

ART. VIII.—*Histoire naturelle, générale, et particulière, par Le Clerc de Buffon. Nouvelle Edition, accompagnée de Notes par C. S. Sonnini. Paris.*

The Natural History, both general and particular, of Buffon. New Edition, with Notes, by C. S. Sonnini.

WE have already announced this edition of Buffon's Natural History, and propose at present to speak of its progress and some of the more important additions. It will be recollected that M. Sonnini designs to insert the supplements in their proper places, to add an account of the quadrupeds and birds discovered since the author's publication, and to extend his work to reptiles, fishes, insects, worms, and the history of plants. We have received forty-four volumes of this work.

We formerly observed that the sixteenth volume, (for so far had our former account reached) containing the charts and declinations of the magnetic needle, was delayed for the purpose of adding the observations of La Pérouse and Labillardière. It has now appeared, with the continuation of the mineralogy. M. Sonnini may say, with Linnæus, *Lithologia mihi non cristas eriget*; and he has called in the able assistance of M. de la Mettherie: but, on the whole, we think the additions very imperfectly executed. The alluvial theory of this latter author is added, and an abstract of mineralogy, according to the modern discoveries, inserted; but, upon the whole, it is too concise, and too general for a laboured work of this kind, professing to embrace the entire scope of natural history.

The history of animals is greatly improved by the numerous and valuable additions of Sonnini, Latreille, Virey, &c. Sonnini has made many considerable ones to the articles of tiger, conguar, puma. He has added a description of the booted lynx from Bruce. Latreille has given an account of the black panther in the Tower, and greatly augmented the articles hyæna, rhinoceros, and mole. Virey and Sonnini have added to the account of the elephant, and the latter to the fennec. To the history of the buffalo, Sonnini has made considerable additions, and shown that it is distinct from the ox, and that, though they live together, they never copulate. The yak, or the buffalo with the horse's tail, is described from Pallas: it has been already noticed in our review of the Embassy to Thibet. Sonnini informs us that there are three races of zebu, distinguished by their size. From professor Allamand are derived some valuable additions to the articles of tapir and rein-deer. He has described also the gazelle with a cavity on his back, brought from the Cape of Good Hope by captain Gordon; and the gnou, a ruminant animal of the size of an ass, from the extremity of Africa. The hucque and the guemul of Chili resemble the lama, and have been confounded with it, but are distinguished by Sonnini. The sloth-bear and the megatherium are now well known. Various smaller animals from Chili are described by Sonnini, and several by M. Pallas, which are too numerous to mention particularly. Some of the animals described from Pallas are called flying-cats, because they have wings like bats, though they greatly differ from this genus. The calago, an animal which connects the makis and the jerboas, is described by Sonnini as well as Viscaque; it resembles the fox as much as it does the rabbit. Several phocæ are inserted from the descriptions of Molina. The platypus, or ornithorhynchus, is noticed under the name of *bec-d'oiseau*.

The thirty-fourth volume is concluded by a methodical arrangement of the quadrupeds by Latreille, who has greatly profited by the labours of Cuvier and La Cépède.

The thirty-fifth and thirty-sixth volumes contain the history of apes. Latreille has made many additions to the text of Buffon. 'The fellow-labourer,' says he, 'of the learned and respectable Sonnini, so worthy to become the editor of the works of the French Pliny, who honoured him with his friendship, and communicated to him so many valuable remarks, having been entrusted with that part which relates to apes, I have concentrated all my powers to justify his confidence, and endeavoured to render the history of these animals, published by Buffon, as complete as possible.' Latreille seems to have collected from the most approved works and the most respectable travelers. Those of Audibert, Cuvier, Geoffroy, and La Cépède,

have been of the greatest service to him: he has added considerably to the article of the orang-outang—a species of ape peculiarly interesting, by the strong relation it bears to man. He shows, however, that it differs very widely: and concludes that the orang-outangs, though more resembling man than the other apes, have yet an organisation that separates them at a considerable distance from us, and places them with other animals.

The differences pointed out are, first, that the occipital foramen is farther back than ours; so that, when placed on the hinder feet, the head is not balanced. Their eyes are, in that situation, turned upward, and they only look directly forward when the animal is placed on four feet. 2. The pelvis has the plane of its aperture parallel to the spine; and so strait, says Cuvier, that it cannot furnish a sufficient base, nor equal attachments to the trunk—consequently, the body cannot remain in a perpendicular situation. 3. The hind feet do not rest on the whole plane, but only on the external edge, presenting in consequence no point of support. We see therefore, by their conformation, that nature has formed them to climb with ease. 4. The hollow of the thigh bone, in which the patella moves when we extend the leg, is so short, the flexor muscles are inserted so low, that the orang-outang remains constantly with its knees half bent. 5. The larynx cannot articulate any sound, as the air fills two considerable cavities placed in front of the neck, and communicating with the trachea before it passes through the glottis. 6. The thumb is so short that it cannot be of any use. 7. The maxillary bone, as in all the mammalia, except man, is divided by a suture between the canine tooth and the last of the incisors, so that these are all fixed in the intermaxillary bone.

Latreille has also made considerable additions to the natural history of the gibbon. He has given the history of the ape of Warmb, described in the *Journal de Physique* of 1798; and introduced the black ape spoken of by Vaillant, as well as the rhesus of Audibert. Various additions of less importance we have observed, which would detain us too long were we to dwell upon them; and this last genus of the mammalia is concluded by a table of every species of ape hitherto known.

The thirty-seventh volume begins with the history of birds, in which we find very copious and important additions to the text of Buffon. The general history of birds has been greatly augmented by Virey; and the rest of the volume treats of the eagles. Sonnini has added to the history of the common eagle, and described many new species (at least ten) unknown to Buffon.

The thirty-eighth and thirty-ninth volumes contain descriptions of the other carnivorous birds of the same family, in which the additions by Virey and Sonnini are very numerous.

In the fortieth volume is an account of the nocturnal birds of prey; and it concludes with those which cannot fly; viz. the ostrich, the cassowary, the solitary, &c.—In these articles we trace numerous additions by the same hands.

The forty-first and forty-second volumes contain the bustards, turkeys, and the rest of the gallinaceous tribe; the forty-third, the quails, the pigeons, and turtles, with the continuation of the partridges; the forty-fourth, the crows, the pies, the jays, the rollers, and the birds of Paradise.—We perceive chiefly the additions of Virey in the forty-third, and of Sonnini in the forty-fourth volume: they are numerous and important.

In the forty-fifth, Sonnini describes several of the birds of Paradise which Buffon had not seen; and the history of the stares follows.—We next find that of the *trompiales* (*icteri*), with a variety of new species; of the *merulæ*, included by Linnaeus with the thrushes, the blackbirds, and ouzels of this country; to which many new species are added. And this little race fills the whole of the forty-sixth volume.

The forty-seventh contains the grosbeaks; to which Virey, one of our editor's fellow-labourers, has added many new species. Sonnini contributes to our knowledge of the Canary-birds, sparrows, &c. by many novelties. The forty-eighth volume contains the new species of finches, tanagres, siskins, &c.—In the forty-ninth are the ortolans, &c. communicated by Sonnini; and, in the fiftieth, some new species of *agomi* (*psophia* L.), the trumpeter, with various corrections, by the same author. In this volume, Virey describes many new species of the fly-catcher, and Sonnini communicates some new observations respecting the larks.

The fifty-first volume contains the sequel of the history of the larks by Sonnini, and of the beccaficos by Virey. The figuiers, the warblers, are described by the same author in the fifty-second volume; and the remaining birds (for the list would be endless) in the subsequent ones. The sixtieth is the last which has reached us on the subject of ornithology; and it is concluded by a memoir of J. C. Lapierre, on the laying of birds, and their incubation. This essay contains some curious remarks, which we cannot at this time enlarge on. The subject will again occur to us very soon.

The birds and minerals were the last parts of natural history which occupied the attention of Buffon; but modern discoveries have greatly added to the other branches with which that celebrated naturalist was imperfectly acquainted. It is the object of Sonnini, as we have already remarked, to supply his defects; and we shall now announce, as we have room for a little more, the works which have been published with this view.

The first, in the order of publication, is the general and particular history of the reptiles. In an introduction of 300 pages, the author, M. Daudin, gives a general description of reptiles, and afterwards treats of them in a philosophical view, describing their more important organs and their principal functions. This part of the work is peculiarly interesting, as the relations of this class of animals to the rest of the animal kingdom are clearly pointed out. The first volume contains the methodical arrangement of these animals by Klein, Laurenti, Scopoli, and Linnæus, with the corrections of Gmelin, La Cépède, Brogniart, and Latreille. In the second volume we find a description of the tortoises, the crocodiles, the caymans, and the dragons.

The two first volumes of the moluscæ, or animals without vertebræ, and whose circulating fluid is white, have also appeared. M. Montfort begins with general observations, and is led by them to a short theory of the earth—but too incomplete to admit of any analysis or criticism: he has promised to publish it at greater length. He then proceeds to the coriaceous moluscæ, to the cuttle-fish (*sepia*), the ink-fish (*loligo*), and the polypi. Under the latter head, he speaks of the monstrous polypi mentioned by Pliny; and we have noticed in our journal—if we mistake not, from the observations of Spallanzani—some account of polypi so large, as to lead to a suspicion that swimmers may be sometimes drowned by being entangled in their spreading antennæ. This, however, is a pygmy to that mentioned by Pliny, who tells us that in the Great Ocean (the Atlantic) there are fishes whose antennæ are so widely spread, that they cannot pass the Straits of Gibraltar, and that they sometimes attack ships with a design to sink them. M. Montfort, who should have been superior to these idle tales, speaks, from the report of a captain from St. Malo, of a ship being attacked by one of these monsters, which however failed in sinking it. The kraken of Pontoppidan is again revived; but this old story evidently arose from some submarine elevation, which formed a shallow of little comparative extent—as will be evident from perusing the good prelate's narrative, who was himself misled.

Two volumes of the natural history of crustacea and insects have also been published. These are the works of Latreille; for, as in the volumes on reptiles and moluscæ, M. Sonnini is the editor only. These volumes are introductory, and contain some curious details on their instincts and manner of living. The latter affords, to those who have patience to observe it, some curious and striking facts.

The author next describes the means of taking and preserving insects, and adds some very just remarks on the nomenclature of colours, as relating to entomology.

In the second volume he treats of the external and internal organisation of insects, as well as their mode of reproduction. The volume concludes with an explanation of the different entomological systems, particularly those of Geoffroy, Schœffer, Fabricius, Olivier, Cuvier, Lamarck, and Dumeril; as well as his own. We shall of course return to these volumes, when more complete. We may however add, that there is lately published at Paris a descriptive account of Réaumur's Memoirs on Insects, by which the reader can easily refer to any particular subject in his collection.

ART. IX.—*Annales de Chymie. Tomes XXXVIII et XXXIX.*
Paris.

Annals of Chemistry. (Continued from Vol. XXXIV. p. 510.)

THE contents of these volumes furnish no subject of introductory remark; so that we shall pursue the different articles in their order, omitting, as usual, the accounts of English works, or English discoveries, that have been published in our own language. We may however observe, to avoid interruption, that the continuation of the Inquiries on the Laws of Affinity, and the conclusion of the examination of the Dutch memoir on the Change of Aqueous Vapour into Air, occur in the 38th volume.

The report of MM. Guyton and Vauquelin respecting M. Thenard's 'Memoir on the Combination of the Tartareous Acid with Salifiable Bases, as well as the Properties of the Salts resulting from this Combination,' demands our attention. It relates to the triple combinations of which this acid is susceptible in many well known substances, as the sel de seigrette, martial tartar, and emetic tartar. Though M. Thenard has greatly added to our knowledge in this respect, the minute detail of a report is incapable of abridgement. It appears, however, that many of the tartrites are susceptible of further combination, and that these triple salts have peculiar properties. Some have for their basis two alkalis; others an alkali and an earth, an alkali and a metal, or an earth and a metal. Many of these bases, which are separated by alkalis from their simple combinations with tartareous acid, no longer admit of separation, when united in the triple salt. A variety of important and accurate analyses of substances used in the arts and in medicine are added, of which it is of consequence to know the proportion of the component parts.

The abstract of a memoir, by M. Lehof, on Galvanism, has, from the period of its communication, lost somewhat of its no-

velty, though it is in many respects valuable. The existence of a fluid current has not been demonstrated, and its direction is still more uncertain. The object of this memoir, therefore, is to prove not only the existence of a very subtle fluid in the Galvanic chain, but, in the application of different chains to animal arches, very unequivocal marks of its direction: it is to demonstrate, that, by the assistance of some general rules, we can determine, *a priori*, in a great number of different chains, the direction of the current; and, reciprocally, that, the direction and nature of the parts of the chain being given, it is possible to determine, at least in certain cases, their respective positions; and by the interposition of new bodies in the chain, or some change in the disposition of the parts which compose it, to direct the Galvanic fluid at pleasure, or reduce it to a state of rest. The knowledge of these phenomena depends on a singular fact—that the Galvanic fluid, in its passage, is accumulated at the parts where the armature is applied; and from the same fact we can ascertain, at small distances, the nature of the metals, by what may be styled their Galvanic affinity.—We are sorry that we cannot give a fuller account of this memoir, which is expanded into a variety of physiological and philosophical points. We may just remark, however, that the passage of this fluid through the nerves is seemingly not equally easy; and that it moves more freely from their extremities to their roots than in the opposite direction. This, nevertheless, may be partly owing to the defence of their coats; for, in the extremities, these involucria are lost. Another circumstance, which we ought to notice, is the order in which the Galvanic fluid is contained, or capable of being accumulated in different substances. It is in the least quantity in zinc, and successively increases in lead, tin, mercury, bismuth, copper, silver, and plumbago. Each succeeding metal consequently loses a portion of the Galvanic fluid when in contact with that which precedes it.

M. Dabit communicates some Reflexions on the Difference of the Acetous and Acetic Acids. Our readers may recollect that this subject has occasioned some discussion. M. Adet concluded, from his experiments, that there is no difference, except in the quantity of water—the acetic acid being most concentrated: yet to this our author offers some striking objections, particularly the pungent smell and taste of the acetic acid, which are not destroyed by dilution; and its immediate action on copper, which the acetous acid only dissolves, when oxidated. M. Chaptal supposes that the difference consists in the acetic acid possessing a smaller proportion of carbone. Our author, from several experiments, appears to have proved that the acetic acid has a larger proportion of oxygen, and that with pot-ash it is really in the state of acetous acid; but that

it obtains its additional oxygen from the sulphuric acid, by means of which it is separated.

An abstract of a work of Lampadius follows. It is entitled, 'Essays, in the small and the great Way, on the Means of extracting Sugar from the White Beet, with theoretical and practical Considerations on this Subject.' This work is in German, but has been translated into French, though the translation is, we believe, not yet published. The abstract is taken from the translation, but is too full of detail, and not sufficiently interesting to detain us.

M. Pissis' 'Experiments on the Ashes of some Woods' were suggested by observing that those of the poplar-tree formed a frit—an imperfect vitrification. He finds the ashes of the white poplar more abundant in salts than those of the oak, contrary to the generally received opinion, that the hardest woods contain the largest proportion of pot-ash. The other species of poplar greatly differ in the proportion of saline matter they furnish, which, in our author's opinion, seems to make an objection to the common dogma, that plants of the same species agree in their medical virtue. The latter however is very remotely connected with the chemical analysis. The rotten wood affords more ashes than the sound. The hydrogen seems to be dissipated, and the carbone to be separated in combustion. This only holds, however, when the rotten wood has not been percolated by water. In re-fusing the ashes, a part of the weight is lost; but this arises from the loss of carbonic acid; for the ashes gain in value as they are more rich in salt; and when they form a frit, this must be pounded, previous to the lixiviation; since water will not otherwise extract the saline matter.

M. Guyton's 'Report of the Mechanical Lamp of MM. Carcel and Carreau.' This is an improvement of Argand's lamp. The light of the lamp is more than equal to that of eleven candles; but we cannot appreciate its value, as the description is not illustrated by a plate. The report is wholly in its favour; and the oil appears to be raised by a piston, set in motion by a spring.

M. Proust's 'Experiments on Platina' will not admit of abridgement; and we less regret our inability in this respect, as the experiments have appeared in our language—we believe, in the Philosophical Magazine.

'Account of an Oil extracted from the *Cornus Sanguinea* of Linnæus, by M. Margueron.' This oil is desiccative—prepared from the berries by expression—and belongs to the second class, as distinguished by Fourcroy. It is a real oil, and burns with freedom; and has no displeasing odor or taste, when used as food.

M. Dubui has communicated some observations on Opium

and its composition, followed by different processes to obtain it from the white poppy (the *papaver somniferum*). It is singular, that, in this inquiry, which is apparently extensive, he should have been unacquainted with the *Amœnitates Exoticæ* of Kœmpfer, who gives very ample information on the subject. From his experiments, it appears that the opium usually imported is not the genuine extract of the stalks, leaves, or the green heads of the white poppy; for it is contaminated with many impurities; and would not, if pure, exhale the nauseous smell so distinguishable in it while moist. For the same reasons, it is not the inspissated juice of a decoction of poppy-heads. Those from Egypt are not apparently different from the poppy-heads of France. He concludes, from his experiments, that the opium of the East is the dry extract of every species of white poppy, taken from the earliest period of their flowering to that of their maturity; then mixed, and reduced to a proper consistence with the stinking mass arising from the stalks, leaves, and green capsules of the same poppies, bruised and fermented to the point necessary to develop the nauseous smell. There is however a kind of opium, in tears or globules, which exudes from the heads of those poppies which are nearer to the globular than the conoid form. This last kind is almost wholly soluble in water, more pure, less bitter and acrid to the taste, and less nauseous to the smell.

‘A Description of the different Manufactures, either of Amalgamation or Foundry, used in the Manufactory of Halsbruck, near Freyburg, by J. P. Frago. This little manual is intended for the use of visitors and students: the abstract is communicated by M. Bouillon la Grange, but is incapable of abridgement, and would also be unintelligible without the plates.

An abstract of Dumas's Principles of Physiology follows—a work we have long had in our hands, but do not find sufficiently interesting to form an article in our journal.

A very satisfactory memoir, ‘on the Acid Waters which result from the Manufacture of Starch,’ by M. Vanquelin, next occurs. The acid is in so large a quantity, that it seemed to merit notice; and it appears to be the effect of some degree of fermentation. This fluid contains the acetous acid, ammonia, phosphat of lime, an animal substance, and alcohol. The fermentation of the farinaceous matter produces the alcohol and the acid. The ammonia is derived from the decomposition of the gluten or animal matter of the farina; and the phosphat of lime existed originally in the flour. It is apparently suspended in a minute division, or dissolved by means of the acid. The loss of starch in the preparation is considerable; but it is indispensable; for, without the formation of the acid, the

gluten would not be separated; and the starch would neither be so white, nor crackle under the fingers, when bruised *. Perhaps the acid may be useful in manufactures or chemical processes; but on these points M. Vauquelin is unable to decide, as he is not acquainted with the comparative value of vinegar, or of the refuse of the starch employed in feeding hogs.—M. Deyeux, in a note subjoined, communicates the analyses of the same waters, by MM. Le Sage and Parmentier. These are not, however, so complete or satisfactory as the analyses of Vauquelin; but he adds, that, according to the grain or water employed, the acid fluid contains some additional ingredients.

Mr. Woodhouse has published some observations on the objections of Dr. Priestley to the Antiphlogistic System, in the Medical Repository, an American collection. These, and some remarks in a separate publication, are abridged in the present volume; and, on the whole, we perceive that this chemist, though in favour of the doctrine of Lavoisier, finds some of Dr. Priestley's objections correct. In these experiments, however,—viz. in that where zinc was reduced by carbone,—a new gas was discovered, which burns, when lighted, in common air; detonates, though feebly, with oxygenous gas, and requires a large quantity of it. It is lighter than carbonic acid gas, and heavier than carbonated hydrogen—the weight being nearly that of atmospheric air. When inflamed over oil or mercury, it affords no water; and it then leaves carbonic acid air in perfect purity. The same gas is obtained by treating oxyd of zinc with plumbago, and exposing carbonate of barytes with pulverised charcoal to the fire. Charcoal, in a porcelain tube, heated red, will produce the same air, if carbonic acid gas be repeatedly passed through it. This is therefore an oxydated gas of carbone.

To prevent any interruption, we shall pursue the same subject as treated in the thirty-ninth volume.

M. Guyton read to the National Institute a memoir on the Combustion of the Oxydated Gas of Carbone without Heat. He found that the carbone was in a very different state from that in which it forms the carbonic acid and hydrogenated carbonic gas; and is not in a condition to act on a solution of metals the most easily reducible. It may, he found, be in part burnt by the oxygen of the oxygenated muriatic acid, and then acquires all the properties of the carbonic acid; but this combustion operates only gradually, as if the affinity were chiefly determined by the mass of oxygen in action; and, in reality, it is only reduced to carbonic acid by operating repeatedly on the same gas. MM. Desormes and Clement have,

* Might not an acetous acid be added?—REV.

however, elucidated the subject more completely, in a memoir 'on the Reduction of the White Oxyd of Zinc by Charcoal, and on the Oxydated Gas of Carbone which results from it.' Their experiments are varied and minute; but we cannot follow them closely. They have clearly proved the existence of an aërial oxyd of carbone, whose proportions of carbone vary from 46 to 52 parts in 100, according to the quantity of charcoal employed, and the temperature at which the mixture is made. It is singular that this gas cannot be produced directly by uniting the given quantities of carbone and oxygen, and that it is only formed by adding carbone to carbonic acid. They in vain attempted to form it by suffering oxygen to pass slowly over red-hot charcoal: the result was only carbonic acid, unless it remained long in contact with the carbons. A striking experiment was that in which the hydrogen decomposes the carbonated gas by taking away its oxygen. The abundance of the former principle is perhaps necessary to the decomposition, and is analogous to that of the carbonic acid with phosphorus, where the greatest affinity is determined by the largest mass. Its action on vegetable and animal substances they determine to examine at some length. This part of their labours is not, however, yet published.—To return to the thirty-eighth volume—

M. Thenard's process for purifying the Oil of Colza will not admit of abridgement.

M. Lunel's memoir 'on the Distilled Waters of some Plants, called Inodorous,' merits particular attention, in a pharmaceutical, rather than a medical, view. He contends that the distilled water of plants, without smell, is by no means on a footing with simple water in its purest state; and thinks that, as in mineral waters, the minute division of the impregnation may add to its medicinal powers. These are to be obtained by adapting the degree of heat, and the quantity of water, to the different plants, according to their nature; but he gives no directions for this purpose, according to the different qualities of plants.

M. O. Reineche's 'Observations on the Means of discovering the Presence of Lead in Wine' afford an useful example of this kind of analysis. The wine in question did not contain an atom of the metal.

M. Crell's miscellaneous Letter affords nothing very interesting, except an account of a mineral found in Cornwall—called, by a ludicrous mistake, Cornwallis. It occurred in steatite, and was in powder or in irregular masses; of a yellow colour externally, internally of a shining white; thin and brittle between the fingers. It is a mixture of several metals; but zinc is in the largest proportion. It contains also a large proportion of sulphuric acid, as well as of water of crystallisation.

The 'Memoir on the Culture of the Sweet Beet in France' offers nothing very interesting. We find that M. Adam of Rouen has made a considerable improvement in the process of distillation. He draws at once the most rectified spirit, at five sixths of the expense, without its having any bad taste or smell, though extracted immediately from the lees.

The first article in the thirty-ninth volume is entitled 'Observations on the Action of Sulphat of Iron on Nitrous Gas.' This refers to a former memoir in the *Ægyptian Transactions*, noticed in this journal—the conclusions of which were disputed by M. Humboldt, assisted by M. Vauquelin. Berthollet is willing to appeal to the latter, as his judge. We cannot engage in this controversy, which hinges on the point, Whether the azote that remains after the absorption of nitrous gas, be a part of that gas, or the effect of the action of the sulphat of iron? We must add, however, that the traces of the muriatic acid discovered by this author, and mentioned in the same memoir, proceeded from the filings of steel employed, and were owing to an accidental impregnation.

'A Memoir on the Magnesian Earth, known by the Name of Earth of Salinelle, or Sommières.' The author's profession is the manufacture of alum; and his object is of course to discover clays peculiarly rich in alumine, and nearest to his manufactory. The earth in question is magnesian, and has the same relation to magnesia which clays have to alumine. It may be styled a true magnesian earth, though, as in clays, the flint is the predominating ingredient. The proportion of magnesia is 0.22; and the earth is employed by our author in making the sulphat of magnesia (Epsom salt).

An abstract of M. Guyton's 'Treatise on the Means of purifying Air, preventing Contagions, and checking their Progress,' by M. Deyeux, follows. The author used the fumes of muriatic acid; but he gives also an account of the employment of the other mineral acids. He then examines the subject chemically, and takes, as his example, the air from putrefied beef. We may observe, however, that this is by no means a fair example; as putrefying vegetables and a marshy soil are the more common causes of putrid diseases; and, where they arise from the animal kingdom, it is from the confined effluvia of a human body, not in itself putrid. M. Guyton found, in the putrid effluvia just mentioned, that carbonic acid gas was in a larger proportion than atmospheric air; but the effects were not owing to this gas, as, after its separation, there was a similar odor. No separate ammonia was discoverable. In the eudiometer, this putrid air was not found to contain less oxygen than common air. With respect, however, to the nature of these emanations, even *his* chemical knowledge could obtain no satisfactory information; and his attention was next directed to the

means of separating or decomposing them. Cold water, lime, resinous and aromatic bodies, fires, the explosion of gun-powder, and the 'vinegar of the four thieves,' had no effect in destroying the fœtor of these effluvia. Vinegar was successful, but only after copiously and repeatedly washing them with it. The acetic acid had a very rapid and powerful effect; but the expense prevents its general use. The sulphuric acid is not sufficiently volatile; and the nitrous acid, though powerful in correcting the fœtor, is inconvenient, as, when raised in vapour, it always contains nitrous gas, which is injurious to the health of those who breathe it. The muriatic acid, particularly the oxygenated muriatic acid, was equally convenient and powerful, and, in our author's opinion, merits the preference. This leads our author to speak of oxygenated remedies, as preventives or cures of infection. He would extend them to hydrophobia, itch, and the plague; as he thinks they have already been shown by Mr. Cruickshank to destroy the infection of the small-pox, and the syphilitic poison by others. M. Guyton, however, is no physician.

MM. Fourcroy, Vauquelin, and Thenard, have been employed in Galvanic experiments. By augmenting the diameters of the discs, they found the commotions and the decomposition of water not augmented or accelerated; but the combustion of metallic wires was immediately affected, and in oxygen gas the combustion was rapid with a brilliant light. Combustion is therefore in the ratio of the diameter of the plates; the other phænomena, in that of their number.

A Gummy Substance has been discovered in the Root of the *Hyacinthus non scriptus*. It appears to be a pure gum, and may be extracted, in M. Leroux's opinion, with advantage. Since that time the author has converted it, we find, into an amylaceous matter, and in the fortieth volume gives a fuller account of this substance. The root is richest at the period previous to its caulescence; and the author explains at length the manner of collecting the fluid gum. He found the substance soluble in double its weight of cold water; but in a smaller quantity of warm water, to which it gives a lentor like gum. It is not easily powdered, and on burning coals exhales the odor of syrup. The coal is light, and the ashes contains a small proportion of lime. When distilled, it affords the pyromucic acid in large quantities. It is not dissolved by alcohol, is blackened by sulphuric acid, with the mixture which exhales a sensible odor of acetous acid. The nitrous acid converts it into oxalic; the muriatic and acetous acids scarcely change it.

It is singular that, in coagulating, it becomes white, and assumes an amylaceous nature; in general, indeed, a mucilaginous state precedes the amylaceous. The author found this gum, when the amylaceous change was less conspicuous,

useful in a variety of manufactures, particularly in calico-printing, hat-making, ink-making, &c.

As our article has extended beyond our expectations, we must defer the remainder of the volume to another opportunity.

ART. X. — *Médecine Légale et Police Médicale de P. A. O. Mahon, Professeur de Médecine Légale, &c. Avec des Notes du C. Fautrel, ancien Officier de Santé des Armées.* Paris.

Forensic Medicine and Medical Jurisprudence. By P. A. O. Mahon, Professor of Forensic Medicine. With Notes by C. Fautrel, a Senior Officer of Health to the Armies. 3 Vols. 8vo. Imported by De Boffe.

THE different constitution of the criminal tribunals of England and the nations on the continent have made forensic medicine (*médecine légale*) a subject of much greater importance in other countries than our own. In England, the questions submitted to the medical men are few and general: unfortunately, their evidence has been proportionally inconsiderate and unsatisfactory; nor have many important points been submitted to their decision, where we can compliment them for their judgement or their discrimination. This branch of medical education has indeed been much neglected—though we apprehend it has lately made a part of Duncan's course; and the publications on this subject have been very few and unsatisfactory, including only, in general terms, the signs of pregnancy, effects of poisons, and the doubtful marks of a child having breathed from an examination of the lungs. If with these trifling works (trifling in every sense of the word) we compare the publications on the continent, the contrast will be considerable; though, as we have already remarked, the practice of the criminal courts greatly varies, and may occasion the difference. A few only of the more important publications, as they occur to us, we will mention; viz. Ludwig *Institutiones Medicinæ Forensis*; Meyer *Institutiones Medico-Legales*; Alberti *Systema Jurisprudentiæ Medicæ*; and Hebenstreit *Anthropologia Forensis*. There are many others of a later date, which, not to swell the catalogue, we shall omit; but we must mention an excellent collection of separate dissertations on this subject in six volumes, published from 1785 to 1790, by J. C. T. Schlegel at Leipsic. Many of these are inaugural dissertations, which, as we have had occasion to observe, are on the continent the works of the respective professors. We may, in addition to our remarks on the importance of this subject in other countries, add, from the title of the work before us, that it is taught by a distinct professor; and, had we transcribed all Dr. Mahon's titles, it would be seen

that he enjoyed many peculiar distinctions. From his *éloge*, he appears to have been a man of great suavity of manners and considerable erudition. We regret, from what has occurred to us in the perusal of his work, that he has not been sufficiently attentive to the later authors. His authorities are generally of an early date, and not always without suspicion of detailing stories more marvellous than true. For this, however, we can by no means vouch; and whatever may be the character of the authors at large, we perceive nothing improper or doubtful in the facts recorded.

Some right observations are premised; and in the first volume we find chapters on the following subjects:—impotence; copulation, which the laws of some countries strangely decree shall be public, to acquit the parties of impotence; castration; hermaphrodites; violation; sodomy; protracted deliveries; illegitimate births; abortions; monsters; molæ; ‘doubtful state of the mind and body,’ viz. imbecillity, madness, dissembled and imputed complaints.

The second volume contains an account of wounds in general, and particularly those of the neck, extremities, arteries, breast, belly, intestines, mesentery, pancreas, epiploon, liver, gall, bladder, umbilical cord, kidneys, bladder, womb, the fetus, and private parts; remarks on mutilation; apparent and violent death; dissection, poisons, umbilical cord, particular examination of the lungs (*docimarie pulmonaire*), and dissection of the fetus.

The last volume contains the other subjects of forensic medicine, and what the author styles medical police; viz. the methods of preserving the health of the people and of animals—in other words, the public hygiene. The first part contains what relates to people apparently drowned, and those who have been hanged. To these are added some very excellent observations on reports, the relations of cases, and the manner of drawing them up. A curious consultation is subjoined, a little like the law-suit of ‘Stradling *versus* Styles.’ A man of fifty-eight, his wife of fifty, and daughter of seventeen, were drowned in the same wreck; and, as some property depended on the survivor (for this was the reason of the consultation, as we well recollect, though not mentioned in the present volume) it was the subject of minute disquisition. The consulters were Payen and Lorry; and we shall add, as a specimen of the work, Dr. Mahon’s remarks on this intricate subject, in the words of his editor.

‘Dr. Mahon has not thought proper to consider this subject of priority of death. He saw that the forensic physician could often give only presumptions, and frequently unsatisfactory ones, instead of proofs; yet, in his course, he remarked that

there were cases in which the judges, from the common rules of philosophy and physiology, might suppose a priority of death.

‘I state, for example, a house on fire, in which were a man and a woman. Might not one suppose that the woman, more irritable, timid, and weak, would die first. The same supposition will apply if the house should tumble: yet how many circumstances may alter this ideal progress! A beam falling may kill the man, and the woman die long afterwards, suffocated by the ruins. How therefore can a succession be determined by such unfounded presumptions?’

‘Another case is quoted of a man, a woman, and a child, attacked and killed by robbers. It is supposed that the woman and child were killed after the man had been destroyed, as he was the most formidable, and would draw on this account the attention of the villains, or would press forward in defence of his wife and child. This would likely be the most common course; but can we be certain that this would always happen? I think not. Previous to the attack the robbers might fire, and the woman and the child might fall; or one might massacre these feeble creatures to assist his comrade in the attack of the man, &c. Dr. Mahon therefore advises the physician to decide only on certain well-attested facts. It is often wiser to doubt than to support opinions which, when plausibly discussed, might be creditable to the author, but which, in the eye of the philosopher, would want the principal recommendation—truth.’

The subject of medical police is considered under the following heads—celibacy, cohabitation, contagion, marriage, pregnancy, delivery, cesarean operation, painful punishments, and inoculation. We need not enlarge farther on a work which will not be very interesting to the English reader, and probably will not merit a translation.

ART. XI.—*Mémoires de Henri Louis Le Kain, publiés par son Fils aîné; suivis d'une Correspondence (inédite) de Voltaire, Garrick, Colardeau, Le Brun, &c.* Paris. 1801.

Memoirs of Henry Lewis Le Kain, published by his eldest Son; to which is added an inedited Correspondence of Voltaire, Garrick, &c..

LE Kain was an actor of no common fame, introduced to the public in the early youth of Voltaire, and patronised by him with a steadiness and constancy which reflect on him no inconsiderable credit. Among a crowd of publications, we have taken up the *Memoirs of Le Kain*, as opposed to the author of the ‘*Polemic Life of Voltaire*;’ and in this view, viz. ‘*audi alteram partem*,’ we shall select his eulogium on the poet of Ferney.

‘Whoever reads these details; and observes their connexion, will remark that I have little resemblance to those ungrateful men who blush at a favour, and who, to complete their villainy, basely calumniate their benefactor. I have known more than one of this race, with respect to Voltaire. I have been a witness of numerous injuries done to him by men of different kinds. He has complained of some, tacitly despised others, but took vengeance on none.

‘The booksellers, whom he has enriched by his works, have publicly attacked him; but no one could, with justice, accuse him of deceit; for *they* were wholly in fault. M. Voltaire has been always faithful to his friends. His character was impetuous; but his heart was good; his soul full of compassion and sensibility. He received with peculiar modesty the praises which were profusely lavished on him by kings, by men of letters, and whole nations, united in admiration of him. Profound and accurate in his judgement on the works of others; gentle, polite, and graceful in common life; inflexible toward those who had offended him—such is his character, drawn from nature.

‘No one can reproach him with having begun an attack; but, after the first hostilities, he appears like a lion roused from his den, and fatigued with the barking of those dogs which he has silenced by shaking his mane. Some he has crushed with his majestic paw; others have fled. I have heard him say, a thousand times, he was sensibly grieved that he could never be the friend of Crébillon; that he had always esteemed his talents more than his person; *but he could never pardon his refusing to approve of Mahomet.*

‘I shall say nothing of the sublimity of his talents in every kind of literature. There is no subject which he has not adorned with considerable erudition, grace, taste, and philosophy. In other respects, the whole of Europe must repeat his eulogy: his works, scattered from pole to pole, are a sufficient subject. Happy the man who can appreciate them, and speak with justice of an author so celebrated and so rare!’

This is the *acmé* of sublimity;—but the reader will perceive some little inconsistency in different parts, and some passages not very distant from the representations of M. G—y.

Le Kain was the son of a cutler, and, ‘stage-struck,’ was acting in a private theatre when seen by M. Voltaire, who immediately patronised him. His features were not prepossessing; his voice was harsh and mournful; and his stature short. These seemed to be considerable obstacles; but ‘when the feelings of his heart were developed, his whole person was animated, his attitudes were peculiarly striking, and expressed the great characters of passion.’ Hurried away by these advantages, it is said

that the ladies would exclaim, 'How beautiful he is!'—This actor, however, did not please the higher ranks till he played Orosmanes at Versailles. Louis XV highly applauded him, and remarked that he had drawn tears from his eyes, who seldom wept. This fixed his credit; for the royal favour then decided every taste, and no one afterwards dared to criticise. He and mademoiselle Clairon first disused the ridiculous dresses of the French theatre, and appeared in habits suitable to the characters they represented. Le Kain generally ordered his own, and they were usually brilliant. In his performances he was as minutely attentive as Garrick. In private life he was simple and unornamented. He had an extensive knowledge of many subjects unconnected with the stage, joined with good sense, genius, and sometimes cheerfulness; though his disposition was, on the whole, gloomy. He died at the age of forty-nine, of an inflammatory fever, in consequence, it is said, of some imprudences.

There are few events recorded of the life of Le Kain; and, indeed, had they been more numerous, they would not be very interesting to the English reader. We find some anecdotes of Voltaire which we had not before seen, and a few which are generally known. To these succeed some little pieces of Le Kain; such as memorials, addresses to the audience, criticisms, proposals, apologies, &c. The letters of Voltaire follow; which, as may be supposed, relate chiefly to theatrical representations. They are lively, *badinantes*, and always affectionate.

The letters of prince Henry of Prussia show that he regarded Le Kain, whom he had entertained at Rheinsberg, with the warmest esteem. They are written with singular good sense and propriety: and are truly complaisant, without the slightest particle of fulsome flattery, so often found in the epistles of Voltaire. The letters of Garrick are also warm and affectionate, though written in bad French. Le Kain visited him in England. But what does Garrick mean by his having 'asked permission of the king to drink the waters of Bath?' Perhaps, like sir Joseph Banks, when writing to a Frenchman, he thought he must employ the French *manières de parler*.

Various miscellaneous letters follow. Those of madame Denis, mademoiselle Clairon, MM. Colardeau, La Harpe, and Saurin, particularly interested us; but they might not interest the reader, to whom the events to which they allude, long since passed, are probably unknown. The language is often peculiarly elegant.

Le Kain's own letters are inferior as compositions; but they display a benevolent heart, with sound good sense. His account of what passed at Ferney, on his rehearsing before Voltaire the part of Gengis Khan, in the Orphan of China, amused us. Le Kain owns that, though he excited great applause, he

had mistaken the author's object. When he again played it after the conceptions of the author, 'one of his comrades, who had perceived his first error, could not conceal his astonishment at the superior effect which he produced; and said to those near him, We can easily perceive that he has been at Ferney.'—'Without examining the motive which dictated this eulogy,' adds Le Kain, 'I was not the less sensible of it.' The letters, however, are few: those to the prince of Prussia are most striking. Some critical remarks and papers, illustrating different parts of the volume, conclude the whole.

While writing the above, a pamphlet reached us, entitled 'Jugemens sur Le Kain, par Molé and Linguet'—Opinions respecting Le Kain, by Molé and Linguet; or a supplement to the memoirs of this great actor, followed by some remarks on Garrick by Linguet. We chiefly notice this work as it is a supplement to the former, though it adds nothing very important. The panegyric of Molé is extravagant; but there are some remarks on acting, and on Le Kain's manner, that appear to be judicious. Linguet is more moderate, though he represents Le Kain as the French Demosthenes. Like the Grecian orator, also, he had many natural defects to conquer. The reflexions on Garrick are highly reprehensible, and wholly unjust.

RETROSPECT

OF

FOREIGN LITERATURE.

FRANCE.

Mémoire sur les Moyens d'accélérer les Progrès de la Botanique. Memoir on the Means of accelerating the Progress of Botany. By M. Villars. 12mo. Paris.—We shortly notice this memoir, to assist the author's useful attempt. The number of plants is so greatly increased, botanic gardens are so largely multiplied, and such immense collections have been formed, that he greatly apprehends disorder may arise from such vast riches, and botany again fall into confusion. We have not apprehensions equally alive; but can safely join in his wishes, that some work, like that of Bauhin, would unite the whole extent of our botanical knowledge. The collector however should be much more concise than Bauhin, or his work would be too voluminous.

Histoire des Chênes de l'Amérique, ou Description et Figures de toutes les Espèces et Variétés de Chênes de l'Amérique Septentrionale, &c. History of American Oaks, or a Description and Figures of every Species and Variety of the Oaks of North America; considered according to their Botanical Relations, their Culture, and Use. By A. Michaux. Large Folio. With Plates. Paris.—The oak, though highly useful, is not well understood. Its wood is excellent; its cork and gall-nut are objects of the greatest importance; and the tanner, the dyer, and the physician, find it of singular value. Even as an aliment, it is sometimes still useful (we allude to the sweet acorn); and an oil has been occasionally extracted from its fruit. As each species has offered something peculiarly valuable which is wanting, or exists but in a small proportion in the others, it is of consequence to extend our knowledge of this important tribe. We are not however without assistants. Our own Evelyn has collected what was known in his time; M. Secondat's Memoir on the Oak contains some valuable observations; and another by

Des Fontaines, in the second volume of the *Flora Atlantica*, on the sweet acorn, is particularly curious. The oaks of America have not, nevertheless, been sufficiently described.

Our present author is well qualified for the task. He has long since visited Syria, Babylonia, and Persia, and brought to France a large collection of plants both useful and ornamental. In 1785 he went to North America, and established gardens at New York and Charleston, to raise the plants that he collected. He remained in America eleven years, and sent to France numerous boxes of seeds and cuttings, which have been cultivated in every part of Europe. At his return, he was employed in arranging his observations, writing a description of his travels, and collecting a history of American plants. The present history was in the press when he was appointed botanist to the expedition lately sent from France under M. Baudin.

The text is in French, but the definitions are in Latin. The history contains twenty species, and many varieties, arranged in a methodical order, from the form of the leaves, and the annual or bis-annual fructification. They are discriminated very clearly and satisfactorily.

Each species is drawn in its different states by M. Redouté, and engraven by MM. Sellier and Plée. Under each is carefully marked the manner of cultivating the plant, the soil best adapted to it, and those parts of France in which it would most conveniently be naturalised. Some of the species were before unknown; and we find several new ones, at least varieties, in the very splendid publication of *Lepidopterous Insects of Georgia*, by Mr. Abbott. On many others we perceive some new and interesting remarks, which we should enlarge on, but that we hope the whole may appear in an English dress.

Histoire Naturelle des Quadrupèdes ovipares, &c. Natural History of the oviparous Quadrupeds, by F. M. Daudin. Large 4to. Nos. I and II. with coloured Plates, from Drawings taken from Nature, by J. Barraband.—This work is to be divided into thirty numbers, and is designed as a continuation of the *Planches enluminées* of Buffon. The animals represented in the plates are placed in the gallery of the Museum of Natural History, &c. in the collections of Le Vaillant, Bosc, &c. The price will be 5s. each number.

Essais sur l'Histoire Naturelle des Quadrupèdes de la Province de Paraguay, &c. Essays on the Natural History of the Animals of the Province of Paraguay, by Don Felix d'Azara: written between the Years 1783 and 1796: with an Appendix relating to some Species of Reptiles; forming a necessary Supplement to the Works of Buffon. Translated from an unpublished Manuscript, by M. L. F. Moreau de St. Mery. 2 Vols. 8vo. Paris.—The part of America where Don Azara lived has been

visited by few naturalists; and his description of more than eighty animals, which he has observed in their natural haunts, is proportionally more valuable. Under each animal, we find an exact statement of his form and habits, with the Indian and Spanish names, and an examination of the accounts of different naturalists, particularly of Buffon. In short, he has done more than could have been expected, without books or large collections; and has rectified many errors that had crept into the nomenclature, the description of the manners, and the distinctive characters of many animals. A suitable introduction is prefixed.

Among the animals whose history, and the account of whose manners, our author has corrected in some essential points, we notice the tapir, the peccari, four species of stags, the agoutes, the apes, thirteen species of bats, the horse, the ass, mules, the crocodile of America, and other lizards. In short, many new species are described, and much is added to our former knowledge of those which had before engaged the attention of naturalists.

Histoire Naturelle d'une Partie d'Oiseaux nouveaux et rares de l'Amérique et des Indes. Natural History of a Part of the new and rare Birds of America and India. By F. Le Vaillant. 1st, 2d, and 3d Numbers.—When we suggested some little distrust of M. Vaillant's accuracy as a traveler, we meant not to extend it to his descriptions in natural history. His natural history of the birds of Africa has been received, by the best judges, with great respect; and the fifteenth number is just published. Two volumes are completed, and we have reason to expect a continuation. The present work is designed to form a part of the first.

Publications of this kind, in numbers, are so numerous in France and Germany, that, having announced their first appearance and object, we must leave our readers to suppose that they are continued with great assiduity. In fact, our whole limits would scarcely enable us to give even the shortest account of each succeeding delivery (*livraison*), unless it be concisely mentioned in our review of a kindred subject. This work, of which we have seen three numbers, is very beautiful: it is from the press of Didot the younger; and the figures are printed in colours, by an artist of distinguished excellence in this branch, M. Langlois. It is published in imperial folio and quarto. There is also a smaller edition, to form a supplement to the Natural History of Buffon—we mean that of Sonnini.

The three numbers that we have seen, relate to the calao. Many new species are described and represented, which are truly curious. The calao is the hornbill, of which the toucan is a well known species: it belonged to the genus *buceros*, but

will now perhaps be divided into more than one, though the whole tribe is very strongly discriminated.

Le Médecin Naturaliste, &c. The Physician Naturalist, or Observations in Medicine and Natural History. By J. E. Gilibert. 12mo.—M. Gilibert is the author of many medical works equally interesting and pleasing, particularly one or two on subjects connected with the ‘Duties and Qualifications of a Physician,’ which we remember to have read with pleasure many years since. He, at first, shortly explains the principles of Sydenham, Morton, and Chirac, by some account of their lives and writings. This is followed by a historical abstract of the diseases which reigned at Lyons, at the end of 1797 and the beginning of 1798, and concludes with several clinical observations for the years 1784 and 1785. He adds some slight remarks on inflammations, eruptive fevers, evacuations, convulsive disorders, pains, ectopiæ, cachexies, and defects. The medical memoirs are concluded by some observations on natural history and botany; the latter chiefly relative to the plants round Lyons. The zcölogic and mineralogic memoirs are: 1. On the elk of Lithuania; 2. On the beaver and his habitation; 3. On the genital organs of tortoises and the heath-polt; 4. On the physical geography of the great duchy of Lithuania, and on its climate. At the end is a tract by Latourette, ‘*Enumeratio Methodica Graminum tractûs Lugdunæi.*’

Institutions de Médecine, &c. Institutions of Medicine, or an Explanation of the Theory and Practice of that Science, collected from the Ancients and Moderns; a didactic Work, containing the general Knowledge requisite for those who are employed in the Art of Healing. By P. Petit Radel. 8vo. Paris.—The title sufficiently explains the author’s object; and we may add, that his work was approved of by commissaries appointed by the faculty of medicine more than ten years since, though the publication has been delayed till the beginning of the present year. The work is divided into four parts—physiology, hygieine, pathology, and therapeutics. The first is divided into six sections, treating of the elements considered as constituent parts of the animal organisation; the organised solids, either fibrous or lamellated; the animal fluids accurately analysed; the different corporeal functions, &c. The hygieine treats of the six non-naturals in their usual order.

The pathology, which is more strictly medical, is divided into four sections—symptomatology, nosology, ætiology, and semeiology. The author adds another; viz. metaboletology—the doctrine of metastasis, or the conversion of diseases into each other, including the changes that occur in their course.

The four sections into which therapeutics are divided treat of

the regimen, with relation to the six non-naturals, pharmaceutical remedies, chirurgic operations, and the employment of all these means to fulfil the indications pointed out. On the whole, the subject is perspicuously treated; but we are by no means prejudiced in favour of the author's medical erudition or practical skill: the whole is too crude and trite—a scion of the Boerhaavian stock.

Constitution Epidémique de Grénoble, des trois dernières Mois de l'An VII, &c. The Epidemic Constitution of Grenoble, during the three last Months of the Year VII (July, August, and September, 1799), and the three first of the Year VIII (October, November, and December, 1800); with an Account of the Diseases which have preceded and followed. 12mo. Paris.—Our author, Mr. Laugier, appears rather in the light of an attentive observer than an able or active practitioner. A collection of good observations is, however, always valuable; and we are consequently induced to look on this work with a more favourable eye than we can regard many of the medical publications of France.

The description of the epidemic, which was a common bilious fever, is followed by three dissertations, which contain some valuable observations. The first is on the knowledge useful to a physician, the second on living forces, and the third on the system of Brown. That system, in the author's opinion, cannot, with all the splendor of a brilliant theory, bear the rigorous examination of a philosopher, or the cool experimental inquiry of the physician.

On the whole, however, this work merits very considerable attention. The author's knowledge of diseases is extensive; and if, in every point, his practice do not exactly coincide with those plans which succeed in our hands, it is certainly rational, and appears to have been successful.

Essai sur le Blanchement, &c. Essay on Bleaching; with a Description of the new Method of Bleaching by Means of Vapour, according to the Process of M. Chaptal. By R. O'Reilly, of the Academy of Bologna. 8vo. Paris.—‘The art of bleaching, whose origin is lost in the darkness of the remotest ages, seemed to be condemned to an eternal infancy, when Berthollet created the use of the oxygenated muriatic acid, and at once placed this art on a level with those that have received the last improvements: thus the obscure chrysalis, after having long vegetated in the bonds of an imperfect life, suddenly expands its wings, and soars even above those who would have trodden it under their feet.’

This is justly, but somewhat too poetically, said; and the remainder of the preface is in the same inflated style: yet the

author soon condescends to be useful; and has described, with equal simplicity and clearness, his various machines, and the application of the gaseous oxygenated acid, to every different use for which it appears adapted. The employment of the acid in the form of gas is undoubtedly an improvement of the first magnitude and importance; and the very extensive application which it admits in this form renders it an object of the greatest value. The labour of many months is now reduced to a few hours. We shall transcribe what he remarks on the recovery of books and prints grown yellow by age. After transcribing the process of M. Chaptal, he adds:—

‘MM. Vialard and Heudier have applied this method to some of the most valuable books of the national library. I believe they were the first who, since the publication of M. Chaptal’s memoirs, have employed it with very obvious advantage. In reality, these memoirs show that a great precision in the proportions of the acid must be accompanied by an address in managing the process, very difficult to attain. Without these we may destroy the works that we wish to restore. Engravings and drawings with three crayons may be revived completely in this way: engravings grown yellow by time are perfectly whitened, and receive a second existence. The traces of age disappear, and the books—thanks to this restorative art!—recover the vigor, the brilliancy, the freshness, which they at first possessed; and, for the first moment in this department, Time finds himself obliged to begin again the destruction with which he had marked his progress.’

Art de peindre et d'imprimer les Toiles, &c. Art of painting and printing Linens, of the different Colours distinguished by the Terms great and little Tint. 8vo.—This little work aims only at utility; but the processes are clearly explained; and much inconvenience will be avoided by attending to the directions here given.

We find the necessary instructions for the preparation of cloths; some information respecting the original materials and their properties; on the choice and composition of colours; on the structure and engraving of the plates. It is a useful manual, and contains the result of observations made in the most respectable manufactories: indeed it appears to contain whatever may be necessary to conduct a similar institution.

Mélanges Physico-mathématiques, &c. A Collection of Memoirs, containing a Description of many new Machines and Instruments of Philosophy and domestic Economy. By J. B. Berard. 8vo. Paris.—This collection is published by order of the minister of the interior, and contains an account of many new and curious machines. We particularly noticed a very

ingenious photometer and manometer, and a nocturlabe, designed to show the hour of the night by the stars. It is useless, however, to enumerate the different objects described (which are eleven in number), as we cannot convey an accurate idea of the machines without the plates. The author supposes his reader to have attained the first principles of geometry and mechanics; and with these assistances the machines will be easily understood.

Histoire Céleste Française, &c. French Celestial History, containing Observations made by many French Astronomers. Published by J. de Lalande. Vol. I. 4to.—This work is in imitation of Flamsteed's, whose catalogue has been greatly augmented, and whose errors have been corrected by Herschel. The observations of the Academy of Sciences began in 1666, and were continued to 1685. These were published in 1741 by P. Lemonnier, in his Celestial History. J. D. Cassini designed to publish the continuation, and gave a part of it, in the Memoirs of the Academy, as a part of the article which contained his own observations from 1785 to 1791. M. de Lalande engaged to publish the others, among which there were several peculiarly exact and important.

In 1796, government ordered the publication of a new celestial history; and M. de Lalande, to whose care it was consigned, chose to begin with the most recent observations, and particularly with those of the stars, which are of most importance to astronomy; for which the world is chiefly indebted to his diligence. The observations on eclipses, conjunctions, and oppositions of the planets, as well as those on Mercury, by M. Vidal, occur in the different volumes of the *Connaissance des Temps*, and for this reason are not inserted in the present history.

The author first gives the observations in the military school, at a period of the revolution when none were made at the great observatory, from a want of astronomers and instruments. We cannot, in this part of our journal, enlarge on the historical details of the successive progress of astronomy in France; and these details, interesting in themselves, are however more so by the proofs they furnish of the extent of the author's knowledge, his indefatigable zeal for the perfection of the science to which his studies are consecrated, and which he has enriched by his discoveries. We shall only add the observations of some other astronomers in the volume before us.

Antony Darquier published in 1777 and 1782 two volumes of Observations, with three continuations, in the Memoirs of the Academy of Toulouse. The third volume appeared in 1792. We here find the sixth continuation of these observations, made at Toulouse in the years 1797 and 1798.

At the end of these Observations we find those of the stars, made in 1783 by J. L. Dagelet, anterior to those of the astronomers who have published in the Memoirs of the Academy for 1789 and 1790. To this volume the author has joined the representation of his great quadrant, and of the machine contrived to move it from the east to the west side of the wall; as well as a figure of the mechanism, contrived by Mechain in the mural of the observatory, to support the centre of the weight of the telescope.

Mappemonde Céleste, &c. Map of the Heavens, or an Explanation of Astronomical Principles, relative to the Terrestrial Globe, and to a general Knowledge of the Heavenly Bodies; with the Application of these two Objects to different elementary Notions of Geometry, Optics, Perspective, and Calculus. By J. Ch. Maclois. 8vo. Paris.—The author's object was to give a general idea of geometry, so far as it regards the earth and the heavenly bodies. The first part of his work contains an explanation of the map of the world, the phænomena observable at sea, and an explanation of the doctrine of the sphere.

In the second part we find a general table of the principal groupes of stars, and the use of the celestial artificial globe in discovering and distinguishing them.

The supplement is preceded by a short historical account of the origin and progress of astronomy. We next find a general view of geometry, with some new examples of geometrical demonstrations; and the work is concluded by an enumeration of the principles which are the foundation of the numerical calculus, and the use of this calculus in practical geometry.

Voyages au Mont Perdu, &c. Journeys to Mont Perdu, and to the adjacent Parts of the Higher Pyrenees. By L. Ramond. 8vo. Paris.—Though we cannot expect to meet with the deep researches and just taste of M. de la Saussure in similar Alpine tours, yet our author is no unworthy successor of that traveler and naturalist. Of his talents in this department he has given some favourable specimens in different scientific collections; and we have read the present work with great satisfaction and instruction. Our account of it has been delayed, because, had our limits permitted, it would have been more extensive.

These journeys are divided into four parts. The first two contain the description of two new philosophic and mineralogic tours to Mont Perdu, the most elevated of the Pyrenees. The third part contains a tour to the valley of Gavarnic, and some of the most interesting spots in the neighbourhood, particularly to the port of Canau and to Troumousse. The fourth

is an account of a journey to Vignemale, to Piméné, and to the circus of Gavarnic. The descriptions are concluded by some reflexions on the northern part of the Pyrenean chain. M. Ramond compares the Pyrenees to the Alps; and concludes—1. that the former chain is more simple; 2. that more difficulty seems to have occurred in the formation of the secondary mountains, superimposed on the primitive; 3. that the calcareous substance, both in the primary and secondary mountains, is in greater proportion; 4. that the secondary portion is raised to a more considerable height; and 5. that the invasion is effected in a contrary direction. On the whole, he thinks that the long chain of the Pyrenees presents the most simple order in which mountains may be studied; and that the chain of the Alps multiplies and corrects the data which have formed the bases of theories.

GERMANY.

Allgemeine Beiträge zur Beförderung des Ackerbaues, &c. A Collection of Memoirs concerning Agriculture, Arts, Manufactures, and Professions. Published by J. G. Geissler. 8vo. With Plates. Volume I. Zittau.—We hasten to announce this collection, because it appears likely to become a valuable one. Industry, either as it regards agriculture or manufactures, is the source of the prosperity of a state. It is perfected by instruction, and expanded by emulation. To collect every interesting discovery will therefore not only add to the stock of information, but will assist the spread of emulation.

The memoirs are either originally German, or translated from other languages. Eleven are contained in the volume before us. We shall give some account of those which are most interesting, and which can be rendered intelligible without the plates.

‘I. A Description of a new Wheel to spin Flax, with a progressive Spindle; by J. G. Prasse.’

‘II. On the Danger of employing Vessels of Lead, of Brass, or Copper, in Dairies; by T. Hayes.’

‘III. A new Method of tanning Leather, and rendering different animal and vegetable Substances impermeable to Water; such as Flax, Hemp, Cotton, Silk, Hair, Wool, &c.; by Desmond.’

‘IV. A Method of preparing, with Shreds of Leather, a Varnish for the Ornament of Carriages, to varnish Vases, Books, Paper, &c.; by Hooper.’—This seems to be an English essay; but we do not recollect to have seen it before. The shreds of leather are reduced to a paste, from which the water is pressed. About a fourth part of hemp, old cordage, &c. with some fine clay, are added to make brown paper, and about three fourths of rags to produce white paper.

‘ V. A Process for obtaining from Charcoal of Wood a larger Proportion of Pot-ash; by G. Glenny.’

‘ VI. A Method of depriving Treacle of its disagreeable Taste, and rendering it a Substitute for Sugar.’—This depends on mixing equal parts of treacle and water, with one-fourth of charcoal; we mean a quarter part of the two substances mixed together. The mixture is to be boiled half an hour, filtered, and evaporated to the consistence of a syrup. As much syrup is thus obtained as was originally employed of treacle.

‘ VII. The Composition of a Water for destroying Caterpillars, Ants, and other Insects; by Tatin.’—A pound and three-quarters of black soap is added to as much sulphur, with two pounds of the lycoperdon tuber, and fifteen gallons of water. The whole is mixed and sprinkled on the trees. It is immediately fatal to the insects.

‘ VIII. On the Influence of Vital Air on the Colour of Substances, and on a new Method of preparing solid Pigments for Painters; by Fourcroy.’—This memoir we have had occasion to notice.

‘ IX. A horizontal Churn’ (much too complicated); ‘by Velley.’

‘ X. On the Use of Mordants in dying Cotton red; by Chaptal.’

‘ XI. An Essay on the Means of rendering Pigments more perfect; by Guyton.’

J. Hedwig Species Muscorum Frondosorum, &c. Hedwig's Species of leafy Mosses, illustrated by 77 coloured Copperplates; edited as a posthumous work by Fr. Schwægrichen. 4to. Leipsic.—The name of Hedwig is by no means new to our journal; and we have followed him with care in his minute observations on the fructifications of mosses. We learn, with regret, that he is no more. The present work was only half completed at his death; but the materials have been taken up by his friend and pupil M. Schwægrichen, who has added many very accurate descriptions of specific differences, and, in this work at least, has fulfilled all Hedwig's designs.

The great principle of this author's system is founded on the form of the ovature of the capsule; and the secondary principle rests on the form and situation of the flowers. We must not, however, conceal that this arrangement is not universally approved: on the contrary, it has been opposed by many learned botanists, particularly by M. Willdenow. There is undoubtedly much uncertainty in this foundation; but it would not be easy to discover in these plants a more secure basis. Hedwig was well aware of this uncertainty, and has not concealed the inconvenience of his system. He knew that the form of the flowers was subject to variations, and he was no longer willing to separate

the two species of *maium* and *bryum*. Perhaps he might have made some other alterations, for the same reasons, had he lived to finish his work.

The description of the species is clear and precise, without the prolixity of Bridel, whose work contains only 339 species, of which many are doubtful; while in the present volume there are 362 very clearly ascertained.

Of the new species, twenty belong to the Flora of Germany, of which the greater number were discovered by Ludwig. There are nine Swedish species, without reckoning those latterly described by Schwartz; thirty-seven from North America, received from Dr. Muhlenberg of Lancaster in Pennsylvania; twenty-two from the West Indies, sent by Schwartz; nineteen from the South Sea, the Cape of Good Hope, and New Zealand.

The work is accompanied by a life of Hedwig, and by some of his aphorisms on the structure of plants and the characters of the cryptogamic species; but these last are somewhat hypothetical. Twenty-seven plates represent nearly 150 species of new mosses, or those not yet ascertained. The plates and the printing appear to be superior to the greater number of German publications.

Chemie für Forstmänner, &c. The Chemistry of Forests, Economy, and Botany. By F. Th. Frenzel. With a Preface, by Professor Lampadius. With seven Plates. 8vo. Leipsic.—The observations in this work are apparently scattered without an anxious attention to order; yet we may perhaps trace three divisions, though not professedly or pointedly separate. In the first section the author treats of the composition of bodies, of their affinities, and other parts of chemical science. The second relates to alkaline and acid salts, in a great measure confined to the nitric acid and the composition of gunpowder. The third is on the constituent principles of vegetables. The most interesting articles are, on charcoal, on the charring of wood, on coals, on the manner of cutting turf and of reducing it to charcoal, the residuum of plants after combustion, and the manufacture of pot-ash. He afterwards speaks more particularly, of the component parts of plants, as their gum, resin, farina, &c. noticing the mineral acids as accidental ingredients of vegetables.

The fourth section is on the nature of soil, and of the re-agents proper to discover it; and is concluded by some remarks on the nutrition of plants and the fertility of the earth.

It will be obvious that it was not the intention of the author to give a system of chemistry, but to treat only of such parts of the science as were most peculiarly connected with the sub-

jects in his title. These he has certainly illustrated; yet it may be doubted whether his chemical views are not too partial and confined. Many essential parts are omitted; the doctrines of salts, the theory of the decomposition of water, the description of metals, and the doctrine of fermentation—peculiarly adapted for those to whom the volume is addressed—are not mentioned. Perhaps he should have offered his work as a supplement to some known chemical system, as those of Jacques and Gren, which we chiefly mention as best known in Germany.

Entomologie und Helminthologie, &c. The Entomology and Helminthology of the Human Body, containing a Description of its Insects and Worms. By Dr. J. H. Joerdens. 2 Vols. 8vo. With twenty-two Plates. Grau.—The author joins to his descriptions physiological and therapeutical remarks, and adds a complete list of all the works that have appeared on the subject, at least what he deems complete; for we find one or two English works, though of little importance, omitted. He professes to have watched over the execution of the plates, which represent not only the insects and worms in their different states of change, but their arms and weapons of defence, drawn as they appear in a good microscope. The figures are his own, engraved and coloured by M. Frauenholz of Nuremberg.

In the introduction, Dr. Joerdens treats in general of the different sorts of wounds inflicted by insects, and the situations in which the consequences may be dangerous. In the first part of the first volume he details the history of the insects which live and are propagated in the human body; in the second, that of the insects external to it, remarkable by the different disorders and inconveniences they occasion; and in the third, the history of those insects which prey on the human body.

The second volume, which is adorned with seven plates, contains—1. The history of the worms which inhabit the human body, as the intestinal worms, the spermatic animals, &c. 2. Those whose attack is accidental, who live under the skin, or are introduced into the body by accident. In the supplement the author speaks of worms whose existence is doubtful, and of some amphibia observed in the human body as extraordinary phenomena. Perhaps this work may be acceptable to the English reader in his own language. We have few good works on the subject, except a paper of Dr. Hooper's in a late collection.

Versuch einer Geschichte des Lichts, &c.

Über die Wirkungen des Lichts, &c.

An Essay on a History of Light, with respect to its Influence on Natural Bodies in general, and on the Human Body. By J. Ch. Ebermaier. 8vo. Osnabruk.

Of the Effects of Light on the Human Body. By E. Horn. 8vo. Königsberg.

These two dissertations received the first and second prizes from the university of Göttingen, in answer to the following question:—‘*Quænam sit lucis in corpus humanum vivum efficacia, tum noxia, tum, præter eam partem quam in visu agit, utilis et salutaris?*’ If these memoirs succeeded, the value of those in competition could not be considerable; for we cannot consider them as important additions to our stock of science. The author of the Essay treats in succession of the nature of light, of its influence on the three kingdoms of nature, and on the human body; and considers each subject in a chemical, physiological, pathological, and therapeutical view.

The second memoir, which obtained what is called the ‘*accessit*,’ is principally filled by considerations on the influence of light on plants and animals. The author distinguishes the effects into those which are immediate, mediate, and hurtful. It is however, in every view, a very inferior performance.

Encyclopædisches Werterbuch der Kritischen Philosophie, &c.
An Encyclopædia of the Critical Philosophy, or an Attempt to explain, with Clearness and Ease, the Principles and Ideas contained in the critical and dogmatical Works of Kant. By G. S. A. Meiliin. 3 Vols. 8vo. Jena.—This dictionary is not confined exclusively to the philosophy of Kant, though compiled on his principles, and containing, in general, his doctrines. The third volume is not concluded; and the alphabet has proceeded no farther than J.

J. Kant’s *Logik*. 8vo. Königsberg.—We have often intended to enlarge on the fashionable philosophy of Germany, but were obliged to confess that we could not comprehend it. Mr. Belsham has made a similar confession; but, when his disciples descend to common sense, we will again take up his works. His logic is somewhat more intelligible; though we find even this difficult to understand, and of course to convey, some of the more material parts of it. We shall therefore content ourselves with a general account of the work.

Kant himself commissioned the present author, M. Jæschke of Königsberg, one of his most distinguished scholars, to publish his logic, as it was taught in his class; and for this purpose he

put into his hands his own text book, Meyer's Elements, with the manuscript notes and additions by himself. From this the present work is derived. The substance therefore is Kant's: the arrangement, the style, and ornaments, belong to M. Jäsche.

The introduction contains the preliminary doctrines; and the work itself is divided into two parts—the elementary doctrine, and the general methodic doctrine, established on the scientific classification of ideas.

Of the introduction we shall not presume to offer an analysis; and the works of Kant are not adapted for extracts. We shall give, however, a short account of the contents.

The author first defines logic, establishes its principal divisions, its utility, and the manner of teaching it. He next gives a general idea of philosophy; of the philosophy of the schools and of the world; and, having pointed out the objects of this science, adds an abstract of its history. He next treats of perceptions in general; of intuitive and *discursive* perceptions; of intuition; of ideas and their differences, and of the logical and *æsthetic* perfection of perceptions. The introduction concludes with explanations of probability and its species, on doubt, on the different methods of philosophy, and on the difference of theoretic and practical perception.

The plan of the work itself appears simple and perspicuous; but we can add no more. We understand that M. Jäsche is also commissioned to publish Kant's Metaphysics.

J. Kant, nebst einigen Bemerkungen über die Kantische Philosophie. Von Fülleborn.

Ch. Garve, nebst einigen Bruckstücken über ihn. Von Fülleborn.

J. Kant, with some Remarks on his Philosophy. By Fülleborn.

Ch. Garve, with some Remarks on his Life and Character. By Fülleborn. With Portraits of Kant and Garve. 8vo. Breslaw.—The author is so full of admiration of Kant, that he has not trusted his own abilities to write an eulogy on his works, and has consequently borrowed his remarks from the characters of the poetical and prosaic authors of Germany. This eulogy is followed by the severe censures of Klopstock on the writings of that philosopher, and by some criticisms from the French and English journals. The last pieces are a sketch of the character and genius of Kant, by his disciple Herder; and a view of his philosophy in general, by Fülleborn.

The second piece is a monument erected to the memory of Garve; with some account of his life and writings, which, as the author is little known, would be uninteresting to the English reader.

ITALY.

Catalogo delle Lingue conosciute, &c. A Catalogue of known Languages; with an Account of their Difference and Resemblance: a Work of the Abbate Don Lorenzo Hervás. 4to. Cesena. 1784!

—Eighteen years have elapsed since the publication of the present and some similar works by this laborious author; and no journal has yet announced them. We remember, in an English periodical collection, some information of a philological attempt, equally singular, and perhaps more incredible. The pressure of the moment prevents us from inquiring, whether the name is the same; though we suspect it not to be so. Some error may have occasioned the discordance, or there may have been two such ‘monsters of erudition.’ We are confident, however, that *that* author was said not to have concluded his remarks; and that he died without completing them. The reason of their being hitherto unknown seems to be this: the author printed them in Italy, and the whole impression was sent to Spain, whence few copies have been brought; and our first information concerning them was from M. Fischer’s *Letters on Spain*—a work of which we hope to give some account in our next Appendix. What renders our author’s work interesting is, that he has compared more than 300 vocabularies or manuscript grammars of languages, collected during his residence in India or America, or communicated by his brethren in India and in Spain. His philological works are five in number, and form from the seventeenth to the twenty-first volume of his complete collection. Of this, which is the principal, we shall give a short view of the contents. The others we may notice at a future opportunity.

The first chapter contains a historic and comparative account of the languages of America; viz. those of Terra del Fuego; Patagonia; Chili; Paraguay; Brasil; of the Terra Firma; of the Oronoque; Casanara; Meta, and the Antilles; of Peru; of Quito, so far as Panama; of New Spain; California; North America, and Florida. The number of these languages and dialects exceeds 200.

The second chapter contains the languages of the South Sea, from America to the Philippines, including the Malay language; with twenty-nine dialects, and five languages of Mindanao.

In the third chapter, the author examines the languages of Asia:—1. Of China, so far as the Ganges; and we find fifteen dialects of the Chinese. 2. Of the mouth of the Ganges to the Persian Gulf. 3. Of Arabia, Syria, Palestine, Armenia, Natolia, and the other provinces of the Turkish empire. 4. Of Chinese Tartary, Russia, and Japan.—Under the article of

Georgia we find a singular analogy between its language and that of Biscay. On this subject the author enlarges, and adduces some proofs of Georgia having been peopled by Spaniards—he should have said by a Celtic colony.

The fourth chapter treats of European languages; viz. the Illyric; Scythian; Turkish; Grecian; Teutonic; Celtic; Latin, Cantabrian, Opican, Sabine, Sabellan, Volscan, and Etruscan—ancient languages of Italy. On the subject of the Latin, the author speaks, as derivatives, of French, Italian, Portuguese, Spanish, with the languages of Moldavia and Walachia; adding particular remarks on each. The derivative dialects of the Celtic are, the Gallo-Antico-Breton, the old Breton; the Galato-Antico-Armorican, the Gaelic, the English, Irish, and *Persian*.

The fifth chapter contains the languages of Africa; viz. those of Egypt, among which we find twenty-four dialects of the Galas; those of Zanguebar, and the Hottentots—among the latter we reckon the Mandingo, with thirty-two dialects; with twenty-eight dialects of the Gialofa used in Guinea.

At the end the author gives a view of all the mother languages that are known; of which he reckons for America fifty; for Asia seven—viz. the Chinese, the Malay, the Indian, the Hebrew, the Armenian, the Mantchou, and the Mogul; for Europe seven—viz. the Illyrian, the Scythian, the Tartaro-Mongul, the Greek, the Teutonic, the Celtic, and the Cantabrian; for Africa eight—viz. the Coptic, the Galvis, the Hottentot, the Congo, the Mandingo, the Gialofa, the Foulah, and the Akanic.

☞ *WE greatly regret that accidental circumstances have prevented us from offering any review of MAPS and CHARTS in the present Appendix. This department will, however, be still continued; and the circumstances which have occasioned the omission, will, we trust, have the effect of rendering it more copious and important at the conclusion of our next volume.*

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ERRATA.

Page 289, line 14, for *Fisdelon* read *Fisdelow*.
290, — 8, for *Count* read *Court*.

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